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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

NOVEMBER 15, 1946

No. 1

PSALM 22.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted, and thou didst delivered them.

They cried unto thee, and were delivered; they trusted in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb; thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb; thou art my God from my mother's belly.

Be not far from me, for trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels.

ELDER O. J. DENNY, Editor -----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT -----Dade City, Fla.

ELDER B. S. COWIN -----Williamston, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MORE CONTRIBUTOR'S TO ELDER WYATT'S MONUMENT

P. D. Gold Publishing Co.

Wilson, N. C.

Attention Mr. John D. Gold,

My Dear Mr. Gold:

I am herewith enclosing another or an additional list of contributors to the cause of a "Suitable Marker to Elder J. W. Wyatt's Grave," which I wish to be printed in the Landmark for the benefit of those interested in this cause.

Elder Wyatt had a host of ardent friends, who will be glad to know that this contribution has now reached \$307.25. We now have learned that this stone including the epitaph will cost approximately \$400.00, more or less, making our total short about \$93.00 of our goal.

We sincerely appreciate your co-operation in this matter as well as all those who have contributed or rendered any service to this cause and anyone wishing to contribute further, will kindly send same to me at Willow Springs, N. C.

Sincerely yours,

T. F. ADAMS

Willow Springs, N. C.

Elder Adams you may add \$5.00 to the list from me. Let's hurry and raise that \$93.00.

J. D. GOLD.

Additional List Of Contributions

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ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. F. Adams, Willow Springs

VOL. LXXX

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A MESSAGE FROM ELDER DENNY

To the readers of Zion's Landmark,
and the Publishers,
P. D. Gold Publishing Co.,
Wilson, N. C.
Greetings:

It is my pleasure to announce that Elder T. Floyd Adams, Willow Springs, North Carolina, has given consent for us to say, that he will become an associate editor of the Landmark. Elder Adams is highly regarded as a citizen and as a Gospel Minister, having at this time the Pastoral care of five churches in and around his home, and is widely known among our people as he has been a frequent and welcome visitor to our various Associations in this and other states.

To Elder Adams we say WELCOME, to the staff, and may the Lord bless you and yours.

To our Baptist brethren, and sisters who may be impressed to write for the Landmark, you are in-

vited to send your communications, to either of the Editorial staff as follows, who will pass on them, and forward to the P. D. Gold Publishing Company, Wilson, N. C. as approved.

Address Elder O. J. Denny, Room 425 Wachovia Bank Bldg. Winston-Salem, N. C.; Elder M. L. Gilbert, Dade City, Florida; Elder B. S. Cowan, Williamston, N. C.; Elder T. Floyd Adams, Willow Springs, N. C.

My reason for asking this favor is: First, I have the highest regard for each one of the Associate Editors, and am willing, and requesting that each one of them, pass on any articles that may come into their hands.

Second reason, Due to age, mine being 75 if I live to the 30th day of this month, and not having good eye sight as formerly, it will be a real relief to me for the Associate Editors to pass on much of the material for publication in the Landmark columns.

Third reason, We have had many complaints that too much space has been given to men who have separated from our church.

Fourth, Many have written me to say, that the Landmark being a Primitive Baptist family paper that all articles or letters should be read, and approved by the Editor or his associates, before its publication. These complaints have come from subscribers who pay for the paper, and should be accorded a courteous hearing.

With the assistance of our able and worthy Associate Editors lending a helping hand, both myself and the publishers, The P. D. Gold Publishing Co. will be grateful to our

associate Editors and to all concerned. None are perfect, but those made perfect by the Lord, who is our righteousness, therefore; Let us have charity, and moderation in all things.

Pray for us all.

In hope,

O. J. DENNY, Editor.

Winston-Salem, N. C.

SAMSON

Samson visited his wife with a kid. We do not know how long he had stayed away after his wife had persuaded him to tell her the riddle; and Samson had slain thirty men and taken their clothes to pay his pledge. We should not forget that Samson was acting not as a private citizen, but as a God-appointed and qualified judge in Israel, and his taking a Philistine wife, which was against his father's wishes, against the law delivered to Israel by Moses, but to find an occasion against them that he might destroy them.

His wife was a woman of questionable character, but a type of the church, for the whole church was a harlot until Christ, by His spirit, came into their souls and made her (the church) a chaste virgin unto Christ, something the law cannot do, for an adulterer can never be made a virgin again by any process of law, for only the grace of God can do that.

Samson had gone away, a type of Jesus going away to be crucified, but He came back again. Jesus said to His disciples, "I will see you again, your hearts shall rejoice, and no man takes that joy from you."

His wife's father said, "I thought thou hadst utterly hated her; and I

gave her to thy companion; is not her younger sister fairer than she? Take her I pray thee instead of her." Judges 15:2.

Samson's going away was a type of our Saviour going away into His crucifixion, death and burial; but He came back again, and until He came back, a deep shadow of disappointment hung over all who had believed in and followed Jesus. They had believed He would close His ministry by setting up a glorious earthy kingdom and that they who had ministered to Him would be the chief dignitaries in it. All their hopes were blighted, and there was nothing for them to do but to return to their fishing, or other avocations, which they were engaged in when Jesus called them.

This was an invitation to accept the younger sister, whom Samson refused, and our Saviour refused when Satan offered Him all the kingdoms of the world and the glories of them, if Jesus would fall down and worship him.

The younger sister, a type of the Apostate or false church, was more beautiful with all her earthy adorning than the older sister, who was old but plain, and the choice of Samson among all the daughters of the Philistines, a type of our Saviour's choice out of all the inhabitants of the world.

Samson resented such treatment at the hand of his father-in-law, and acting with the authority of a God appointed judge in Israel, was determined to have revenge, and afterwards to say, "As they have done unto me, so have I done unto them."

Samson catches three hundred

foxes, ties them tail to tail, put a fire brand in the midst between the two tails and lets them go among the standing corn of the Philistines, which burned it all, leaving nothing. When asked who had done this, the answer was Samson, the son-in-law of the Timnite.

Some say that Samson had to have help in order to catch so many foxes and preparing them to burn up the corn.

Some say they were not foxes, but jackalls, an animal between the fox and a wolf, which go about in packs, hide in caves, and are easily caught; the Bible calls them foxes, so will I, and also say that Samson caught them all alone.

Samson had no assistance from any one, but like Jesus His Antetype, he did his work alone, and did not have, nor did he ask any one to help him.

When Jesus came back to His little band at Jerusalem, He came in His gentleness and meekness, in a spiritual body, having risen from the dead, having all power in heaven and earth committed to His hands.

The Lord had smitten the Shepherd; the sheep were scattered, and He turned His hands upon the little ones. Ezek. 3:7, And ten days after His ascension to heaven, He poured out His spirit upon His little band of followers and the same day there was added to them three thousand souls. Our Saviour with His spirit caught these proud high-minded Pharisees, and changed them in a moment from mockers to a praying, praising consecrated, Christians, and at another time five thousand were added to the church, then who can doubt that Samson could catch

three hundred foxes all alone, when his antetype trod the wine press all alone when there was none to help, lived, suffered, healed all manner of diseases, and His disciples slept while He was agonizing in the garden.

The foxes Samson caught were a type of the dead sinners our Saviour caught by sending His spirit into their hearts, convincing them of sin, righteousness and judgment, apprehended them in their downward course to death and destruction. They were changed from mocking Pharises to praying, preaching Christians. Our Saviour during His ministry had sent the twelve apostles, and afterward the seventy to preach and heal; and He sent them not by ones, but by twos just as Samson sent his foxes, after our Saviour's ascension to heaven, we learn they still went by twos. Peter and John, Paul and Silas, Paul and Timothy; the Holy Ghost that sent them; fitted and qualified them, directed them where to go, but would suffer them to preach the gospel in Asia.

These people went out more highly endowed than any in all the history of the world; they have never had any equals and never will; they went two by two, they were bound together by the love of God, a cord which cannot be broken, coupled with a burning zeal which no persecution could destroy, no threats of death, imprisonments or banishment could hinder, their zeal was so great that they counted it the highest privilege to suffer cruel beatings for the name of their precious Redeemer; if put in prison they would preach to the prisoners and write

letters to the churches, if beaten with many stripes they would rejoice, sing His praises and tell of His wonderful works to the children of men.

They were possessed of a faith that could move mountains, wisdom that none of their enemies could gainsay nor resist, a love that was unquenchable, a peace that passed all understanding, a righteousness that was spotless, a zeal that nothing could destroy.

Jesus was their Saviour, this had been clearly demonstrated to them by the Spirit of God in their souls, and they knew no fear but to fear the Lord, they knew no hatred but for sin, but love was the ruling passion with them, love for Jesus had prompted them to preach the everlasting gospel of their Lord. The good work went on in spite of every effort of the mighty Roman Empire to prevent it, the "Stone cut out of the mountain without hands" was cast at the feet of the great image which broke the feet of the image to pieces, and the Lion of the tribe of Judah had conquered though he had nothing in His hand.

B. S. COWIN.

MEDITATIONS ON THE TEMPLE OF SOLOMON AS RECORDED IN PROVERBS

"Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him,

Come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live! and go in the way of understanding."

The above quotation will be found in the first six verses of the ninth chapter of Proverbs.

For some time I have had a mind to write on the scriptures at the head of this article, but as I have said many times, that if preaching or writing is profitable to the household of faith, it must first be taught in our experience, by the Son of God, and then revealed, or brought to our remembrance by the Holy Ghost. Jno. 14-26.

When some one is talking or writing about a great person we are very apt to inquire in our minds, who is this man? Where did he come from? Who was his father and mother? Where did his ancestors come from? In answer to some of the above questions, may I add that according to Holy Writ, Solomon was the son of David who was King of Israel, his mother was Eliam, daughter and the wife of Uriah the Hittite. It may be of interest to the readers to know that David had Uriah put in the forefront of the battle, so that he was smitten. Then David took Uriah's wife to be his wife, and she was Solomon's mother. His grandfather was named Jesse, and his ancestors were of this notable family Abraham, Isaac and Jacob.

I have regarded Solomon, in many respects, as being a type of Christ. First, he possessed more wisdom than any other man, and if my memory serves correctly, we are told that none shall come after him that is as wise as he. Second, he was a

kind and gentle ruler over all of Israel, and rendered just and righteous decisions before the people.

"In Gibeon the Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee." 1 Kings 3-5. Solomon prayed to God to "Give therefore thy servant an understanding heart, to judge thy people, that I may discern between the good and bad; for who is able to judge this thy so great a people?" "And the speech pleased the Lord that Solomon had asked this thing." So the Lord did not only give him wisdom, but riches and honor also.

When I was a boy I read this scripture and I thought that it was a matter of choice for which he could ask. (Of course it was a matter of choice but not in the sense which I thought). I had an idea that he could ask for riches, wisdom, honor or anything of his own choosing. In other words, I thought it was about like this. If I should go to town and buy several presents and say to my little girl, take any one that you want, and in allprobability, I would not know which one she would take before she made her selection. I also thought I certainly would have asked for riches, then I could discharge all of my obligations and probably give a little to the poor, but make sure that I would reserve a sufficient amount for future use, and there is but little doubt in my mind but that Solomon would have asked for riches had he been possessed with a carnal mind at the time.

But Ah! How different do I look at the scene now. Does God ever put the burden of prayer in your heart,

before He first makes you feel the need of the thing that He purposes to give you? Can we pray for mercy before we feel the need of mercy? Can we pray for help before we feel the need of help? Solomon felt the need of wisdom more than anything else, for he was now beginning to reign in the place of his father David, and he was conscious of the fact that many perplexing problems would arise among the people, which would require the guiding hand of God, therefore, he said, "Give thy servant an understanding heart, to judge thy people, that I may discern between the good and bad."

Dear servants of God, have you not had the same experience as Solomon did, many times in your feeble efforts in serving as a servant among the people of God? I know that my dear wife and I have felt this to a great extent in our family circle, in the rearing of our children.

Before I was married I thought that I knew all about rearing children, and I had a fixed rule in my mind that I would follow, which was something like this: If I ever married a wife and any children were born in our family, I would use the lash in making any corrections; but ah! how mistaken I was. May I say that if your child knows nothing but the rod of correction laid on his or her back every time it does something wrong, you have a poorly brought up child, for I have learned by experience that it takes a great deal of patience, kindness and teaching mixed with firmness, to get the proper respect and confidence of our children, in order that they may obey from a standpoint of love rather than fear.

When our boys grew up into the teen age, they would come around and say, "Father, I want your car to go to a ball game, picture show or some worldly amusement." My preference was that they be content not to go, but I began to realize that I was once a boy and I enjoyed parties and dances, and I wanted them to have reasonable privileges with other boys, lest they think that their mother and I were too strict on them. But the great problem was this: when they repeated this request, which I thought was too often, shall I say yes, or shall I say no, and for fear that I was not in the frame of mind to make a proper decision, I would say, go and ask your mother and she would say go back and ask your father. We have often been brought into great strait in making up our minds, and many times we said, "Oh, Lord, decide this matter for us, that we may train our children in the way that they should go that when they get old they will not depart from it." The same has been true in regard to our girls.

One notable circumstance which was brought before King Solomon was the case of two women who lived in the same house and each gave birth to a child about three days apart, one of the women overlaid her child and it died. About the midnight hour she laid the dead baby in the bed of the other woman and took the living child and claimed it as her own, the other woman awoke in the morning to give her child suck, and upon finding that she had been defrauded of her child she made complaint to the other woman that the living child was

hers, but the other contended that the living child was hers. Inasmuch as they could not settle the matter they brought the case before the highest tribunal on earth. So Solomon heard the testimony of each, both testifying that the living child was hers. No other witnesses were present, which of course made it much harder to decide. I am sure that nothing short of divine wisdom could render a righteous verdict in this case. May I repeat again that King Solomon had prayed and said, "Give therefore thy servant an understanding heart that I may judge between the good and bad." He said to his servant, "Bring me a sword," which they did, and the King said, "Divide the living child in two, and give half to the one and half to the other," then spake the woman mother of the living child unto the King, for her bowels yearned upon her son, and she said, O my Lord, give her the living child and in no wise slay it. But the other said, let it be neither mine nor thine, but divide it. Then the King answered and said, Give her the living child, and in no wise slay it. She is the mother thereof." I Kings 3:25-27.

This one decision was published abroad throughout the land, and the people feared him, for they saw that the hand of God was with him. The vast number of horses and chariots, and the great number of beasts that were slain each day to satisfy the hunger of those of his household, and the men servants and maid servants that were in attendance at his command, are beautiful types of the bountiful storehouse of our Great Emanuel, who sits upon His throne and metes out justice and mercy to

all of his poor, hungry, and tempest tossed children. As Solomon was Governor over all of Israel who would say that God does not govern the universe, from the huge monsters down to the smallest insect. For He has said in His Word that "The heaven is my throne and the earth is my footstool. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beast of the fields are mine. If I were hungry I would not tell thee: for the world is mine and the fullness thereof." Psalms 50:10-11-12. But, ah! Before we can fully realize the truth of this we have to be brought down from our throne of self works and self righteousness, then we can appreciate the true value of this inspired word. When the great King Nebuchadnezzar was dismounted from his throne and was made to eat grass like oxen and his body was wet with the dew of heaven, until his hairs were grown like eagle feathers and his nails like birds' claws." Dan. 4:33. Then he could say with a true and understanding heart that "all the inhabitants of the earth are reputed as nothing, and He, God, "Doth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand or say unto Him, what doest thou?" Dan. 4-35.

I can appreciate and sympathize with our brethren when they get in a low state, and the Lord seems to hide His face. We see so many of the dear fathers and mothers passing out and so few joining the church to fill the vacancies. We often wonder and feel that we have been re-

miss in our duty. Such has been my own feeling many times. When we are brought to this low ebb, and darkness enshrouds our soul, it is then that Satan makes his worse attacks, but when the day dawns and we are again illuminated by the Holy Spirit, the evil one flees away like the rays before the beaming sun. And as these Tenemites were a great pest in the life of Job, you may be sure that they will pester you. How good it is to remember the words of the inspired apostle which were directed by the Holy Ghost, "And the Lord added to the Church daily such as should be saved." Acts 2-47.

The eagle is a faint type of the church and I would not say that during her molting season that she is entirely free from her prey, but when she feathers out she soars high above the clouds. The old prophet Elias, was reduced to a low state, when He made intercession to God against Israel, saying, "Lord, they have killed thy prophets and digged thine altars; and I am left alone, and they seek my life, but what saith God unto him? "I have reserved to myself seven thousand men who have not bowed their knee to the image of Baal," and the Apostle Paul referred to this and said, "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11-5. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12-32.

I will now attempt, if God is willing, to explain what I see in the scripture at the head of this article, "Wisdom hath builded her house."

The house which Solomon built was to my mind a type of the Heavenly Church which the Lord has or is building, for He said, "And I say also unto thee, that thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16-18.

This house was not so large, according to the dimensions, but it was an expensive one. It took one hundred fifty-three thousand and three hundred men, seven years to build it. Cedar and stone were the principal materials that were used in the construction of this building. Cedar is a highly typical material because of its long life and preserving qualities. It kept the moths out, and the stones made it burglar proof which compares favorably to the language of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6:19-20.

These trees were hewn out chiefly by the servants of Hiram, from the cedars of Lebanon. Each piece of material was so minutely dressed out, we are told that "neither hammers nor ax, nor any tool of iron heard in the house, while it was in building." I King 6-7. As the type, so is the reality when the Lord began His work, you were in the forest of nature. "And were by nature the children of wrath even as others." Ezk. 2-3. He first cut you down and each stroke was indeed necessary, in order to hew off the roughage, straighten you out, and make

you fit meat for the master's use. The reader may inquire, "Have I been properly dressed out?" I have said that this is a fairly good rule by which to tell. If we are back biting, fault finding, contending about trifling things, and striving about words of no profit, among and with our brethren, it is good evidence that a few more knots need to be slabbed off, which God alone can do.

Long before you united with the church you may have thought that there were certain members on the inside that you could not fellowship, but ah! how different when you were carried there on the wings of God's love. There was then no thought in your mind of "Who can I fellowship," but the great wonder now is, who can fellowship me? How good if we could always be possessed with this spirit.

Several years ago I had an appointment at a church during the week. Upon approaching the ground several brethren gathered around me and said, "Brother Adams, there is a man here that we want you to encourage to unite with the church." I said, "What is his reason for staying out?" They said that he stated that there was a member that he could not fellowship. My reply was, "You had better let him alone until God completes His work with the hewing ax." About two years later, the unworthy writer was present, when this brother came pleading for a home and was happily received into the fold.

It will be noticed that when these timbers were hewn out, that they were floated to Joppa by the way of the sea. The word "sea" often

when used in the scriptures signifies trouble. We see the waves and billows as they roll to the shore. David said, "All thy waves and thy billows are gone over me." Psalms 42-7. Dear child of God, have you ever felt any of these waves and billows come over you, while you are floating by the way of the sea? If so, be not discouraged, for our God has spoken by the mouth of His Apostles and said, "We must through much tribulation enter into the Kingdom of God." Acts 14-22. The materials that were used in the construction of this building was not dead, rotten or decayed materials. They were sound and seasoned materials. So is the Church of God. She is built out of living materials, living by the reason of Christ who lives in her. Peter said, "Ye, also, as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ." I Peters 2-5. Which is in harmony with the testimony of the Apostle Paul, "And are built upon the foundation of the apostles and prophets, Jesus Christ, himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20-21.

"She hath hewn out her seven pillars." I do not claim to have superior knowledge over my precious brethren, in writing on this or any other portion of God's sacred word. Some have said "the seven pillars" represent the seven Churches of Asia. But as we view the natural building of Solomon, we see the building is supported by the pillars and the pillars get their support

from the rock bed underneath. Now the pillars are between the rock and the building, which seems to me to more fully represent the apostles and prophets who were peculiarly fitted and hewn out to withstand the cold, chilly winds, and give succor and support to the children of God by reason of the severe trials and afflictions which they were enabled by the grace of God to pass through. Would you not say that you have many times drawn comfort and peace from their sacred writings, when they were applied to your experience by the Holy Ghost? When the Apostle John was exiled upon the isle of Patmos, he said, "I am your brother and companion in tribulation." Remember that is when you are in tribulation that he is your bosom friend.

The word "seven" is often used to denote fullness. The above views which I have penned seems to me to be in harmony with the inspired writings of the Apostle Paul. "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself, being the chief corner stone in whom, is all the building fitly framed together unto an Holy Temple in the Lord." Eph. 2:18-19-20-21.

"She hath killed her beast." The provisions for one day in Solomon's household was thirty measures of fine flour, and three score measures of meal. Ten fat oxen and twenty oxen out of the pastures and an hundred sheep, besides harts and roebucks and deer and fatted fowl. I Kings 4:22-23. Was all of this portion of God's sacred word penned just to make history and to fill up space? Indeed no. For we are told

that "whatsoever things that were written afore time were written for our learning that through patience and comfort of the scriptures might have hope." Before this meal and flour was reduced to its present state, the grain must go through the upper and nether mill stones, then kneaded together and baked in a hot oven. The blood must be drained out of the beasts and fowls before they were prepared to feed the hungry of the household of Solomon.

What can these beast and fowls represent? Do they not portray in types and shadows, the suffering and death of the meek and lowly lamb of God who was delivered for our offences and was raised for our justification and they more particularly point to the Gospel day, when we are blessed to sit down in the Kingdom, with Abraham, Isaac and Jacob, and partake of the heavenly feast. But before we are partakers of this heavenly feast, we too must be crucified with Christ. Paul said, "I am crucified with Christ," and die under God's just and holy law, and have part in His resurrection, before we can eat the flesh of the Son of man and drink His blood."

"Whoso is simple let him turn in hither." How wonderful is the teaching of the Holy Ghost, though you feel to be weak in intellect, yet by degrees this great mystery is gradually opened up to your poor souls, that Christ Jesus dies for the ungodly. Though you may feel to be a fool, you shall not err therein. We have often heard it quoted "Though fools, shall not enter therein," but the scripture reads "Though fools, shall not err therein." Isaiah 35:8. The reason that you

can not err therein, is because you are in Christ Jesus. Now we are led from Law to Gospel, and our eyes are opened to view the heavenly scene and receive some knowledge of the fact that He (Jesus) is made to be sin for us who knew no sin that we might be made the righteousness of God in Him. Then we can get a glimpse of the truth of the inspired Apostle, that Jesus is made unto us wisdom, righteousness, sanctification and redemption.

"As for Him that wanteth understanding she saith to him, come eat of my bread and drink of the wine which I have mingled. All of this was written for those who die under God's just and Holy Law and their souls are raised up into newness of life. Then it is that the Holy Ghost reveals Jesus to them as their precious Saviour, for the inspired Apostle Paul said that "no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12-3. As the veil is gradually being lifted and we are enabled by the Holy Spirit to get a glimpse through the lattice work and view the Heavenly scene beyond, we are drawn nearer to our Precious Saviour and we can more fully understand that this same Jesus which Philip preached to the Eunuch was first manifested to us in the person of the Father; second, He was manifested to us in the person of the Son, and third, He was manifested to us in the person of the Holy Ghost. John said "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One." Paul said, "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

Now we can see that the Son is as old as the Father and the Father is as old as the Son. For John said "In the beginning was the word, the word was with God, and the word was God. The same was in the beginning with God. All things were made by **Him** (not them) and without **Him** was not any thing made that was made. In Him was life and the life was the light of men." John 1:1-2-3-4. This same Jesus which Philip preached to the Eunuch has many names, some of which are recorded by the Prophet Isaiah, "For unto us a child is born, unto us a Son is given and the Government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." Isaiah 9:6.

The reader may inquire, "How can this Jesus be both the Father and the Son? The term Father means oldest, so in the First administration of the spirit in our experience. He is manifested to us in the Person of the Father, The Father gives life, then arrests, convicts and condemns us through the administration of the Law. Second, He (Jesus) comes to us in the person of the Son. The work of the Son is to fulfill the Law and instruct His People and redeem them from under the curse of the Law. Now when Jesus finished His work in the person of the Son, the Son was crucified and was resurrected the third day and after abiding here on earth forty days He ascended to the Father.

Now the teaching and instruction which was given to His disciples by this Son Jesus, was concealed in the

Law and revealed by Him in the person of the Holy Ghost in the gospel. Before His crucifixion. He said, "These things have I spoken unto you, being yet present with you. But the comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26. Do we not see a manifestation of this Son Jesus exhibited in the person of the Holy Ghost on the day of Pentecost," and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." Acts 2-4. May I ask this question, has there been any change in presenting the eternal truth of God from that day until this unless we are over shadowed by the Holy Ghost and the spirit gives us utterance? The Holy Ghost is the revealer of God's word, you may ask, what does the Holy Ghost reveal? Answer: The Holy Ghost reveals these sacred truths to you, which is often done through and by His servants, you no doubt have said that I knew that, but I did not know that I did know it. Why is this? Answer: These things were taught to you in your experience by the Son as a convicted sinner under the Law, and the truth of this teaching is now revealed to you in the Gospel day by the Holy Ghost.

"She hath mingled her wine." Wine is often spoken of to typify the Gospel of Christ. Songs of Solomon 7-9. The mingling of wine beautifully portrays the various gifts, which God has placed in the Church for the edification of the

Saints. "Now there are diversities of Gifts, but the same spirit, and there are differences of administrations, but the same Lord." 1 Cor. 12-45. And God has placed them in order, first the Apostles, then Prophets, Evangelists, Pastors and Teachers. "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 2-14. One precious saint will often say, "I had rather hear Elder _____ than any preacher I ever heard," Another one says "I had rather hear Elder _____." What makes this difference? It is because his preaching is more suited to your experience. How discouraging it would be to the poor servants of God if all the household of faith were to center upon one servant with not a word of encouragement for the rest of us. But our God has so arranged it in His divine providence that each one shall receive his portion in due season, and get the flavor which is best suited to his or her taste.

"She hath also furnished her table." The table which Solomon set, was furnished with a great variety of foods with all the necessary vitamins to supply the body with health and strength, but would you suppose that all the food was good to the taste? My answer is no. For my mother often, when I was a small boy, made me eat many things that I do not enjoy so well, but she knew it was good for my body. If I could have had my way I would have begun with the deserts and ended with the deserts. I have often said that the children of God remind me of a family of little children seated around a table

which was filled with coarser food and a dish of ice cream in the middle, and without the guiding hand of their mother they will almost invariably start on the ice cream and end on the ice cream. Why is this? The answer is because the cream is more delicious to the taste. But the good mother says you all must eat a reasonable supply of the coarser foods, then I will serve your desert last. It may be that she has a supply of the better tasting food, but she knows that a well balanced diet makes a healthier child. So our God never questions you and me concerning the kind of food that we shall have. If we could have our way, we would live on love, joy, peace and happiness all the time. But ah! When He sees fit He gives us sorrow, trouble and afflictions. Now you can see that all the food that is listed on the menu is not so good to the taste, but is it not good for the body? David said, "Before I was afflicted I went astray, but now have I kept thy word." Psalms 119-67. Now affliction was not good to his taste but through this suffering He kept God's word. Can you not read your own experience here?

"She hath sent forth her maidens." When we are invited to a banquet or feast do we not see the maidens serving the guests? No doubt, but this was a wonderful sight for the Queen of Sheba to behold in the Temple of Solomon. Everyone serving in the place and order in which this Great King has placed them. Do you know of a more beautiful sight than to see the guests seated around and each humble servant of God handing out to

the household of Faith such things as His master has supplied him with? The Lord said to Peter "Feed my lambs" and "Feed my sheep." The Lord did not tell him to convert a goat into a sheep. But the words are simply this "Feed my lambs" and "Feed my sheep." Jno. 21:15-16.

Through the sufferings and death of Jesus under the Law, all the preparation was made for the servants or (maidens) to serve in the Gospel day. "For my flesh is meat indeed and my blood is drink indeed." Jno. 6:55.

"She crieth upon the highest places of the city." It will be noticed in the ninth chapter of Proverbs fourteenth verse that the foolish woman, "Sitteth at the door of her house on a seat in the high places of the city." But the woman who possesses wisdom "she crieth upon the highest places of the city" which is in keeping with the inspired Prophet Isaiah, "and an highway shall be there and a way and it shall be called the way of Holiness." The unclean shall not pass over it; but it shall be for those the wayfaring men though fools shall not err therein." Isaiah 35:8. What a comfort to the poor tempest tossed child of God when the Holy Ghost applies the above words to your weary soul and you are lifted up and sometimes made to feel that you are in the way (Jesus). Abraham's servant said, "I being in the way the Lord led me to the house of my master's brethren." Could he fail to reach the designated place since He was in the way? Jesus says "I am the way" He taketh His own

sheep and goeth before them."

Therefore, Jesus said the Holy Ghost "will bring all things to your remembrance whatsoever I have said unto you." Many of John's disciples came to the church at Ephesus, and Paul asked them if they had received the Holy Ghost and they answered that we have not so much as heard whether there be any Holy Ghost as they had only been Baptised by John with the Baptism of Repentance. And when they heard the words of Paul "They were baptised in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied." Acts 19:5-6.

In bringing my article to a close I will only mention a few thoughts in connection with the sixth verse of the ninth chapter of Proverbs: "Forsake the foolish and live and go in the way of understanding." In looking back through our past experience, as a convicted sinner, when we fled to the LAW for refuge, we can now see how foolish it was to try to justify ourselves by any works of righteousness which we could do. But, being poor, blind mortals we could not see the folly of this work system, nor could we comprehend the truths of the inspired word which was spoken by the Prophet Isaiah, "But we are all as an unclean thing, and all our righteousness is as filthy rags: and we all do fade as a leaf: and our iniquities, like the wind, have taken us away." Isaiah 64:6. Ah! how true to our experience, we have to be dispossessed of all of our legal good, under the Law, and

come to the end of our wits, and see the justice of our condemnation, under God's just and Holy Law, before we can know the true meaning of this sacred Prophecy. The Apostle Paul, in giving his testimony, which was dictated by the Holy Ghost written to Titus; which said, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lust and pleasure, living in malice, and envy, hateful, and hating one another. Titus 3:3. What a dark, rough and rugged route we had to travel before we could see the way of understanding. Our souls were enshrouded with darkness, and not one little ray of light could we see. We were like the children of Israel, when they were oppressed by the hand of Pharaoh, in Egypt, enshrouded with a darkness which could be felt. Which also must have been the experience of the poor Publican, who could not so much as lift up his head, but smote upon his breast, and stood afar off. He prayed and said, "God, (he could not then call Him Father, I know this from my own experience) be merciful to me a sinner." The scriptures tell us that He went down (not up) justified, rather than the Pharisee, who fasted twice a week, and paid tithes of all He possessed, and could not see himself a sinner before God.

In as much as Christ was delivered for our offences and raised again for our justification, we too, are crucified with Him. Our souls are lifted up and the Holy Ghost reveals Jesus to us, and for the first time we are given a hope that He is our precious Saviour. May I say in

my concluding remarks that this hope is so precious, that if it were possible you would not exchange it for all the gold and silver that this world affords. Now we can exclaim with the inspired Apostle Paul, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. Our eyes are now open, our deaf ears are now unstopped, and our heart is now prepared to receive the true instruction, that salvation is by grace, through faith, and that not of ourselves, but a gift of God.

Is this not the way of Understanding?

Humbly submitted,

T. FLOYD ADAMS,

Willow Springs, N. C.

MRS. J. H. JUSTICE

Born Sept. 25, 1872, was married to J. H. Justice May, 1890. They lived happily together 56 years. She was 74 years and 11 days old at death. She leaves behind her husband and four children. Mrs. Pansy Henderson, Jackson, N. C., Mrs. Etta Lula Buie, Leon, N. C., Mrs. Lila May McCree, Sneads Ferry, N. C., Mr. Hobert U. Justice, Sneads Ferry, N. C. Also one brother, Bill Conway of Snead's Ferry, N. C. Two sisters, Mrs. Agnes Willis of Snead's Ferry, N. C., Miss Ruth Justice of Wilmington, N. C.

While we mourn her loss we believe she is happy and will never suffer another pain or have another fear, and feel she has passed from death unto life and will sing His praises forever and forever. Amen.

Written by her husband now 83 years and 8 months old. God bless all her friends.

J. H. JUSTICE.

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PSALM 22.

My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture. But be not thou from me, O Lord: O my strength, haste thee to help me.

Deliver my soul from the sword; my darling from the power of the dog.

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

For the kingdom is the Lord's; and he is the governor among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

A seed shall serve him; it shall be accounted to the Lord for a generation.

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE PRODIGAL SON

I asked Elder Sikes for his views on the Prodigal Son, and the above is what he wrote.

T. F. ADAMS

"The Prodigal Son": I will say, I have heard many ministers expostulate upon that subject, but when they got through, I was like Abraham Lincoln was by a pet project which when a certain senator put in several hours trying to explain its meritorious qualities to him. When he got through, Abe said, "Since you have explained it, I do not understand it." When they have gotten through, I do not understand it as they have tried to explain it.

Their explanations have reminded me of a cob house built by a little child. Just touch it lightly with one finger, and it falls to pieces. So just touch their theories with one breath of God's holy truth, and their whole structure falls of its own weight. All parables have one prominent thought in them, which is paramount to every other thought in them, which is paramount to every other thought in the parable. In this parable, the unspeakable, and immutable love of God for his people is the supreme lesson taught in it. All other parts of the narrative, are only tributaries leading up to the affirmation, and confirmation of the all glorious truth of the supreme and never dy-

ing love of God for his people, for whom he gave his only begotten Son to die, that they might live with Him forever.

John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." The parable itself, portrays the Father's great and undying love for his reckless and wayward son, who had spent half of his father's lifetime savings, in riotous living, even with harlots. And yet, notwithstanding all this, the father's love for him had not diminished. When he saw his wayward son coming afar off, he ran and met him, and fell on his neck and kissed him. And had the best robe put on him, and had a gold ring put on his hand; which was an emblem of his pure and never dying love for him. But his only brother, the nearest of kin he had on earth, was filled with wrath because of his fathers' loving kindness shown to the prodigal.

Solomon said, "A friend loveth at all times, and a brother is born for adversity." This scripture proved true in the case of the parable we are considering. The father's love did not waver because of his sons reckless and wayward career. But the brother proved his adversity toward his only brother; he would not show him any kindness whatever. Solomon said again,

"There is a friend that sticketh closer than a brother." This statement also proved true in the parable which we are considering. Webster says, a parable is "A story or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction." That is precisely what we have before us in this parable. We have a real earthly family of three. A father and two sons. One of these sons becomes a moral pervert. The other is what the world would call a model son. He had remained at home all his life, and had never disobeyed his father's commandments at any time. So the time came in their lives when the strength and durability of the love of the father and the older brother, for the wayward son, and brother. The brother manifested no love whatever. But to the contrary; he manifests hate, intolerance and contempt. But the father was magnanimous in his conduct toward his wayward son. He was filled with joy and gladness of heart and soul, and he did all that was in his power to manifest to his son how great his love was for him.

All of this is merely a parable. Every thing in it is natural. But it has a moral in it which relates to spiritual things. The intention of Jesus in giving us this parable, was not merely to show us how much greater a natural father's love is for his natural son, than a natural brother's love is for his natural brother. This is only a parable. Its moral is the superlative greatness of God's love for his people. Jesus said, "Greater love hath no man

than this, that a man lay down his life for his friends." But Paul says, "But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more than being now justified by His blood, we shall be saved from wrath through Him. For if while we were enemies, we were reconciled to God by the death of His son, much more, being reconciled, we shall be saved by His life."

Summing up what Jesus and Paul said, we find the great contrast between the love of a natural father for his children, and love of God for His people. Jesus said Greater love hath no man than this, that a man lay down His life for his friends. But God commendeth his in that He gave His only begotten son to die for us when we were sinners, and enemies to Him. See Rom. 5:8-9-10. And Jesus himself, said, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Moreover, the earthly father had not reserved any inheritance for his wayward son, for he said to the older son, "All that I have is thine." But God hath made his wayward people, in his will, heirs of himself, and joint heirs with his son. And this inheritance is incorruptible and undefiled, and it fadeth not away, and it is reserved in heaven for them who are kept by His power, through faith, but not their own faith, but the faithfulness of him who promised this inheritance to them. See II Thes. 5:23-24.

All earthly inheritances are corruptible, and can be wasted. But my

hope, based on this wonderful love of God for poor debauched, and hell deserving sinners, raises up in ecstatic bliss, and says with the poet,

"He loved me of old, and loveth me still,

Before the creation, He gave by will,

A portion worth more than the Indies of gold,

Which can not be wasted, nor mortgaged, nor sold."

The greatness of this love is incomprehensible by the finite mind. Undoubtedly, the chief aim and intention of this parable is to magnify in the minds of His people, the superlative greatness of the love of God for His people. The most of our preachers try to get more out of a parable than that for which it was given. Each parable has its moral at its end, which when rightly applied, sets forth some grand spiritual truth.

Take the parable of the man who went out early in the day to hire men to work in his vineyard. This is a very long parable, it has fifteen verses in it. But its moral is found in the last verse; and it is given in few words, which says: "Is it not lawful for me to do as I will with my own? Is thine eye evil because I am good? We are taught in many places in the Bible, that the world and the fulness thereof is the Lord's. The moral of this parable is, that, as God is the creator of all things, and as He made all things for himself, He is sole owner of all things, and has the right to do as He will with His own. This entire parable is leading up to this one thought; and the moral of it is that God has the right to do His will in

the army of heaven, and among the inhabitants of the earth, and none can prevent Him, nor has any one the right to call in question any thing He sees fit to do. See Dan. 4:35 and Rom. 9:9 to 24.

I must bring this letter to a close, but I am sure that when you read the parable of the man with the two sons again, and study its moral, you will clearly see that it is meant to convey to our minds the superlative greatness of God's love for His people. But keep in mind the fact while you read this letter, that its writer is a poor finite, and fallible creature, who knows nothing yet as he ought. I have often said, that, if what I do not know was written in a book; you could write all I do know on the blank leaf in the back of the book and hardly soil the page.

Please let me hear from you after you have carefully studied my position on the parable of the prodigal son. Remember me to all inquiring friends. With much love to you and your entire family, I remain your poor brother in hope, mercy,

J. I. SIKES

ONE AMONG THE LEAST

Dear People of God:

My brethren and sisters, I hope, if I am worthy to address you thus, if I am one in the number I feel to be among the least.

I have been so uplifted during our regular meeting fourth Saturday and Sunday at Nashville that I want to write something in regard to my feelings, but feel too unworthy to make the attempt, so I hope you will bear with me in my weakness.

If we be of one mind we are all of one family. I believe our experiences are the same, first on the mountain then in the valley groping in the dark, grasping for something we can't catch, so afraid we missed the substance and caught the shadow, then it is when we are weak, then we are strong, but when the Lord manifests His presence we feel He is near.

How we can rejoice in spirit being led by the spirit, our spirit bearing witness with the intercession above.

Then we can praise him,
Praise Him in singing
Praise him in prayer,
Praise him in silent
Meditation there.

I feel to say I have been somewhat strengthened for some days on that food, I hope from heaven, as it pleased God to give and to bless His servants with the liberty to bring it to us. For surely every gift comes from Him. There is not anything we can do without Him, for all the power is in Him, and we have all to be taught of Him.

So then the Scriptures say "How can we hear, without a preacher, and how can he preach except he be sent, but then we have to be prepared to hear?"

I think again it is said something like this, "It pleased God through the foolishness of preaching to save them that believe." I hope I am not one of those believers, although we are tried, knocked, and criticised on every hand, so many obstacles obscure our way, until we are about to think it all of imagination, but then we think back when Christ, the Saviour, spoke peace to our

souls and says, "Thy sins are forgiven," then it makes me feel so good, as Brother Boswell says, "Go back to those Bethel spots." Surely if God is for us, who can be against us?" Oh! that God will give us more grace, grace to overcome.

We so much desire the sincere milk of the word that we may grow thereby. Lord increase our faith that we may eschew evil and do good.

We know in this life that tribulation awaits us, and if we did not meet with these things we would have nothing to pray for, so it is well for us to be stirred up and keep in memory, realizing our dependence on God and where our help must come. I do feel to be one of the most dependent creatures that exist.

I often sit down in silent meditation and think over the promises laid on record for us and rejoice to myself for I don't have any one around me nor about that seems to witness with me or my feelings. I know they do not see it as I do. Therefore there is no comfort nor pleasure therein, so I have to take it to myself hoping and praying that God may sometime, impart this life and light to them in his own good time. For it is not in our power to carry salvation, stand still and see the salvation of God. Lord I commend myself to thee, use me as Thou see fit.

Order my steps in the way that I should walk, help me to bear the temptations and with patience run the race that is set before us, ever looking to Him, the author and finisher of our faith, and help us to be reconciled to God, whatever His

will may be. This is my daily prayer. Prayer is the anchor of the soul, but we often times feel too unfit to offer up a petition, but He knows our needs and all our cares and thoughts and does so abundantly bless us. We can't be grateful enough to him for the blessings he has bestowed upon us. He is the comforter who has promised to be our present help in every time of trouble, and will never leave nor forsake us. How glorious it is to think on that.

These few lines reflect my mind back to our dear old pastor who has gone to the great beyond, Bro. Williford, a brother in Israel. How he used to preach it to us, how anxious he was over his church, watching over the flock as a shepherd does the sheep, always preaching peace as we are taught not to forget to assemble ourselves together in heavenly places. Then we derive so much benefit, joy and comfort by so doing, not growing luke warm, being obedient to God's comand, for when we are disobedient we must suffer. Be obedient to God, and all the duties enjoined upon us, laying up for ourselves treasures in heaven, as our pastor so admonished us to do last Sunday in his sermon. I can say for myself and believe the others will witness with me that God has sent to us a follower in his stead, to walk in his precepts and examples, preaching peace, and may the Lord keep him, preserve him, guide and direct him to press on to the mark of the high calling. Also all the others that he calls, his servants, everywhere, is my prayer.

I could say more, but feel that I

am so little, so worthless, it would not be worth while to be considered. I know the time is approaching to depart this life, and oh, that I may be able to stand.

Yours in the bonds of Christian love,

R.F.D. No. 4

Nashville, N. C.

HATTIE COOPER.

EXPERIENCE

I feel like I want to write a part of my experience, hoping it will be of some comfort to some one, and to my children when I am gone.

When I was very young I feared death. When mother would speak of anyone dying, it would put a strange feeling on me. I would leave the house and try to forget it. I would wonder what would become of poor me if I were to die.

The year 1920 a burden was placed on me. I felt like I didn't have a friend in this world. Oh, what a condition I was in. I would go to the woods and try to pray, but Lord, have mercy on me, a poor sinner, was all I could say. And that seemed to go to the ground. One night my husband and I went to his sister's to stay until bedtime; we were sitting in the yard, and all were talking, and I went to sleep sitting on my chair. When I awoke it appeared to me that I was sitting in the middle of the straightest road I ever saw, and it was full of the prettiest flowers I ever saw. It seemed the earth those flowers grew in was white as snow. I didn't say anything about it, for I didn't know what it meant. It was on my mind for some time. In a short while after then I saw another vision. One

night while lying on my bed a tall man appeared to be standing over me. I looked at him a short while and he rose up and when he started up it appeared to be God. He came to me, but I know not why. As soon as he disappeared, I saw something swinging over my feet. I raised up on the bed and reached out my hands to take it, but could not touch anything. After then I saw three angels up in the air. There were two smaller than the other one. A voice spoke to me and said those are the two little ones and their mother; they were dressed in white and looked very pretty. After then I had a dream. I dreamed I was traveling along. I thought I came to a pit about three feet deep. It was about one foot deep in red hot coals of fire; there was a little lamb standing in the hot coals. It didn't seem to burn him at all. I turned away when I looked in the pit, the lamb was gone and my oldest grandchild was sitting in the hot coals, and didn't seem to be burning at all.

I have written my visions and have seen my lost and ruined condition. I know I am a condemned sinner in sight of God, and without His help I can do nothing. I was sitting on the porch one night and saw a light shining in an oak tree in the yard. I asked the children if they left the lamp burning in the kitchen? they said no! I said, where is that light shining from? I said don't you see that light shining? Nobody could see it. My husband was a Christian hearted man, he spoke and said you can see the light, but did not explain it, and I didn't know what it meant. My husband and I went to the field to gather a load of

corn one day. When we were on a log. He sat there with me until he wanted to go to the house. We started and had to go up a steep hill. I had to pull to the small trees was so weak I had to sit down on our way to the house; we were traveling a foot path, a dark cloud came down over me and completely covered me. Oh! Lord have mercy on me a poor sinner. I took hold around my husband and told him to pray for me. He said, "I can't pray." Oh! the trouble I was in. I tried to get up the hill. Oh! when I got up on top of the hill it seemed like the sun was shining the brightest I ever saw, and it seemed that every thing was praising God, bless His holy name.

From that day down through all these year's I have had a desire to join the church but felt to be unworthy to ask a home with such good people, and I want to give God all the praise and glory. If I have been redeemed it is not by good works for I haven't any. It is by grace and grace alone. I did not have anything to do with getting my little hope and I am not going to have anything to do in getting rid of it, and I would not if I could. If I am one of God's children I am the least of all.

Mrs. Florence Strickland
R.F.D.
Four Oaks, N. C.

THE FAMILY OF GOD

Elder T. Floyd Adams,
Willow Springs, N. C.
My dear Bro. Adams:

I shall try to comply hintingly to your request on Matt. 12:50, but only hintingly.

What gave rise to the text in Matt. 12:50 was one said to Jesus: thy mother and brethren stand without. Note "stand without." Those standing without are always the ones desiring to speak with Jesus. I know this to be true, for I have stood without so many times, and every time I am standing without, I desire to speak with Jesus. But when I am standing within I am reconciled and satisfied, for Jesus to do the speaking, desiring to speak with Thee.

But Jesus answered, who is my mother and who are my brethren? Jesus then stretched forth His hand toward His disciples and said, "Behold my mother and my brethren in this act of Jesus." It significantly teaches me this is His family. All the family He has are His people, for whom He suffered, bled and died. Therefore, His people are His sister, mother and brother, and God being His Father, no man ever had more than father, mother, brother, and sister than of his immediate family. Jesus of course was teaching a spiritual lesson, and teaching it to those who spiritually discerned, "for the natural man cannot receive the things of the spirit; neither can he know them because they are spiritually discerned."

Now the text, Matt. 12:50: "For whosoever shall do the will of my Father which is in heaven." The pronoun Jesus uses here is used to teach that He is not out of the picture. When He says whosoever (not who will or may) shall do the will of My Father, implies it is He Himself who does the will of His Father. I, of course, believe that. Further, Jesus is the one and only one who does the will of His Father, for this

reason: God never trusted His will into the hands of any except Jesus; therefore, none could know the will of God, except Jesus, and certainly could not do the will of God if they did not know the will of God. A person would have to know the will of God in order to do the will of God.

The magnitude and sacredness of the will of God is such none has ever known what it was except Jesus.

God is truly reserved in His will. It is so cheap and degrading to say wicked and profane men and devils do the will of God. It is so cheap I have never said it. It is so degrading, I trust I may never. The secret of this text is that the people of Jesus are in Jesus, and that by the choice of God. So when Jesus is doing the will of His Father which is in heaven, His people being in Him, He in you, you in me, Jesus knows the will of God. None other does. Therefore, His people are his brother, sister, and mother. They are his family; He is theirs. He is all they have; they are all He has. Whatever Jesus means to His people, His people mean the same to Him. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Jesus certainly possesses all the qualities of a big brother, the sweetness of a sister, the affection and care of a mother.

Now a little about wicked and profane men and devils doing the will of God, or to me not doing the will of God.

Lest you consider me a "softy," I had better explain myself a bit: "God does His will in the army of

heaven and among the inhabitants of the earth." None can stay His hand or question why, does thou O Lord God deal His will in the heart of the wicked King Pharoah. God did His will in the heart of Judas. God did His will in the heart of Herod. All of these and millions more responded beautifully and are continuing to do the will of God. All of the above and millions more are all passive in the hands of God. In the hearts of wicked men and devils and profane men, God does His will.

Wicked, profane men and devils all exactly fit in, in God's eternal purpose to the perfection of the sovereignty of His will and never interferes in the least in the execution thereof of God, but all things must and does hang on His firm decree. All things must and does await the unfolding of the will of God, and then all things move in accordance with the execution of the will of God, executed of God. I would be ashamed to credit if I believed—which I don't—wicked and profane men and devils of doing the will of God. If they are doing the will of God, then I ask what is Jesus doing?

I have done this hurriedly. Probably with more patience and meditation it would be more full. But knowing you are amply able to supply all the frills and ruffles necessary, to that which is becoming to sound doctrine, I submit it to you in the sweetness of sweet fellowship.

About those women who were grinding at the mill, I will write you later on that. Let me hear from you.

A trembling sinner,

F. A. COLLINS.

Hartford, Ala.

A GOOD LETTER

Dear Mr. Gold.

I am sending you a letter of one of my dear sisters, because I think that it is a good letter. It was published in the Landmark on August 15, 1928. I will be so glad if you will publish it again, since I feel like the dear people of God will enjoy reading it.

My sister is confined to her bed and can't get out to go to church. She has been a faithful member, though.

Oh, she suffers so much that she even prays to die. She told me she was willing to go anytime because she feels that she is prepared to go, but God has His appointed time. I can't understand why she has suffered so much. She said she had rather do her suffering here on earth than hereafter.

The doctors have said there is no cure for her and that all they can do is give her something to ease her condition.

Nobody on earth knows the worries and trouble that I have seen over her. She has been such a devoted sister to me and I do pray that the dear Lord will give her comfort and ease before she dies, and no matter whatever comes that He will make her be reconciled to Thy will.

Mr. Gold, I truly do hope that you are better and that you are enjoying life easy. May God bless you in every way and all the way through life. Sincerely,

I remain as ever,

MRS. BELLE DEAL SELLERS.

1518 Cypress St., Rocky Mt., N. C.

READING LANDMARK 45 YEARS

Dear Mr. Gold.

Enclosed you will find obituary of Miss Tempie Griffin. Would be glad for you to publish same in the Landmark, and oblige.

I have been a subscriber to its pages for about forty-five years or thereabout. I have also been a constant reader of its pages, as my father, James Haverson Griffin, was a subscriber. I can well remember when it was in sheet form. How my mother and father did enjoy the Landmark. He would sit in his corner and read it to the family.

There were eight of we children, which made ten of us around that fireside. What happy days they were. I have been living in those days of late. Those days of long ago, precious memory.

I must stop this rambling about in the past and think of the future. What a happy reunion it will be when God sees fit to take this old suffering body of mine from this earth and fashions it like His own glorious body. What a happy time I feel like that will be for me. This is my hope. I hope He will give me patience to wait until my time comes. I know it will not be long for I am now entering my 77th year of age.

I must close, wishing you much success with your work of printing the Landmark.

Pardon the scribble, for it is very imperfect, like the writer. I did not intend to write all this; just to tell you about the obituary.

Written with much love for all who love the Lord is my prayer.

MRS. CELIA A. ELLEN.

Rocky Mount, N. C.

A GOOD LETTER

J. D. Gold.

I am sending in my \$4.00 to pay up, also for one more year, so you can tell how it is. May God bless you in your work and bless you in all walks of life. Sure hope He will bless all of His children and keep them in that straight and narrow way that leads to that everlasting love one for one another.

Jesus is love to everyone who believes in His Word. Jesus said, "I have loved you with that everlasting love; with loving kindness I have drawn you."

May God bless all of His children to live in peace one with another and watch over them for good and not for evil. This is my prayer for all of us. I hope I am one.

Love to all of His people.

MRS. MINNIE M. ROBERSON.

Robersonville, N. C., Rt. 2, Box 12.

LANDMARK UP TO DATE

It is with a great deal of pleasure that we are able to announce the Landmark is up to date.

We feel it is so much better to have done it this way than any other, although we deeply appreciate all the kind words of the subscribers and readers who have been so patient and kind with all of our shortcomings and infirmities. We trust that hereafter we will be able, with the help of the Lord, to keep it up on time.

We want to thank every one for their kindness, patience and helpfulness.

J. D. Gold.

ZION'S LANDMARK

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. F. Adams, Willow Springs

VOL. LXXX **No. 2**

**Entered at the postoffice at Wilson
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WILSON, N. C. DEC. 1, 1946

THE PROMISES OF GOD

God and His Son Jesus Christ, gave many precious promises to the children of God. The promises of God are not as the promises of men. Men often make promises that are broken; but with God they are as certain of fulfillment as the **THRONE OF GOD UNSHAKEN STANDS.**

Jesus taught his people while here in the world, but many heard, but did not understand his word; because they were in darkness not having received the blessings in store for all believers in His Name.

As he hung upon the cross, his enemies passed by wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself, if thou be the Son of God come down from the cross." And others said "He saved others, HIMSELF HE CANNOT SAVE." "If he be the King of Israel, let him now come down from the cross, and we will believe him."

They continued saying "He trusted in God, let HIM DELIVER HIM NOW, if he will have him; for He said, I AM THE SON OF GOD."

No wonder Jesus said at the ninth hour, as he was nailed to the rugged Cross, Eli, Eli, La-ma sa-bach tha ni. That is to say, My God, My God, why hast thou forsaken me? And in that crucial hour one of the enemies ran, and took a sponge, filled with vinegar and put it on a reed and gave him to drink." The rest said, Let be; let us see whether Elias will come to save him." Jesus when he had cried again with a loud voice, yielded up the ghost.

His disciples and friends of old forsook him, and thus He bore the **CROSS ALONE.** But at the appointed hour He came forth, the **RISEN LORD,** and appeared to many, at one time above five hundred, and at the appointed hour of triumphant ascension, He went home to His Father, in glory.

Yet, after his resurrection, and before His ascension, he taught them for forty days, and when the disciples saw him some believed, and some doubted. **AND JESUS CAME AND SPAKE UNTO THEM,** saying, **ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."**

In that glorious day, having conquered death, and all the powers of darkness, He gave the command to His believing followers saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; **TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COM-**

MANDED YOU; AND LO, I AM WITH YOU, ALWAYS, EVEN UNTO THE END OF THE WORLD. Amen.'

Although he said, "It is finished." The debt, or penalty for the sins of His people was paid, the law of God was satisfied, and He said "Father I have finished the work Thou gavest me to do." So, it is ever true that the work of redemption was completed in the death upon the cross, yet He made further promises, which are yet to be fulfilled.

He said, to His beloved believers in His name, "It is expedient that I go away, and promised the Father would send another comforter, The Holy Spirit, and that it should take of mine and show it unto you said Jesus and that it should guide you into all truth.

The promises of God, and His Christ is at the shalls and wills of Jehovah, ever standing as sure as the THRONE OF GOD ever stands, and so, we believe in the hope of the sacred promises of the Three-One-God, and in His own time he shall fulfill all his promises in the conviction, travail, deliverance, preservation, death, resurrection, ascension, and final and eternal glorification of GOD, THE CHRIST AND ALL THE FLOCK, "FOR HE SHALL SEE OF THE TRAVAIL OF HIS SOUL AND BE SATISFIED."

O. J. DENNY.

RESURRECTION, GLORY AND HEAVEN

"Then shall ye also appear with Him in glory." The redeemed of the Lord.

The Son of man came to redeem and perfect, and with His bride; the

Son of God shall come to receive and glorify His people—all the redeemed of the earth.

At the first coming the Old Testament was fulfilled; at the second coming the New Testament shall be fulfilled; at that coming the middle wall and veil was taken away; at the next coming, death and the grave shall be destroyed.

The Son of man came to bring forth the Kingdom of Grace on earth; the Son of God shall come to bring forth the kingdom of glory in heaven.

When the Son of man appeared on earth, He said, "Lo, I come to do thy will, O God." When the Son of God shall appear in glory, He will say, "Behold I and the children which God hath given me."

Isaiah said, "He shall see of the travail of His soul and be satisfied." And when His chosen and redeemed people shall behold Him in His beauty, they shall be in the likeness of His perfection and be satisfied.

And in Zion, the perfection of beauty, God will shine forever.

When Jesus said, "Father, I have finished the work Thou gavest me to do," and said "It is finished," He returned to the Father in glory and awaits the coming of His bride, the redeemed of earth of every nation, kindred, people and tongue.

As He is glorified in the presence of His Father, so shall all his glorified brethren dwell with the Father, and the Son forever.

We read, "When Christ, who is our life, shall appear, then shall we also appear with Him in glory (Col. 3:4), and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not

away." (1st Peter 5:4).

As long as Jesus was in the earth, He was tempted and tried, that He might know how and with temptation to make a way of escape for His tempted and tried people.

We hear Him say, "Father, the hour is come, glorify Thy Son, that thy Son may also glorify Thee." (John 17:1). Jesus said after His resurrection, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24: 26).

So shall it be with his believing children, who have followed the lowly Redeemer, through suffering and death, and by the power of the resurrection, they shall enter into life and glory, and so forever be with the Lord.

John said, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, new Jerusalem, coming down from God out of heaven prepared as a bride, adorned for her husband, and I heard a voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God." "And God shall wipe away their tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, "Behold I make all things new." And He said unto me, write; for these words are true and faithful. And He said unto me, it is done. "I am Alpha and Omega, the

beginning and the end."

And we read all the Holy Angels sang "Blessing, and glory, and honour, and power, and might be unto God forever and ever. Amen."

O. J. D.

GOD'S WAY OF DOING THINGS

And Samson went down and dwelt in the top of the rock Etam, Judges 15:8.

The Philistines came a great number of them to arrest Samson. A whole army against one man, then the men of Judah three thousand strong came to arrest Samson to deliver him to the Philistines, it is even so that the tribe of Judah, of which tribe our Savior sprang, was His most determined enemy. The men of Judah bound Jesus for trial in the Jewish court, and after He was sentenced to die, they bound Him to the cross, to die between two thieves, because He was numbered with the transgressors."

Our Savior's greatest work was finished upon the cross. All that had been written of Him was fulfilled when He died there; the place of His greatest humiliation, was the scene of His greatest triumph; while His enemies were mocking His mangled body, His Divinity was conquering all foes and as evidence that He was the Son of God; the sun was darkened and the greatest event in all the history of the world was now taking place at Jerusalem, the center of the world, for the Son of God was dying not for any crime He had done, but to redeem those the Father had given Him.

The binding of Samson was only temporary. So was the binding of our Savior; for when the Philistines

saw Samson was bound a prisoner in their hands, they gave a shout of joy that their old enemy was about to be delivered unto them. So when the enemies of Jesus saw Him nailed to the cross, they shouted for joy and challenged him to come down from the cross, that they might believe in Him, and said, "He saved others, but Himself He cannot save." But little did they know that He came to save some of them that mocked Him, for He said, "Father, forgive them, for they know not what they do."

Pilate wrote, "Jesus of Nazareth the King of the Jews," which title they objected to, because it told the truth; and the centurion who commanded the soldiers that crucified Jesus said, "Surely this man was the Son of God."

Samson's mission as a judge in Israel was to destroy the Philistines, which he was not slow to do, and used every opportunity to slay them without mercy that God's chosen people might be free. Our Savior was manifested that He might destroy the works of the devil and set the lawful captives free.

One of Samson's greatest triumphs over his enemies was in the place of the jaw bone, and our Savior's noblest work was at Golgotha, the place of a skull. It requires the union of both the skull and the jaw bone to make a complete framework of the head, and Jesus is head over all things unto the church." He is the head, the church is His body, and without the actions of the jaw bone there is but very little said in the way of preaching, as the action of the jaw bone is a great aid in shaping all our words and with-

out it we would utter but few words clearly.

Our Savior said, "The words I speak unto you they are spirit and they are life." "My words shall judge you in the last day." Samson slew many of Israel's enemies all alone, without help from any one, and there is no record that he ever asked any one to help him; and Jesus trod the wine press alone as there was none found to help Him. "And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thes. 2:8.

The people Samson slew with the jaw bone of an ass, are types and shadows of those our Savior consumed with the Spirit of His mouth and destroyed with the brightness of His coming. Samson's victory over the Philistines was a type of our Savior's victory on the cross over those who condemned and nailed Him to the cross, over the world, flesh and the devil, principalities and powers, and near the end of His suffering and of his triumph said he thirsted, and became uneasy that he would die of thirst and fall into the hands of the uncircumcised Philistines.

God clave a hollow place in the jaw bone, but not in the jaw bone of the ass, but in the rock, for it was known as the place of the jaw bone, and he called the name of the place Eu-hak-ko-re, which is in Leki unto this day, that is at the time this scripture was written.

God's mercies are forever, yet for a short while the enemies of His children seem to triumph over them, He will manifest Himself and what

once seemed a victory is only the beginning of their own destruction.

B. S. COWIN.

IN MEMORY OF GEORGE D. GRIMES

Another year has passed and gone;
I just don't know hardly how,
I've still a pleasant memory
Of the day that's far behind.

2

My thoughts go back to yonder years,
When you were by my side,
We shared each others troubles
In you I could confide.

3

I want to say thanks to God each day,
For the times I've spent with you;
You were so kind and thoughtful
And always were so true.

4

I go my way and don't know how,
Since you were taken away;
The blessed Lord has been my hope
In him I have to stay.

5

Without his tender mercy
I could no longer live,
I know I am unworthy
Of the blessing's he's given me.

6

I want to say thy will be done
For sure he knows what's best;
Someday I hope to meet you
And in your bosom rest.
I tried hard to be cheerful
And smile as days went by;
But sometimes I'm a failure
In everything I try.

8

If I could feel at times
Just as I feel tonight!
My sorrows would be over
Oh Lord, please lead me on.

NORMA D. GRIMES.

RESOLUTION OF RESPECT

The Church at Surl in conference second Saturday in October 1946, with sadness and regret at the loss to membership by the death of our beloved Sister, Nancy M. Chandler. She was a faithful and loving member. Loved by all of her neighbors and friends.

First, that we cherish her memory, try to imitate her example and bow humble submission to her, whose memory endureth forever.

Second, that we deeply sympathize with the children, husband and relations of the deceased in their bereavement.

Third, that a copy of this resolution be spread upon minutes of the church book. Done by order of the church in conference October meeting 1946.

ELDER L. P. MARTIN, Moderator
J. E. DEAN, Clerk.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Mingo, on the 5th Sunday and Saturday before in December 1946.

The church is located about four miles out of Dunn, N. C. All lovers of the truth are invited to attend.

ELDER L. A. JOHNSON, Moderator
BRO. W. U. BLACKMAN, Union Clk
ALANZO BAREFOOT, Assist. Clerk.

CONTENTNEA UNION

The next Session of the Contentnea Union is appointed to be held with the Church at Red Banks, Pitt County, N. C. the fifth Sunday and Saturday before in December, 1946.

The Church is situated about five miles southeast of Greenville near Greenville-Vanceboro Highway.

J. E. MEWBORN, Clerk.

APPOINTMENTS FOR

ELDERS D. G. STOKES AND R. F. KEATON OF GREENSBORO, N. C.

Lower Black Creek Union meeting, 5th Saturday and Sunday, December 28-29.

Aycocks Monday, December 30th.

Upper Town Creek, Tuesday, December 31st.

Pittmans Grove Wednesday, January 1st, 1947.

Beulah, Thursday, January 23rd, 1947.

Creeches, Friday, January 3rd, 1947.

Scotts, 1st Saturday, January 4th, 1947.

White Oak, 1st Sunday, January 5, 1947.

Autreys Creek, Monday, January 6, 1947.

Old Sparta, Tuesday, January 7, 1947.

Upper Town Creek, Wednesday, January 8, 1947.

Mill Branch, Thursday, January 9, 1947.

Nashville, Friday, January 10, 1947.

Sandy Grove, 2nd Saturday, January 11, 1947.

Healthy Plains, 2nd Sunday, January 12, 1947.

Sapponey, Monday, January 13, 1947.

Elm City, Tuesday, January 14, 1947.

Pleasant Hill, Wednesday, January 15, 1947.

Lower Town Creek, Thursday, January 16, 1947.

Moores, Friday, January 17, 1947.

Contentnea, 3rd Saturday and Sunday, January 18 and 19, 1947.

Pastors at Churches please announce appointments.

E. L. COBB.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

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ZION'S LANDMARK

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—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

DECEMBER 15, 1946

No. 3

PSALM 23.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER T. F. ADAMS-----Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SELLING THE WORD

There was a man in days of old,
For filthy lucre his Master sold;
And thousands in the present day
Sell his words in the same way.
For money Jesus was betrayed,
By crafty men the plan was laid;
And Judas, for a small reward,
Pointed out to them the Lord.
They could not execute his plan
That Jesus was an extra man,
As now is taught within the college,
And Judas taught them just such
knowledge.

We learn that Judas did repent,
And gave up his money, every cent;
But now they lay it up in store,
And urge the people to give them
more.

Since preaching has become a trade,
And thousands have their fortunes
made,

Jesus hath often been betrayed;
And since the mission plan was
laid.

For the precious coin we can see
Many preachers otherwise would
not be;

But they have learned well to
indict,

And take a week their sermons to
write.

And when Sunday comes they stand
and read,

And for gold and silver plead,
To preach to heathens they seem
intent,

But their mission fund is too near
spent.

Now those that preach "the word"

for gold,

Have their Lord and Master sold;
And disgraced His noble cause,
Regardless of His wholesome laws.
Then cease to peddle on the God-
man,

Let Judas go, and himself hang,
Instead of Judas let us have a Paul,
And let the money system fall.

But some, like greedy dogs appear
And want more wages every year,
To hire them to preach and pray,
And sell God's word day after day.
It seems to me such as this

Is betraying Jesus with a kiss—
Pretending to teach his wholesome
laws,

When money is the moving cause.
It is not denied, but many do
This unrighteousness course pursue,
And dress their sermons in disguise
And of God's people make mer-
chandise.

Oh, if I had language, to portray
The base system of the present day,
My mind, I think, would feel re-
lieved,

If the people could be undeceived.

MRS. E. D. HESTER

Bethel Springs, Tenn.

REJOICE

Our minds were one time centered
on,

The trifles here, that soon pass
away.

But as we near the sunset zone,
We think of the joys of an endless
day.

May I learn more and more in

God's Book of truth
 And earnestly heed, and meditate.
 They are written for the aged, and
 the youth,
 For life's early morn, or evening
 late.
 A cheerful thought, wish to write
 For those whose weary hearts are
 sad.
 There's a home above filled with
 delight,
 God's promise is true, does it make
 you glad?
 Rejoice dear children, we are not
 forsaken,
 Though sometimes we must bear a
 load,
 May our priceless faith, true, and
 unshaken,
 Shine bright upon this perilous
 road.
 In Spirit our Christ is with us here,
 We can almost hear His sweet voice
 say
 Lift up your heads, and do not fear,
 Bright shines ahead, that endless
 day.
 With faith to light our path we see
 Though gloom doth sometimes
 come
 His grace has set our spirits free,
 With faith let's travel on.

MARY LANCASTER

Cuba, Ala.

"A FORETASTE"

Sometimes while on my bed at
 night,
 I feast on music with much delight,
 It sounds like many voices mingled
 there,
 I imagine it is Saints, in that Home
 so fair.
 It seemed many voices, in harmony
 blended,
 I would listen, enraptured, until it

ended.

Why a worm, like me was permit-
 ted to feast,
 On such Heavenly music, I know
 the least.
 Sometimes, in this life, a foretaste
 may be given,
 To some poor weary ones, of
 Heaven, Sweet Heaven.
 But mortal, can never, while mortal
 know all,
 For it is reserved 'til the appointed
 call.
 So let us look forward to the glad
 day,
 When all tears, and trials will pass
 away.
 And we know that God's promises
 are true,
 When our hearts are weary He will
 renew.

Blessed is His Holy Name.

MARY LANCASTER

Cuba, Ala.

"OUR PRECIOUS LORD"

His crown was made of cruel
 thorns,
 To pierce His sinless brow,
 He is now in Heaven upon His
 Throne,
 O, may I bow before Him bow.
 He came to earth poor souls to save,
 He conquered death, sin, and the
 grave,
 From the cold tomb He rose again,
 He reigns in Heaven, but will come
 again.
 He walked upon this earth with
 men,
 And some He called to follow Him,
 He loved the poor while here below,
 So they left their fishing nets to go.
 He did not let them hungry be,
 For He gave them bread and fishes
 free.

This lesson teaches He will provide,
If we only travel at His dear side.

MARY LANCASTER.

Cuba, Ala.

AN INTERESTING EXPERIENCE

Dear Readers of Zion's Landmark:

The following short letter from Brother W. M. Graham, of Christianburg, Virginia, enclosing a letter from his daughter Kathleen will be read with interest, and we invite her to write again to the "Household of Faith" through Zion's Landmark, and we feel sure it will be a relief to her and will comfort many readers. We like to hear from the little ones, and especially from our own children, who become truly interested in the doctrine of salvation by grace.

I have known brother Graham for several years and regard him very highly. He was a warm friend of the late Elder P. G. Lester.

We would be glad for Brother Graham to write some of his heart-felt experiences along the way.

in hope,

O. J. DENNY.

Winston-Salem, N. C.

Dear Brother:

I am sending you a letter written to me by my daughter since she joined the church. It was very touching to me and I feel like it would make good reading for the "Landmark." Her life has been beautiful and being a dutiful child, kind and respectful she has endeared herself to all the family.

Humbly yours,

W. M. GRAHAM.

P. O. Box 114

Christianburg, Va.

Dear Daddy:

Many times since the day that I asked for a home in the church, I have had a desire to tell you something of what I hope has been my experience in the Lord. I cannot talk about these things for weeping, so decided to try to write to you.

For years I had a natural belief in the Primitive Baptist doctrine. Many, have been the times that I was deeply touched at meetings and felt that I would like to be one of you. Something always held me back and I felt that the time had not come and that I was not worthy. I knew myself to be a sinner and I felt that I could not take it upon myself to join the church. All this time, though, I have not been satisfied. I couldn't believe anything else and yet could not come into the Church. At times I've tried to read the Bible and it seemed to condemn me. I was afraid that I would go all my life out of the Church and I did feel the need of being in it.

Often I'd had a desire to give one of the preachers some money. The preaching was comforting to me and I wished to do so, but somehow I couldn't do it. Then on the third Sunday in August I felt I wanted to give Brother Harris a little something after preaching and so I thought to have you do it for me. You know the rest. I could not leave Church. I believe I was made to truly want a home there. If I had chosen a time it would not have been when there was a large crowd present and maybe not at Valley View. I cannot tell you how much it meant for the brethren to

receive me.

For two days after that, I felt lifted up and kept by the Lord. Then on Saturday night as I lay in bed I believe and hope that I was made to see his wonderful love and to feel that my sins were forgiven. I felt to give Him praise and thanksgiving in my heart and was made to rejoice and my mind to dwell on Heavenly things.

During the month before I was baptized I felt low, and again exalted for a short time. Before and since I was baptized I have wondered if I could be wrong and then again I can remember the Scriptures about loving the brethren and all things being changed and made to look new. I feel to be a different person at times and again feel to be the lowest of sinners. I realize that I fall so short of what is required of God's people, that I feel at times I must be wrong.

Yesterday, when you called and was talking about those pieces in the Landmark, I had read them all and instead of lifting me up I was so cast down I could not talk. I wanted to tell you, but knew I would cry. I still feel that way. In reading the Landmark, it seems that all the writers have been made to think they were going to die and then have been lifted up by God, before they joined the Church. My experience has been different and that has made me to feel so low. I wanted you to know this because the doubt that I am one of God's little ones is terrible and I can get no relief. I have tried to pray, but to no avail. Please pray for me.

Your daughter,

Kathleen.

A GOOD LETTER

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I enjoyed this letter so much that with the writer's consent I am sending you a very beautiful letter which I received from Sister E. G. Hall of Spray, N. C. I would like very much for you to publish it as I would like for others to enjoy it with me, so I am sending it to the Landmark. I have never met her personally but we correspond with each other regularly and I enjoy her writing a lot.

Sincerely,

MRS. W. A. WILSON.

No. 2 Rutgars Place

Portsmouth, Va.

P.S.: Mr. Gold I am enclosing a self addressed and stamped envelope if you publish her letter will you please send it back to me.

TWO DREAMS

My Dear People:

I have been greatly impressed almost two years to write two dreams I had back in 1939. I have tried so hard to put away the impression and thought it would leave my mind. But as the time goes by, the stronger it becomes on me. I have been burdened so heavy for several months. I must make an effort to relieve my mind some way.

I trust that it may help some one some day. I hope to be led and guided by higher powers because it was of the Lord that I saw what I did.

His word was made perfect and spoke to me. And it certainly will stand in all these serious times that we are facing in front of us.

In the early part of 1939 I had a dream. I was looking in the west and saw the most beautiful silver clouds gathering in the form of a Christmas tree. I was looking in that direction all the time as it seemed that something was drawing me that way.

There were three colored boys standing near me and they ran in a room and lay down flat on the floor with faces down. They were afraid and lay so quiet not to make any noise. My husband was also with me and he said, "I must go to see about that fire it is dangerous." He told me to stay where I was. I was still standing in the same place facing the west. I was not frightened or excited any whatever.

As I stood watching those silver clouds gather together the most perfect thing I ever saw building in the shape of a Christmas tree. My thoughts were many and fast as the clouds were gathering around so fast that it was only a short while before the tree was in a perfect shape. Except a space in the middle for another tree of the same shape. This smaller tree was a beautiful dark green.

Then the tree was so complete and perfect. The little ripe red berries gathered on the tree all at one time. Every berry was exactly the same size and the same color. I looked to see if all the berries were the same size. I could not see any difference. They were all like His work, it was perfect. He is a God of truth and without iniquity. Just and right is He. (Deut. 32:4.)

After I had looked at it for some time all the fire, the people on the

floor and everything of the worldly things were gone from my mind and I was standing in a world of peace and pleasure. His words were spoken from above unto me and said His word is perfect. I believe that the little ripe berries represents His word.

In St. John 16:4 he says: "But these things have I told you that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you."

Yes I felt like He was with me and I was made to rejoice. I went to my church and it seemed that everybody there were in the same state of mind I was in.

The pastor of our church, Elder T. F. Adams was wonderfully blessed to preach that perfect word. I could not sit still after services. I went to him so overcome with joy and tears. I wanted to tell him so bad what a glorious peace there was in God's word. But I could not tell him what it was all about.

But all I know to say about the Christmas tree is that it represents Christ's birth and death. I know all those ripe berries are a perfect sign. This is the second time I have seen those red ripe berries in a dream. I feel so perfectly satisfied that His word and all He does is right.

In love,

MRS. EVERETTE DUPREE.
Angier, N. C.

In the same year about a month later I had another dream. That has also given me a lot of trouble. I feel like it was given me for a warning of some kind. I can't for-

get nor can I lay it aside and keep it off my mind. I'm not able to tell what it is all about.

But as the time goes by and is drawing near, a test I believe we will all know who the Lord was talking to when we hear his voice. We can be sure if he speaks to us and we hear him that surely will be final. It is a fearful thing to hear his voice come down from above over us. There is no other voice that sounds like his.

I dreamed of seeing a frame in the East. It was just as white as it could be. It was long and narrow. There were two high posts small in size with three bars across them. The top one was longer than the other two. On each end of the top bar was an Angel sitting there just as content as anything I ever saw in my life. And between the two posts and the Angels that were sitting on each end of the long bar I saw the word war come there in large letters. Down on the next bar the word in large letters came America. Also on the next and last bar the word Victory came there in large letters. So there I stood watching the white frames, the angels and the plain words spelled War—America—Victory.

I was so amazed at it I didn't know what to do. America wasn't in war and I didn't know what it was all for.

Dear people what is it all about. Have I seen something that the good Lord will grant us in the future? or what does it mean. I have been so troubled and worried with this dream for several

months I have looked to see what those angels were there for.

He tells us in St. John 20:12, "And seeth two angels in white sitting the one at the head and the other at the feet where the body of Jesus had lain."

He also tells us in Psalms 46:9-10, He maketh wars to cease unto the end of the earth, He breaketh the bow and cutteth the spear in asunder. He burneth the chariot in the fire.

Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth.

In I. Chron. 15-57 he says, But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

If God is in all the arrangements we surely will win victory in the end of all the undertaking we start.

When all the nations rise up against each other He surely must be somewhere among them or he would not tell us there would be victory.

Well I hope some sweet day in the near future that we will be in a God given peace and his love will reign over all that he sees fit to leave here.

As this world of distress is over and God has seen fit to give us peace again in His own good time, I want to write just a little more in connection with two dreams I had long before the war even started in 1939. I was so troubled about the dreams I could not rest day or night until I had written them off and now I'm glad I did. I see so many things that have come to pass and

I feel like the Lord has given us a world of peace and I also feel like the prayers of all people have been answered, for which I feel so thankful.

I believe all those beautiful clouds gathering together so fast was our people gathering in one place to fight the enemy that was against us. They were in God's hands and being led by Him in the right way.

Those colored boys were the young enemies and when the fire was spread up above them they fled for safety and were dreadfully afraid.

Those flames were bright and shining as a Christmas tree.

My loved ones went to help destroy all the trouble. And only a God above can take care of them. We have no idea that our enemy would have given up if God's power had not been poured down from above all at once as those berries all came on the tree at one time and all looked alike at one time. It was made perfect and no mankind can hinder. We hope we will now stand in a world of peace with God our ruler. His word is perfect and it will stand. My mind has been greatly troubled during all this great conflict. But every time, day or night, that this wonderful dream has crossed my travels, something would say in my mind that God is in the matter and He will give us peace in the end. Something would say victory is ours. I have spent my happy thoughts of seeing our country free. Our country has looked to higher power for help and He heard the prayers of all that are His. May we all look to Him in thankfulness.

MRS. EVERETTE DUPREE.

MORE LOVE FOR EACH OTHER To The Household of Faith:

When I read these words, "A Needed Revival From the Lord" by Bro. H. H. Leffertys I thought, is not this the truth? When Brother Milford Hall wrote concerning the same, I became more interested with the subject. Please inform me what will cause more of a revival in the churches and more love manifested for each other, and if people become more and more interested in these times of prosperity, earning money and keeping up with their fast way of living, neglecting their duties one to another. How much time do the people have to spend as a sacrifice for each other? They haven't time for themselves, how can they have time to us for others? How can we have a revival unless the "Great I Am" calls a halt on their prosperity and fast living and allow the people to have time for a revival? If anyone can advise another way please inform us.

For some time, or years before my dear Bro. Elder Xure Lee was taken away he and Elder Lester E. Lee often took time to visit those confined or sick. They took time if it was during the week. But why do I have time to write this? I am confined. If I was like others, perhaps I would not have time to do so, therefore I gain no reward, and what spiritual food I get is through the Landmark. Therefore Brother Gold think of the position you fill. If you did not favor us with publishing the Landmark we would be without this food. I haven't heard a sermon since last Feb. 24th, my birthday. I haven't seen but four

sisters and two brothers of our faith since then. I was within six miles of the Seven Mile Association last September and I did not see one of them.

While my dear Brother Xure lived he visited me occasionally. Oh, how I miss him. Yes I believe there is a falling away, there is a coldness. Who is causing all this? A letter recently from a sister, who is confined like I am expresses herself as a witness with me. The brethren and sisters have not any time to spare for us; is this love? What caused us to desire a home with the church? It was love. Those who are useless, who are confied don't forget the homefolks at the church. May I copy a verse from Posie W. Ashworth that expresses my feelings. Oh there is a great longing for the manifestation of the first love among God's children. Do not you hear them crying in the wilderness of coldness? Are our hearts one of "flesh?" That of tender love for all, even the little ones.

Will come to a close on this worthless scribble. I request the views of those who have been giving us their views on the resurrection. Perhaps Elder C. M. Mills, RR No. 1, Charlotte, N. C. is prepared to give his, or any one who will.

Do you believe the body of my brother will be raised in the same shape it was when he was placed in his grave? He weighed 32-lbs in September before the Lord called him to his eternal home. The next March at the age of 22 years old. We can't doubt his place of abode. He was taken with infantile

paralysis at the age of one week old. He was about 3 years and 4 months older than I was. My memory of him, and his shape was deformed, entirely from head to feet required all his life the attention that an infant baby required. So far as I can recollect he suffered severe convulsions at times. About two years of his life, before he was taken home he grew worse all the time.

His body was perfectly stiff only when asleep. During those two years he did not have convulsions. His arm from elbow to hand was drawn back towards the shoulder. His legs were drawn, one across the other. Both feet and hands were out of normal shape. It is impossible to describe his shape. Some people think others suffer here in this world for their sins. He never spoke a word during his lifetime, or manifested any passion. We are sure he is at rest. He was never conscious of sin. Did he suffer for the sins of others? And what form do you think he will be when resurrected from the grave? If those who go to their graves with a normal shaped body be resurrected in that same body, would he who knew no pain be resurrected in that deformed body. Now Mr. Gold I request you to not to publish this unless you choose to do so. If you choose to publish a part and leave the remainder your choice will be best. I desire the prayers of all who feel in sympathy for those who are poor and afflicted.

AZUBAH LEE.

Dunn, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

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ROMANS 8:6th TO 17th VERSES

"For to be carnally minded is death; but to be spiritually minded is life and peace," read through to 18th verse.

Those who are moved by the carnal mind, only, are interested in making provision for fleshly comforts and to fulfil the lusts of the flesh. We are taught that they are at enmity against the Spirit of God. They are said to hate His holiness, his precepts, his perfection, his justice, his decrees, his sovereignty, since it is said in the Scriptures, that, "they that are in the flesh cannot please God."

The reason given why people moved only by carnal reasoning cannot please God, is given in this verse and "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

We read: Such were some of you." But ye are not in the flesh, but in the Spirit IF IT SO BE THAT THE SPIRIT OF GOD DWELLS IN YOU."

"But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1st Cor. 6:2). There is none other name given whereby sinners are justified before God. None other name by which sinners are saved, but the name of Jesus, who came to seek and to save that which was lost, to save His people and to crown them in glory.

We are said to be, "bought with a price, Therefore glorify God in your body, and in your Spirit, which are God's." (1st Cor. 6:20). That price was the sinless blood of Jesus shed on Calvary's Cross for His people.

I do not think it is meant that His people are fully freed from the temptations in the flesh, for Paul said "O wretched man that I am, Who shall deliver me from this body of flesh," and confessed that he still had the thorn in his flesh to buffet. And James said, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." And he also said "Blessed is the man that ENDURETH TEMPTATION."

For when he is tried, HE SHALL RECEIVE A CROWN OF LIFE, WHICH THE LORD HATH PROMISED TO THEM THAT LOVE HIM." It does not say that yielding to temptations is a bless-

ing; but to endure, by the grace, and mercy of God, has its reward.

It is evident therefore; that the child of God, having been born of God, is a two-fold character. "THE FLESH LUSTING AGAINST THE SPIRIT, and the Spirit lusting against the flesh; so that the child of God cannot do the things that he would." "But; if ye be led of the Spirit, ye are not under the law." "Now the works of the FLESH are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, and they that do such things shall not inherit the Kingdom of God. But the fruit of the Spirit, is love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance, AGAINST SUCH THERE IS NO LAW." (Gal. 5:17 to 23).

As long as the children of God are in the flesh, they will groan under the burden of sin and realize with Paul, "That in me, that is in my flesh there dwelleth no good thing; BUT, THROUGH THE HOLY GHOST, the comforter which Jesus promised to send, will make the work, and all the promises of the Lord precious to him and His people. And the two Spirits, in the regenerated man, makes him to know, THAT THE BODY IS DEAD BECAUSE OF SIN; BUT THE SPIRIT IS LIFE BECAUSE OF RIGHTEOUSNESS." SO PAUL SAID. "OUR OUTWARD MAN

PERISH, YET THE INWARD MAN IS RENEWED DAY BY DAY, (2d. Cor., 4:16) Is this not our experience?

Although we are still in the flesh, "Yet we are not debtors to LIVE after the flesh." But it is because ye are sons, "AND GOD HATH SENT THE SPIRIT OF HIS SON INTO YOUR HEARTS CRYING ABBA FATHER. (Gal. 4:6).

Brethren is it not true that all that was carnal in the CHILD OF GOD, is still carnal and that carnal nature, as ever, will be ours to buffet until it drops into the grave and is changed in the resurrection? Changed from mortal to IMMORTALITY. If in regeneration, all carnality was changed to an IMMORTAL OR SPIRITUAL STATE, DEATH WOULD HAVE NO DOMINION for THE SPIRITUAL OR INNER MAN WILL NOT DIE. THE SPIRIT, RESTRAINS, AND MAKES INTERCESSION FOR US WITH GROANINGS THAT CANNOT, BE UTTERED. "WHAT SHALL WE SAY THEN? to these things? If God be for us who can be against us? Paul said. "As it is written, FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER, NAY IN ALL THESE THINGS WE ARE MORE THAN CONQUERERS THROUGH HIM THAT LOVED US AND GAVE HIMSELF FOR US."

Submitted in hope,

O. J. DENNY

IN THE LAST DAYS PERILOUS TIMES SHALL COME

—II Tim. 3.

Paul, the Apostle, was blessed with the Spirit to prophesy as well as to preach and exhort. He tells what will come to pass in the last days, and we must be living in the last days, because perilous times have come, and have come to stay, as the wise and honorable men who we look to guide the nations to a peaceable shore have not succeeded. Neither will they until they show to the world that they are in love with others, instead of being in love only with themselves.

While the war was going on, people were admonished to pray for an end of the dreadful conflict to end, that their loved ones could come home, but since the war has ended we hear no more exhortations to pray, for their piety has vanished like a morning cloud, and every one is trying to see who can get the most of the spoil. The nations that suffered most seem to be most greedy, determined to lose nothing but to gain more, while others seek the same, and the small and weak nations are left with nothing as usual.

These people who are the leaders among the people, instead of clinging to every thought or idea advanced toward a permanent peace, throw every obstruction in the way. The world could have peace if it wanted it, but it does not want it, so the world wants religion and has a plenty of it; but it does not want true Christianity which makes men love peace and hate war, it makes men hate sin and all manner of evil, it makes them to love truth, hon-

esty, sincerity and desire to be like their Lord in love with all men, especially of the household of faith.

These men who keep the world groveling under the clouds of war, ruin and misery as the Apostle says, "Have a form of godliness but deny the power thereof." They are good churchmen, very religious, pious, give great sums of money to further all religious institutions, but inwardly they are ravening wolves, they are for war because they are in love with themselves, and only want gain regardless of how much suffering it may cause others. They suppose gain is godliness and Paul tells Timothy to withdraw himself from such.

But when we take a look at the religious world and view the conduct of such as have set themselves as leaders in the church, who on the slightest pretext are ready to declare non-fellowship for all who do not do as they think they should do, cause divisions, separate the church into factions, never forgive others, but keep themselves aloof from them saying by their actions "I am holier than you." People claiming to have a revelation from heaven, to be born of the Holy Spirit, to know God in His goodness and mercy, to have had a foretaste of the Divine glory, and all have faith to believe they will be safely housed in heaven when this life is ended, and yet yet cannot fellowship each other here.

If we expect the nations to get together and make a lasting peace, then why do not those who claim to be the children of God get together and set the nations a good example

by making peace and cease from jealousies and war with each other. The nations could make peace if they wanted peace, and the different factions of the church could have peace and harmony and all be one if they wanted it, but the evidence is plain that somebody does not want it.

These perilous times that we unhappily are in the midst of, are not because the Lord has not blest the earth with fruitfulness, but we like the rich man instead of giving thanks to God for giving, have gone forth to build greater barns, and enter into a season of idleness and carnal repose.

Our farms and forests have yielded a bountiful harvest, the oil wells have furnished a abundance of liquid gold, our mines of coal, iron and other minerals have yielded up the hidden treasurer as never before in the history of the world, our cattle, hogs and sheep upon a thousand and hills have furnished abundant supplies of food for us, and our allies during the war and since, and only the greed of men has shortened the supply of late.

Almighty God has given sunshine and rain and all other blessings lovingly, peacefully and graciously while we have used them to feed armies who have poured out their wrath to destroy everything that stood in our way, not sparing women and children, but like savage brutes so-called Christian nations have waged the most brutal and savage war in the history of the world.

And now we are not able to translate our former pledges into a treaty of peace, which shows our

helplessness when we are not moving in the atmosphere of love and christian brotherhood. If the question be asked who is guilty of forcing these perilous times upon the world we will have to say they, or we, who have a form of godliness but deny the power thereof." We see fewer and fewer people visiting the churches, less love and zeal manifested, more carelessness and indifference ever known, more of our ancient landmarks being removed; our membership growing smaller every year. Our fathers would at such times appoint a day of fasting and prayer, but no one thinks of such now; but we have gone to the bed of carnal security while our Beloved knocks and puts His hand in at the door while we are too drowsy to get up and open to Him. Ephraim is joined to his idols, let him alone.

In love to all who love the Lord Jesus Christ in sincerity.

B. S. COWIN

MISS TEMPIE GRIFFIN

Death notice of our dear sister, Miss Tempie Griffin, whom we sweetly laid to rest in her silent tomb fourth Sunday in October, 1944. Tempie was born August, 25, 1880 and she died on October 21, 1944. She leaves behind to mourn our loss one brother, three sisters, and two sisters-in-law in the flesh. We mourn not without hope for we feel like Tempie had a sweet hope in her Lord and Master. Although she never united with any church she was a firm believer in the faith of the Primitive Baptist doctrine. Many have ferent Associations and meetings together, been the times we have visited the dif- and how we did enjoy them. Tempie had some beautiful visions and dreams in her young days. Oh, how I so wish she had offered herself to the church she loved so much and received the full fellowship of being with the brethren. I can view Tempie now lying in her casket. She looked so calm and peaceful. I could see a sweet smile on her face also. I do not know that anyone else saw it but I could. I also saw that she favored our dear

mother who passed away years ago. How beautiful she was lying in her casket. I could write on and on about her and never tell all the good qualities that she possessed. She was always trying to relieve our aching heads and afflicted bodies.

So I will say we loved you Tempie, but God loved you best, and He saw fit to take you home to rest. I can but feel that is where you are and that your sleeping dust will be raised at the second coming of Christ and will be fashioned like His own glorious Body and then we shall be satisfied, how sweet.

Tempie was sorely afflicted the last year of her life, but she bore it with great patience. All was done for her that the doctors, nurses, sisters, brother, nieces, nephews, and friends could do, but none could stay the icy hand of death for the Lord called for her to come home.

Her funeral was preached by Elder A. B. Denson at the home of Mrs. G. W. Bradley, her sister with whom she lived the last years of her life. There was a host of friends and relatives present. She was laid to rest in Pineview Cemetery in Rocky Mount beneath a mound of flowers placed there by friends and loved ones.

Written by her oldest sister who loved her dearly.

MRS. CELIA A. ELLEN
Rocky Mount, N. C.

MRS. JNO. L. BAILEY

Mrs. Alice Bowen Bailey, highly esteemed citizen of Martin county, died at the home of her son, Paul Bailey, in Everetts Wednesday, October 9th following many years of declining health, an invalid for the past ten years. Mrs. Bailey suffered a heart attack the 26th of September and her condition had been critical since that time. She was conscious up until late Tuesday.

Mrs. Bailey, the daughter of the late Reuben and Mary Williams Bowen, was born near Everetts in Cross Roads Township on May 20th, 1868, and except for a few months spent in Williamston and Belhaven with her daughters, she had her home in that community all her life.

Mrs. Bailey was a member of the Primitive Baptist Church at Bear Grass for about forty years, and was the oldest member of that church at the time of her death humbly worshipping there with few interruptions for years until her attendance was made impossible by failing health. She was a devoted and thoughtful mother, a good neighbor and friend, and her walk through life was marked for its Christian character.

She was married to John L. Bailey, July 1899 and following his death on January 15th 1940, she had made her home with the children.

Surviving are two daughters, Mrs. C. B. Clark of Williamston, N. C. and Mrs. W. L.

Johnston, Belhaven, N. C.; two sons, Reubin Bailey of the old home and Paul Bailey of Everetts; three stepdaughters, Mrs. George W. Taylor of Everetts, Mrs. M. A. Price of near Williamston and Mrs. W. D. Willighbouy of Williamston and a step-son Gordon G. Bailey of Everetts, and twenty-three grandchildren. Mrs. Bailey was an only child.

Funeral services were conducted in the Everetts Baptist Church Thursday afternoon at 3:30 o'clock by her pastors, Elders B. S. Cowin and A. B. Ayers assisted by Rev. J. R. Everett, Baptist ministers of Robersonville. Burial was in the family cemetery on the old home farm near Everetts under a mound of beautiful flowers to await the resurrection morn.

IN MEMORIAM

Sister Alice Bailey was born to Ruben and Mary Williams Bowen on May 20, 1868 and departed this life Oct. 9, 1946. Her funeral was preached by her pastors, Elders B. S. Cowen and A. B. Ayers, assisted by Rev. J. B. Everette. She was buried beside her husband, Mr. John L. Bailey who preceded her in death. She leaves two sons, two daughters and three step-children and several grandchildren and a host of friends to mourn her loss.

She united with the Church at Bear Grass Saturday before the third Sunday in Oct. 1900. She was baptized Sunday morning by her pastor, Elder J. N. Rogers. She was faithful in attendance and her duties to the Church as long as her health would permit. She was a great sufferer but bore her afflictions with patience. Her hope in Christ remained strong ever looking to Jesus the author and finisher of her faith; looking forward to the time when she would be fully clothed in his righteousness to forever dwell with the children of the Heavenly King. Surely a true mother in Israel is gone.

Done by order of Conference.

ELDER A. B. AYERS, Mod.

E. C. HARRISON,

ELLA PEELE, Committee.

MINNIE G. TATUM

To the Dear Brethren and Sisters and readers of Zion's Landmark.

I would like to write a short tribute to the memory of our dear Sister Minnie G. Tatum a faithful member of Durham Primitive Baptist Church for over 50 years, and passed on to her reward last January 8th, 1946, about one year ago, yet her memory lingers in our minds, because of her good and gentle life, never tiring of doing something for some one that needed help, all ways liberal with her church, and loved peace and fellowship, always open minded to talk with, devoted to her family, so ready to make sacrifices for her children.

Sister Tatum was a long friend of ours, and we spent many hours of comfort and joy in her presence and, if we are to judge a Christian by their fruit Sister Tatum had all the evidence, and her children have sweet memory to last through out their lives, and we the Church at Durham have the sweet memory of a Sister, with a heart full of love for her church and we still miss her from our midst, but can't sorrow for her as for one without a hope.

Sister Tatum was a sister of Elder John Gardner that lived near Goldsboro and lovely preacher that passed away several years ago.

Now, may I say in conclusion "precious in the sight of the Lord is the death of his saints "The Lord is righteous in his ways and holy in all his works." "Even from everlasting to everlasting thou art God "The same God yesterday, today and forever.

May we all take courage, and endeavor to live closer with, and for each other. May grace abound with us, so we can lay aside the sins that so easily beset us, and run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.

J. J. WHITLEY. Durham, N. C.

SKEWARKY UNION MEETING

The next setting of the Skewarky Union will be held with the Church at Flat Swamp 5th Sunday in Dec. 1946 Friday and Saturday before D. V. The church is two miles southwest of Robersonville, N. C. on dirt road.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder W. E. Grimer alternate.

We invite you to meet with us.

E. C. HARRISON, Union Clerk

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lords will, with the Church at North Creek in Beaufort County, N. C. on Saturday and fifth Sunday in December, 1946.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

NOAH L. AMBROSE, Union Clerk.

MILL BRANCH UNION MEETING

Mill Branch Union is appointed to be held with the Church at Bethel, Brunswick County, N. C. Saturday and fifth Sunday in December 1946.

Visitors coming by way of Wilmington, N. C. travel Highway No. 17, turn partial paved road right just beyond Thomasboro, follow to Church.

Coming by way of Loris, S. C. travel Highway No. 9, one mile beyond river turn dirt road left at cross roads, 4½ miles to Church.

E. L. VAUGHT, Clerk.

UNION MEETING IN FELLOWSHIP

The next session of the Angier Union Meeting is appointed to be held with the church at Fellowship, Johnston County, Saturday and Fifth Sunday in December, 1946. Elder Shepherd Langdon is chosen to preach the introductory sermon and Elder W. H. Freeman is alternate.

Fellowship church is located about nine miles East from Angier and is about one-half mile south of Highway 210. Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Coats, N. C. R. F. D. All lovers of truth of the same faith and order are invited to meet with us, especially the ministering brethren.

W. F. YOUNG, Union Clerk
Angier, N. C.

APPOINTMENTS FOR ELDER

D. G. STAPLES

Corrected appointments for Elder D. G. Staples and Elder R. F. Keaton of Greensboro, N. C.

Lower Black Creek Union meeting, Saturday and Sunday, December 28 and 29.

Aycocks, Monday, Dec. 30.

Upper Black Creek, Tuesday, Dec. 31.

Pittman Grove, Wednesday, Jan. 1, 1947.

Beaulah, Thursday, Jan. 2, 1947.

Creeches, Friday, Jan. 3, 1947.

Scotts, 1st Saturday, Jan. 4, 1947.

White Oak, 1st Sunday, Jan. 5, 1947.

Autrey's Creek, Monday, Jan. 6, 1947.

Old Sparta, Tuesday, Jan. 7, 1947.

Upper Town Creek, Wednesday, Jan. 8, 1947.

Mill Branch, Thursday, Jan. 9, 1947.

Nashville, Friday, Jan. 10, 1947.

Sandy Grove, 2nd Saturday, January 11, 1947.

Healthy Plains, 2nd Sunday, Jan. 12, 1947.

Sapponey, Monday, Jan. 13, 1947.

Elm City, Tuesday, Jan. 14, 1947.

Pleasant Hill, Wednesday, Jan. 15, 1947.

Lower Town Creek, Thursday, Jan. 16, 1947.

Moore's, Friday, Jan. 17, 1947.

Contentnea, 3rd Saturday, Sunday, Jan. 18, 19, 1947.

Pastors of churches please announce appointments.

E. L. COBB.

BLACK CREEK UNION

The next session of the Black Creek Union will be held with the church at Lower Black Creek the fifth Sunday and Saturday before in December. Elder Johnnie Joyner was chosen to preach the introductory sermon, Elder W. E. Turner, alternate. We invite all lovers of truth and especially our ministering brethren.

ELDER W. E. TURNER.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

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ZION'S LANDMARK

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JANUARY 1, 1947

No. 4

PSALM 24.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein:

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER T. F. ADAMS-----Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CHRISTMAS AND NEW YEAR GREETINGS

To every subscriber to the Landmark and to all our friends and subscribers we send greetings and best wishes for a happy and merry Christmas and a very happy and prosperous New Year. •

This should be the best season in the world for every one, for it was on the first Christmas day that Christ rose from the dead and brought life and light to a world steeped in sin, and gave to a world steeped in sin the light and hope of salvation and release from the chains of sin, through his atoning blood, which he shed to redeem mankind from sin.

Never before has such a sacrifice ever been made, and never again will such an one be made, for Christ was the Son of God, who before his appearance on earth saw the lost and ruined estate of man, and came down to earth to save him.

This was the best and greatest Christmas gift of all time, not only on the part of the Saviour, the Babe of Bethlehem, but also on the part of the Heavenly Father, who in this way gave sinful man a chance to redeem himself from sin, and the way to mend his ways and lead a better life.

So our hearts should be very grateful for this great gift, a Father who gives His Son to be a sacrifice for us who knew no sin, that we might have an opportunity to dwell with Him forever if we would obey His will.

So our hearts should melt with gratitude, for such a splendid gift. So to every Primitive Baptist, and to every Landmark Subscriber and reader we send greetings and wish you all the joys of the season, and happiness all through the new year.

CONVERSION

Dear Brother Floyd:

I feel like I just wanted to write you a few lines this morning. I have been so happy this week, and I feel like it will make you happy too. I feel so unworthy of so great a blessing as is bestowed upon little me. You remember I told you Sunday morning that I felt like I would be one of the happiest persons in

the world if Leon could just see things as I see them. Somehow, I don't feel like I am going down in the liquid grave alone, I just feel like he's going with me. Down there in Mebane church Sunday morning condemnation came upon him. After I united with the church he could see a great division between us. Oh, that stayed on his mind day and night, and he couldn't eat and couldn't sleep. It went on this way until Tuesday night. When I went to bed I asked him how he felt. He said he couldn't go on like that. I told him if God wasn't working in his poor heart that I didn't know any thing about it. I tried to comfort him the best I could. He took his dictionary and looked up the word "fellowship" and that condemned him all the more. I tried to tell him my experience the best I could, and when I had finished, I feel like deliverance came to him then, and oh, we had a "feast at home."

If you had not lived so far away, I dare say how many times he would have visited you since Sunday. He said you lived too far away when he wanted to see you so badly.

He said now he could understand why people broke ice to be baptized. Tuesday night before deliverance came, he said he wouldn't have cared how thick the ice, or how cold the weather. He realized that he had been changed and that

he couldn't have changed himself.

He said he would never say again what he would or wouldn't do, for he didn't know what he would do. Oh, he has learned to love these dear people that he never cared for. I don't feel like I'll have to go to church alone any more.

Our home has been a different place since last Sunday. It's a place of peace, joy and happiness. Brother Floyd, Leon wants you to come back and spend the night in our home next second Saturday night. He wants to talk with you. If you happen to be in this part of the country before that time, I hope it will be so you can come to see us.

Leon remembered, last night, when we started to leave Mebane Sunday that Sister Gold asked him if he was going to join the church with me and he told her no.

Brother Floyd, I just feel like I wish it wasn't so long until next meeting day. I feel like now, I am ready to be baptized, and if it's God's will, I feel like there will be two of us.

Now that my mind is relieved, I won't bother you any longer.

Your little sister in Christ, I hope,
BESSIE GILLIAM
 Burlington, N. C.

EXPERIENCE

Mr. John D. Gold,
 Wilson, N. C.

Dear Sir:

I have been requested by my Aunt to have the experience of her father and my grandfather, the late J. B. Casteen, re-published. He was a deacon of the Primitive Baptist Church at Wilmington, N. C. For

many years he was a faithful member until his death in 1920. He lived the doctrine of salvation by grace and lived a good Christian life always filled his place at his church until his health failed.

I am enclosing a copy of his experience re-copied from Zion's Landmark of Dec. 15, 1915. Please publish same in Zion's Landmark when you have space to permit. I will appreciate it very much. I feel that it is a good experience of grace and believe that others will enjoy it also.

Sincerely,

MRS. THELMA WILSON.

No. 2 Rudgers Place
 Portsmouth, Va.

REASON OF HOPE

Elder P. D. Gold,

Dear Brother:

Ever since I received a hope in Christ and joined the church, it has been in my mind at times to write a few lines to the Landmark of what I have seen and felt, that caused me to hope that I have been born again, not with corruptible seed, but by the Spirit and power of God, shed abroad in my heart and as I hope, opened my blind eyes to see, and gave me a heart to understand that I was a condemned sinner, and without a change I would be forever lost.

In my young days I was like the most of young people, I loved the pleasures of the world. When the war began between the states I was in my twentieth year. I enlisted in the Confederate service in May, 1861, and the God of all power kept me all through the war, and spared me to get home again.

Nothing but His power could have kept me. I got home the 12th day of July, 1865.

I knew nothing of God in the pardon of my sins. I was as ignorant as I ever was although I heard lots of preaching (such as it was) during the war. They would tell the people to come and give their hearts to God, and he will save you; but I never could give my heart to him, but I was like all other unregenerated people. I felt like anyone could keep the law, and that was all that was required; and when I got old I would keep the law, and God would be under obligations to save me; if he did not he would be unjust.

In 1868 I married one of Elder Samuel Holt's daughters. Soon after we were married my wife joined the Primitive Baptist Church. I did not know anything about a church of that name, although I have been told my mother was a member of it. She died when I was young. The Methodists were all I knew anything about, but I never could join that order.

After my wife joined the church I would go with her some times and hear them preach, but I did not understand what they were preaching and I did not care to know, but the Primitive Baptists held their quarterly meeting in Wilmington on Saturday before the third Sunday in May. My wife said to me that morning. "Come and go to church with me." I went with her because she asked me to go. I felt no more interested than I ever had. I cared no more for the members than I always had; I did not think any more of them than I did any

one else.

Elder Aaron Davis began to preach. I was hearing him, and that was all; but before he got through preaching, from some cause, and all of a sudden and unexpected to me, there came a strange feeling on me that put me to thinking different from what I had ever felt. I sat there and looked at those old brothers and sisters, and I thought they were the prettiest and the happiest people that I had ever seen in all my life, and oh, how I did love them, and how anxious I felt to shake hands with them, and call them brothers and sisters; but I knew I had no right to call them brother as I was no member. Then it came in my mind that I would join the church and I could call them brothers and sisters, but when the door was opened for the reception of members I could not go or did not. I have always been glad that I did not, for I feel that I did not have anything to tell them.

I had never felt that I was a lost sinner. I had never been burdened on account of my sins; and going home I said to my wife, that I had a mind to join the church today; she said, "Pshaw, what would you have said?" I told her I didn't know, and she said to me that shows you are not fit to join the church, or you would know what to say. Her answer staggered me and I made up my mind that I would never say any more about it; but I could not get rid of these strange feelings that I had for the brethren. I did not understand the preaching any more than I ever had. I went on in this way from

the third Saturday in May to the first Sunday in August. Sometimes I would feel that I was a lost sinner and if I were to die in my sins I would be forever lost and I would have to call on God to have mercy on me a miserable, lost sinner. Such feelings as these were with me at times until the first Sunday in August. At that time I was Sunday watchman at a rosin yard. I got up that morning to go to the yard, feeling myself to be forever lost. I felt like I would never live to see the sun go down that evening and eternal punishment would be my portion forever, world without end. I would go from place to place on the yard begging for mercy, but could find none. Finally I selected a place, and I believed that would be the last move that I would ever make alive.

They had just completed a new rosin bin to run rosin in. I went and sat down on it, with my feet on the outside, and I know I lost sight of everything of this world in some way. I saw myself lying prostrated on my back right over a pit, a place where the wicked were punished forever, world without end, and I could look down to my left hand, and it appeared to me I could see legions of tormented human beings in there tormented, and wanting and trying to get out, but could not. I was lying there on my back, my head toward the east and my feet toward the west, and I felt to be as helpless as a new born babe to deliver myself. I felt that if I moved the least bit to my left hand the way I was lying, I would tumble down in that horrible pit, and there have to remain forever. I could not

go back and I felt to be perfectly helpless, and tongue cannot express the agony I was suffering with fear of being hurled in there.

While I was lying there looking down into that place from some cause it came into my mind to look up toward the west, and when I did I saw God and Christ the Son of God. They both were looking down at me and the moment I saw them I knew it was God and His Son, and as soon as I saw them I was constrained to call on God to have mercy on me, or I was lost and lost forever, world without end. "God, do have mercy." I do not know how often those words were repeated, but all of a sudden and as quick as thought it seemed to me, there came a streak of God's power as quick as a flash of lightning from God right down to me, and the sight of torment, and the fear of being hurled in the place of torment was all banished as quick as a flash, and when I came to know what I was doing, I was sitting in the same position that I was when I sat down there, and was slapping my hands and praising God with all the power of my tongue, and kicking my feet against the bin, and I have never seen that place of torment since, neither have I had the fear of torment since that time. I feel to love God but I fear his wrath against me. I feel to love the brothers and sisters, but I often feel like if they knew just what a sinner I am, they could not fellowship me. I am so vile, have so many evil thoughts and speak so many sinful words, and have to suffer for my evil conduct. If the brethren only knew me as I know myself, they

would exclude me from the church.

As soon as I was delivered from the fear of torment I wanted to be baptized by immersion. I felt I would go crazy if I didn't be baptized. That precious, sweet hymn, Amazing Grace, How Sweet The Sound, came to my mind, and it has ever been sweet to me. Grace, how sweet it was to me; it was the grace of God that taught my heart to fear, and it was that same grace that relieved my fears.

I went before the church Saturday before the third Sunday in August, 1880, told a few words of what I had seen and felt, and was received without a question, and was baptized next day by Elder Aaron Davis, pastor of the church.

I had never been to the stream of water where I was baptized, but the night after I was received in the church I saw it in a dream. I saw all the crooks and turns of the stream. The water was clear, the white sand on the bottom, just as I had seen it in my dream the night before.

Brother Gold, I have written a few of the many things that I have seen and felt for myself, that caused me to have a hope that I have been borne into the heavenly kingdom by the power of Almighty God, that abideth forever.

I cannot say I know I am a Christian, but I do know there has been a change in my feelings, for the things I once loved, I have no pleasure in now.

I entered my seventy-fifth year the twenty-fifth of last November, and I feel like I can say with Jacob of old, few and evil have been the days of my pilgrimage, and I know

that my time here is short.

Brother Gold, I have written these few lines to relieve my mind, if you think they are worthy of a place in the Landmark, you can publish them, if not it will be all right with me.

Your brother in hope of eternal life,

J. B. CASTEEN

Wilmington, N. C.

Recopied from Zion's Landmark,
December 15, 1915.

THE CAUSE

Mr. John D. Gold,
Publisher Zion's Landmark,
Wilson, N. C.

Dear Friend:

I want you to print this in the Landmark, after making corrections.

I had a church home with Cross Roads for sixty-six years, but all the members died except W. M. Guinmer and myself and we had no preaching except quarterly on Sunday.

Yet I had not thought of leaving Cross Roads, until one special night after I had tried to ask the Lord, and beg him to bless me, and the words of Paul came into my mind forceably, "Lord what wilt thou have me to do." And so I said, Lord what wilt thou have me to do? and the answer came into my mind, "GO TO TARBORO CHURCH AND ASK FOR A HOME." Then I said Lord I have no letter, and it came into my mind to go and tell them part of my experience, as you do not worship the church house or grounds. You worship God wherever you are, and all true

Primitive Baptists, are the same every where.

I went before Tarboro Church the first Saturday in March 1945 and told them enough so they received me, and I was so happy, that I felt almost like I did the day I was Baptised.

It came into my mind that my son should do likewise. I hope the Lord will reveal to him what he should do as I believe he did to me.

This may be my last letter as I am 89 years old.

May the blessings of the Lord rest upon and abide with us all.

In a blessed hope,

M. M. CURRY

P. S.:Find attached letter from Elder J. White.

Dear Sister Curry:

I received your highly appreciated letter sometime ago, and am without adequate words to thank you for the encouraging words to a poor and unworthy servant, who in my feeble and stammering way in trying to speak in the Lord's name, have been a comfort to one of His chosen and redeemed people.

I feel so feeble, so ignorant, and so destitute of knowledge in the things pertaining to God's word, that it is with much fear and trembling that I go forward to speak in His great Name, fearing that He has not called me to this great work. And I well know if not, my words are no more than a "sounding brass, or a tinkling cymbal." Therefore, I am walking in darkness, fearing to go forward to try

to speak in His name, fearing it might not be His purpose, and on the other hand, fearing not to go, fearing it might be His purpose, stumbling along in darkness, trying to preach and trying to quit, praying without ceasing that He will make darkness light before me, and crooked things straight, not to leave me or forsake me. Therefore, when I get a letter like yours, from one that I feel so sure is one of God's redeemed and chosen children, it is such a comfort to me. It is like little green places in a desert land. I thank you so much.

Isn't it a precious thought, a glorious thought to one of His little ones, to be able to embrace and to believe with all our hearts the Primitive Baptist Doctrine? It is a good faith to have in life, and I desire above everything in this world to die with that Faith, and that my last words in this world may be in thanking Him, for all the tender mercies and blessings with which He has blessed me all the days of my life.

In all of our deliberation, may He be our counselor, in all danger seen and unseen, be our protector, and in all our trials, temptation and care, be our everlasting PEACE.

May the Gracious God bless you all along the journey of life. When His appointed time to leave this world comes, may His Guardian Angel be standing by to take your departing spirit to Abraham's bosom, where life more abundant will await you, where you will bask in the sunshine of God's Heavenly Love and be able to mingle your voice with the Angels in songs of

praise to God, where you may see Him as He is and be like Him.

Pray for me.

Yours in humble hope,

J. W. WHITE

Whitakers, N. C.

LOVES TO HEAR FROM THE LANDMARK READERS

Dear Brother Gold,

and Landmark Readers:

Now here I commence to write a piece for the dear Landmark, trusting that the Lord will direct my mind, for without His help and approval it will be worthless. There is a time to write, and a time to refrain from writing, but I hope my mind will be filled with words that will be comforting to some one; I feel sure that we all know that we are very small, at best, in the sight of our Creator; and I fail so often to do the very duties that I should do; and to say, or write something that would cheer some weary one; though weary ourselves, we never get too weary to try to comfort others, yes, it is a real duty to try to help other travelers on this desert road. Do you remember the song, "Dark and Thorny is the Desert?" There was a dear old Primitive Baptist minister who visited in my childhood home, who sang that song, and another, which was: "Child Your Father Calls, Come Home." We all loved him. His name was Elder Joel C. Williams, gone on to his eternal rest. The songs mentioned are in Lloyd's book.

Now I am going to ask a small question, why is it that such a few write to the papers?" I mean fewer than once they did, it is no fault of the editors. They are patient, kind

and courteous. There is time, yet, plenty of time. I am a very busy woman, and I find time to write, exposing my ignorance quite often, but it seems as if I just have to write, and it is not burdensome, only I fear that I will take space that a good writer should have. You have no idea how much I thirst, and hunger for those good letters, sermons, and experiences, so comforting, and encouraging, from the precious ones who know, and understand what the going is like on this desert road.

Yes, there is a peculiar bond of Spiritual love between the people of the Old School Primitive Baptist Faith and Order. Perhaps some may be cold and distant to some extent, but I still find some who will remember even me, with a letter sometimes, but I have written some of the writers in the Landmark and also Primitive Baptist who did not reply. Some do not like letter writing, but I do. O, I just enjoy the few letters I get from my Primitive Baptist Correspondents. I found one of them in the dear Landmark, Mrs. Ora Lancaster, she says she looks for my pieces in her paper. She writes sweet encouraging letters to me for which I am sure the Lord will bless her:

I sure wish I could send in a big bunch of new subscribers, enough so you could make it a weekly. Brother Gold I am enclosing two little poems I composed long ago, print if you think worthwhile. If not, no offence to me.

Pray for me.

In hope of eternal rest,

MARY LANCASTER

Cuba, Ala.

GRACE AND REWARD

As I sit here at my desk in the silent meditation upon the many precious promises in this division of the Psalms, I am struck in amazement at the doctrine contained in them. I am made to wonder that child of God could ever claim anything from God. To read this abiding statement and then claim that we get our supplies by the way we conduct ourselves, is more than I can understand. To talk of mercy and reward at the same time it seems to me is confusing. I do not know how it can be. Somewhere along here grace must have a part. I cannot mix grace and reward. I do not see the harmony in talking of mercy and in the same breath speaking of rewarding us according to what we do. What would you do, reader? If you were called to preach would you go preaching salvation by the mercy and grace of God? Or would you preach that God was independent until he brought you into the kingdom and then the order was reversed, you became independent and God dependent? Are we really saved by grace? If so, what kind? Now, dear child of God, I know that I am treading on ground that has been fought over, friendship, fellowship and dear and near relationship, broken. But I am not going to do that. May the grace of God lead us and keep us is my prayer for Jesus sake.

"He restoreth my soul." From a human standpoint and the written instructions in the Book it is foolish to divide over that passage of Scripture. It is either so or it is not so. If it is so, and David said it was,

then salvation is of the Lord. If God does not restore the soul of his children, then salvation is of the children of God. This is a confession from a child of God. Surely none would say that it is the confession of an alien, dead sinner, in order to eternal life.

Restore means to bring back to its former strength; repair; rebuild; heal or cure; revigorate; renew, etc. The meaning is the Hebrew for the word restore (shub) is to turn back. The Webster meaning and the definition in the higher circles of learning, declare emphatically that this is the work of this shepherd. At another time (Ps. 88:4) David acknowledged that he did not have any strength. Dear brethren, dear children of God, dear pilgrim have you ever been without strength? If you are related to David I am sure that you have. Have you ever been in a dark condition? Has your strength ever dried up like a potsherd? (Let us remember that a potsherd is a fragment of a pot. The woman at the mill had a whole pot or pitcher and she left it all). Has your strength ever failed you? Have you, dear reader, ever remembered the way you have come? Are you as interested as at one time? Do you feel the zeal that you once felt? Do you get the pleasure out of meeting as you got in days of yore? Do you ever feel cold, dull, lifeless, indifferent? Has there ever come a time when the joys and the pleasures of your salvation seemed to be gone forever? I would, if blessed from on high, probe deep into your heaving bosom. To find every one that is sick among us and find

out their sorrow, trials and anxieties. To every faltering, tottering child of God, those that are won from a long siege of soul sickness, I'd like to find you. Your soul is not in any greater strait than was David's soul. The joys of your salvation has not left you any more than they had left him. You have not felt the extreme heavy guiltiness of your sin any more than he felt his. "Let him that hath an ear to hear" listen here at the heavenly music that David is so sweetly singing.

How sweet the name of Jesus sounds,

In a believers ear.

It soothes his sorrows, heals his wounds,

And drives away his fear.

and it reaches out into all the earth. The heavens declare it, the firmament shows it is his handiwork, day by day it is said, night by night it is shown, it is unlimited, being heard in every language and their line having gone out into all the earth. This is the gospel. This is not something to raise dead, alien sinners, but it is the gospel of grace to the living. Let me say that it is the Lord that revives, restores and heals his people. He does it by grace. That is the desire of us all that we might have grace to serve him acceptably. This he gives us. He caused David to pray this prayer, O, Lord restore unto me the joys of thy salvation. How you longed for that little one? As sure as you have longed for it you will say, in God's own time, as David said, He restoreth my soul.

He leadeth me in paths of righteousness for his name's sake." Be-

fore this, in a former article, we tried to examine God leading his children. Now let us go back and bring all of this up unto the present. "The Lord is my shepherd." That is in the present tense. David nor any other child of God, did, nor can, say that he was my shepherd as long as I followed him. Nor can it be said that he will be our Shepherd tomorrow if we will let him. But he is a present Saviour, in this present trouble (the tribulation we must have in this world), and for this reason we shall not, nor cannot want. These words, "is," "leadeth," "maketh," "restoreth," all are blessings from God. They are things that God, Jesus Christ, the Holy Spirit are doing for the children of God. The children are not moving upon God to get him to act but he is moving upon them and it produces action in them. Now he leads us in paths of righteousness. I have the written evidence in my library that Associations have divided over what David declared to be the truth. This is not contrary to the will of the children of God. Oh, never, O, no. But in the day of his power they are a willing people. Now what did I say? Yea, what did God say? Did he say, dear child, that in the day of his power you could be a willing people? Did he say that you could be willing separate and apart from the day of his power. He did not. Then in the day of his power you are a willing people. Where he leads you follow. All of my life I have heard it said that Old Baptists do not believe in good works. I have heard it said that they did not believe in works of charity and acts of benevolence.

Some of my dearest brethren say that the child of God is not active. These things I cannot understand. Expressions that do violence to the Bible, good language and the experience of God's people, cannot be looked upon with any degree of sanction. He leads them in paths of righteousness. He goes before them and they do follow him. Talk to me that they do not believe in good works! Tell me that God's children do not follow him! Tell me that they are not active!

This leading is of God. "He led them forth by the right way." If you have ever, in any sense, been in the right way, it was the Lord that led you in that way. When you was led to love the Lord he led you there. When you are given to hate and abhor sin it was the Lord that led you there. So on and on in every phase of the right way it is the Lord that leads you.

This is the best doctrine. It is the doctrine of grace. It has its center in Jesus Christ. It led all that lived before him (in the flesh) and it will lead all after him. It is the doctrine of the church of Jesus Christ. Sometimes we boast of our church and leave the impression that not only are we smarter but that we are better than other people. But my God knows our intents and our heart and mind. He knows that we cannot watch and wait without him. He knows our weaknesses and, bless his dear name, he knows his children. They are not all in the militant kingdom. God has not called all of his children to keeping house for him. They are in places that are remote

to us but well known to him; in places that our holier-than-thou attitude will not let us go among them, but he is merciful to all and leads them in paths of righteousness for his names sake.

In a blessed hope,

W. D. GRIFFIN

Covin, Ala.

ENJOYS THE LANDMARK

Mr. John D. Gold,

Dear Sir:

Enclosed find check for 2.00 for the Landmark that I enjoy so much and have neglected so long. It seems that I am that way in most everything. I read others' experiences and feel that I am not fit for anything, but I do hope I do love the Lord and his people, but I don't feel fit to be with them. Going to church and being with the brothers and sisters is the joy of my life here on the earth, and I hope to meet them where there will be no parting, sickness or pains. I have so many things to step in the way. I would like to go, I fear I am not born again.

Mr. Gold I am sorry I have neglected this duty so long. I and my wife went to church last Sunday. Brother Gurganus preached a wonderful sermon. I felt like all the brethren were so much better than I was, I ought to have stayed at home, but for some reason I wanted to go and was not satisfied if I did not go.

From a brother in hope,

J. R. CRISP

1916 Woolcott Ave.
Wilmington, N. C.

I WELCOME CRITICISM

Mr. John D. Gold,

Wilson; N. C.

Dear Friend and Brother:

I desire to say a few more words on the article, "Who Made The Devil," in Zion's Landmark of May 1st. Please don't get the notion, that I am trying to be smart, or that I have no confidence that you are not one of God's chosen and redeemed people, for such is not the case, for I have reason to believe otherwise, but you use some expression in your writing, which might leave doubt in ones mind, that you are not thoroughly established in sound Bible doctrine, or I might say as I understand the scriptures. First you say, "now since Adam was a son of God, because God breathed his own breath and spirit into him." Now God did not breathe His spirit into Adam, but breathed into his nostrils the breath of life, and man became a living soul. The breath God breathed into his nostrils gave Adam life and a living soul, the spirit is born into man, not breathed in. See Job 33-4, 1st Cor. 15:35-46. These scriptures are very plain on this point.

Second, Our worthiness is in the Lord. Jacob said, "I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant." Nothing we can do or ever will do, will make us worthy of God's bountiful blessing He has been pleased to bestow upon us, poor and unworthy sinners. It is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy

Ghost." Titus 3-5. If we could work out eternal salvation, it would be too late now, as all these things were set by God, from and before the foundation of the world. See Mat. 25-34. Eph. 1-4, Heb. 4-3, Tem. 1-9. So it is "not of works, lest any man should boast."

Third, Your expression some time carries the idea, that God wants, or is trying to do something and can't do it. You know the scripture plainly teaches, that God is omnipotent, omnipresent, omniscient, having all power, knows all things, and fills the whole world with His presence. See Daniel 4-35, 37. Isaiah, 46-9, 10. Rom. 13-1. Mat. 28-18. Therefore when I hear the expression, that God is trying or wants to do something and can't do that very thing, my mind goes right to these inspired words of God, a few that I have cited to you.

Fourth, To understand the inspired words of God, we will have to be inspired by the very same power, that inspired the writer and I don't believe you have to go to college, to enable God to give you the understanding of his words. Paul, uses this expression. "Who of the New Testament; not of the also hath made us able ministers letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2nd Cor. 3-6.

I will be glad if you will read, and meditate on the meaning, of these scriptures I have cited to you, and I believe you will come to the same understanding and conclusion, that I have long believed, that God is a perfectly happy, per-

fectly contented, all wise, all knowing, all powerful God, doing all His pleasure; not a desire of His great heart left out. "Doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand or say unto Him what doeth thou."

Brother Gold, I rejoice that I can believe that, with all my heart. It is a lamp to my feet, a peace to my heart, that the world can't give, or all the devils in hell take away. God's people are a chosen generation, a royal priesthood, an holy nation, a peculiar people, zealous of good works."

Yours in humble hope.

Pray for me,

J. W. WHITE.

Whitakers, N. C.

We appreciate the above letter. It is perfectly all right for you to criticise anything I write. Criticism doesn't hurt anyone.

J. D. GOLD

TO THE MEMBERS OF LITTLE CREEK CHURCH

Dear Brothers and Sisters:

I have been looking forward to this meeting time every since last third Saturday and Sunday, hoping that I would be able to be with you all this time, but since I am not as well as I was last meeting, I cannot go, but I want you all to know that my mind, and heart, is with you. I do miss every one, but I feel so little, and unworthy. I fear that maybe I am not missed among you all.

I have not been very well for the past year, but I do want to be submissive to my afflictions that the

Good Lord sees fit for me to suffer. My daily prayer is, most merciful Father: remember me this day and cause me to walk uprightly before thee, I beg in Jesus name."

I have so much to thank thee for. I desire your prayers, and if any of you can, and have a mind to come to see me, I will be very glad to have you.

Excuse a badly written letter as I am writing in bed.

A sister in hope,

EVELYN W. SANDERSON.

531 E. Johnston St.

Southford, N. C.

Enclosed I am sending you a letter which I will thank you to publish in "Zion's Landmark."

I think that it is indeed sweet of any member to write to their church when they cannot, or are not able to attend their meeting as Sister Sanderson did.

Yours in hope,

T. F. ADAMS

HAS OLD ISSUES OF LANDMARK

Dear Mr. Gold:

I saw an account in the Landmark not long ago that some one wanted to get some back numbers of the Zion's Landmark to read. I think it was someone that was afflicted and could not get to church often. I have a lot of old numbers from the year 1924 to 1945 and if anyone wishes me to send them, just send enough remittance to cover postage and their address.

MRS. GLENNIE DAVIS

R.F.D. No. 1

Spring Hope

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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Elder B. S. Cowin, Williamston, N. C.
Elder T. F. Adams, Willow Springs

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No. 4

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WILSON, N. C. JAN. 1, 1947

AN ANNOUNCEMENT

I have leased my publishing business to Herbert B. Brauff, a capable newspaper man, who will conduct the business along the lines I have followed through the years. I have not sold my business.

The Landmark will continue to be published as usual, with the same competent corps of editors in charge of the copy and policies. I will continue to have surveillance over the Landmark as well as the rest of my publishing business. I ask your continued support and your prayers.

John D. Gold.

THE TWO NATURES, NATURAL AND SPIRITUAL (Romans 8, 14 to 25)

Paul said: "For we know that the law is spiritual, but I am carnal, sold under sin." And he gave the reason, when he said. "For that which I do I allow not;; for what I would, that do I not; but what I

hate, that do I, If then I do what I would not, I consent unto the law that it is good."

"Now then it is no more I that do it, but sin that dwelleth in me." Can the children of God, in this age, agree with Paul, in His experience; or can any man claim to be more just, and holy before God than was Paul?

Paul admits further, his inability to do good, by saying. "For I know that in me, (that is in my flesh) dwelleth no good thing, FOR TO WILL IS PRESENT WITH ME; But how to perform that which is good I find not." Surely none of us are wiser than He. He confesses further, by saying, "For the good that I would do, I do not; but the evil which I would not (do) THAT DO IT. How true is the same experience felt, and acknowledged by Paul, the experience of his brethren then and now.

Paul said "find then a law, that, when I would do good, evil is present with Me," and said. "For I delight in the law of God, after the inward man; But I see another law in my members, warring against the law of my mind, and bringing me into the captivity to the law of my mind, and bringing me into the captivity to the law of sin, which is in my members, And cries out "'O wretched man that I am, who shall deliver me from the body of this death? Do not we all see in his faithful, and true confession, as it were our own experience?

Yet there is hope for the truly awakened sinner, in whose life and experiences, are as was Pauls, For we hear him say, "I thank God through Jesus Christ our Lord, So

then with my mind, I myself serve the law of God, but with the flesh, the law of sin."

Let us all be true, and acknowledge with Paul, when he said. "I was alive once, but when the commandment came, sin revived, and I died," (Rom. 8:9) All he had to trust in was not the goodness of the flesh, but in the gracious promises of the Lord. Some one may say as a woman once said to me, "that was Paul's experience, before his conviction and conversion, but it was said to be at least twenty years after his conversion when wrote these confessions, showing that he was fully conscious of the fact, that he was a complex being, with natural mind, and also due to His conversion he had been given a SPIRITUAL MIND.

He had been caught to the third heaven things, and heard things of comfort, He had been called and qualified to preach to the gentiles, He knew whom he believed, and said there was a crown of righteousness laid up for him and for all that truly loved His appearing. He was sustained by the grace of God. Why sustained by His Grace? Because He hath loved them with an everlasting love, kept them by His power, **FOR ME IS THE ALPHA, THE OMEGA, THE FIRST AND THE LAST, THE beginning and the end, in the conviction, the conversion, the preservation, in time, the resurrection, gives them power to ascend from Earth to the glorious home prepared for all the Hosts of earth that ever have, or ever will indeed and in truth feel the need of a SAVIOUR'S LOVE.**

Jesus said to His Father, "Thine

they were, Thou hast given them me and of all thou hast given me, **I WILL RAISE THEM UP AT THE LAST DAY."**

Paul realized that in his flesh there dwelt no good thing, "That in his flesh, his body was dead because of sin, yet; **THROUGH THE SPIRIT** was life; because of the imputed righteousness of the Lord Jesus Christ, and so are all his people. See Gen. 6:5, "And God saw that the wickedness of man was great in the earth and that every imagination of his heart was only evil continually."

Isaiah said "Woe is me, for I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, **THE LORD OF HOSTS."** (Isaiah 6:5). For the promise, that He "should be the heir of the world, was not to Abraham, or to his seed, through the law; but through the righteousness of faith; For if they which are of the law be heirs, **FAITH IS MADE VOID**, and the promise made of no effect." (Rom. 4 13:14). So it is by grace ye are saved, and that not of works, for the letter killeth but that Spirit maketh alive. All the children of God are born of the spirit. "SO, By grace are ye saved, through faith, and that not of yourselves; it is the gift of God, Not of works, lest any man should boast, For ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 8 to 11.)

In hope,

O. J. Denny.

Our Publications

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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PSALM 25

Unto thee, O Lord, do I lift up my soul.

O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.

Shew me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness' sake, O Lord.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment, and the meek will be teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O Lord, pardon mine iniquity; for it is great.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

His soul shall dwell at ease; and his seed shall inherit the earth.

The secret of the Lord is with them that fear him; and he will shew them his covenant.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT-----Dade City, Fla.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SHOW THYSELF APPROVED

Mr. John Gold,
Dear Sir:

As my mind has been on your father and his wonderful writings in the Landmark of late and his rich experience as a minister of the gospel, has been a great encouragement to me. If indeed I can witness with him and others that feel to hope that they have been called of the Lord to that great High and Holy calling as a true minister of God. Mr. Gold I feel like the Primitive Baptists need more such men in the dark days in which we are living, as your father, Elders Hasells, Cayce Wilson and many others that are doing as the apostle Paul admonished Timothy to "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." But as for myself I feel to be a poor excuse in doing that, but I see it is greatly needed in the day in which we are living.

Now I have written more than I intended when I started this, for I just wanted to send you this article of one of our brothers and a deacon of our church, "On All Things and All Men," which I fully endorse and have enjoyed reading, which I feel like is in line with the teaching of the Bible and would like to see same in the pages of the Landmark. if you see fit to publish same. Now I know it is lengthy and would not

expect all of it to come out at one time, but you can continue it as many times as you think best. Now I am sending this for the good of the Cause that I feel like you and many others love.

I am sending five dollars. One dollar on my paper, one dollar for someone unable to pay and the other three I want you to have for your trouble and expense.

From a friend and brother in hope,

M. M. DEMING

Carey, N. C.

ALL THINGS, AND ALL MEN

Having read the views of some on "all things, and their application of them, I have an urge to give mine:

"And we know that all things work together for good to them who love God, to them who are the called according to His purpose."

I note that these writers say, "It doesn't say all good things, but it says all things." They then go on, and bring in everything that a man hath done in all his life, and of course, this kind of reasoning includes all the abominable things, as lying, stealing, gambling, murder, fornication, adultery, drunkenness, and all the chain of sins too numerous to mention.

I take the position that Paul had no such idea in mind at all. But had in mind only, things pertaining to the kingdom of God and His Christ,

and I shall endeavor to prove this assertion by Paul, who wrote the quotation above, and not only by him, but by other writers of the scriptures.

"Let all your things be done with charity." "All your things." How many things? It says, all your things, does it not? If the word, "all," means what it says, and says what it means, and this is the construction the writers in reference placed upon it, then, it would embrace sure enough, every, and all the things of which men are accustomed to do. Now then, let's give their logic a trial, and see how it works. Here is a man who is in the habit of getting drunk. If getting drunk is a thing, and I think it is, then, "Let all your things be done with charity." Do all your getting drunk with love, if you please.

Here is another who is in the habit of stealing. Well, what of that? Let it all be done with charity.

Sometimes another will steal the affections of another's wife, which causes the other man to take his own life. What of this? I suppose this also is to be done with charity, seeing that it is one of the things common to men, and we are told to all our things with charity.

Here is another who is in the habit of cheating and defrauding. Well, go ahead with it, but see to it that you do it with charity. And not only so, but we are asked to believe that such things as mentioned above, "Work together for good to them who love God, etc." If every man in the whole world believed it except myself, I could not believe it."

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."

II Pet. 1 and 3. Here, we have the expression, "all things," again, but what kind of all things? All things pertaining unto life and godliness. Are we to take the expression, "All things," and apply it to the abominable, because the writer doesn't always qualify the expression? I think not, but should read up on it, and find what the writer has in mind. If you will read this 1st chapter of II Pet., you will see that he fully sets forth those things he has in mind, and you will note that he tells them that have obtained like precious faith to do a lot of adding to their faith, but not one time does he tell them to add any foreign matter, or things. You will also note that he calls all that is to be added, "Things." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 8th verse. "But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." 9th verse.

Paul fully qualifies what he had in mind when he said, "For whom He did foreknow, them He did also predestinate to be conformed to the image of His Son," etc.

"Moreover, whom He did predestinate, He also called, and whom He called, He justified, and whom He justified, He glorified."

Then he asked the question, "What shall we say to these

things?"

What things? Foreknowledge, Predestination, Calling, Justification, and Glorification. So these and like things were what was in mind.

"Finally brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things." Phil. 4, and 8. 9th verse, "Those things which ye have both learned, and received, and received, and heard and seen in me, do: and the God of peace shall be with you." As Paul lived above reproach, he could tell his flocks to do as he did, and as not one stain is recorded against his long ministerial life, he could say to them, "Follow me, as I follow our Lord, and Savior, Jesus Christ." Let us notice Phil., 4, 9, again, "Those things, which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you."

As Paul was not guilty of the abominable things, he did not have them under consideration. Therefore, we must conclude that he had under consideration only, those things pertaining to the kingdom of God, and we know that the abominable has no part, nor place in the kingdom of God, and His Christ, but belongs to the other fellow, and his crowd. "Wherefore, they think it strange, that ye run not with them to the same excess of riot." What a pity that some calling themselves Old Baptist preachers, or rather posing as such, do not measure up to the standard, and

have to be classed with the "Other fellow," and his crowd, and I have noticed that as a rule, those who holler the loudest for, "All things," in a way to embrace the abominable things of the world, are, as a rule, those who fall by the way-side.

The kingdom of God, and that of the world will not mix at all. Neither is there any cooperation between them. God is not in league with the devil in carrying on the work of His kingdom here in the world. He doesn't need him, nor any of his crowd. He works independent of, and in opposition to, the devil, and his angels. "I will work, who will hinder?" They are both, contrary the one to the other, and are perfectly opposed to each other. God will finally de-throne, and cast him into a lake of fire, prepared for him, and his angels, and false prophets. Rev.

We will now notice, "All men," just a little. "For this is the will of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth, etc."

How many men are under consideration here? It says, "All." Now, if all means what it says, and says what it means, it would embrace the whole human race, would it not? If not, why not? If it means the whole human race, the whole of it will be saved will they not? If the whole human race is saved we will have universal salvation, will we not?

The word, "All," as used in the Scripture just simply means all under consideration and does not cover the entire field. Therefore it is necessary to do a lot of reading,

and studying before deciding what the writer had in mind. Those who claim that the expression, "All things," as used in Romans, takes in everything that comes to pass, will object to the expression, "All the race of mankind. If all things man," taking in, and embracing, all means just what it says, why is it that all men doesn't mean just what it says? I guess this is an 'all' that doesn't fit in with their way of thinking. It seems that some must have something bad that they are guilty of that they want to get behind, "All things," with, and want to make it appear that such works together for the general good, of the Lord's people.

We are told somewhere in the Bible, that it is a shame to even speak of those things done of them in secret. I do not recall now, where this scripture may be found, and am going to let the reader look it up. If it is a shame to just simply speak of some things, why try to make it appear that such things work together for good? Emphatically they do not do any such thing, but to the contrary. They bring shame, and disgrace, confusion, and disunion in the Church of God.

"And this ignorance, God winked at, but now, commandeth all men everywhere to repent." How many? It says all men. It doesn't stop at that, it says, "All men everywhere." Could any stronger language be used to make it appear universal, that the Apostle meant every one of Adam's race? If, "All things," means every thing, is it not true that, "All men everywhere" means every man in the whole

world? means every man in the whole world?

Every, the whole, taken one at a time, each. All, the whole number of, collectively, as individuals. Webster. Now then, all men every where, if taken in the same sense as some writers, and speakers construe all things in the 8th chapter of Romans, it would take in the whole race, but we know that the Apostle didn't mean to do any such thing from the fact that lots of other Scriptures show, or prove to the contrary. There are no less than ninety-nine different Scriptures from Genesis to Revelations on one point of doctrine, to wit, Election. The expression, "All men everywhere," just simply means, all elect men everywhere, and doesn't mean all of Adam's race. "Jerusalem, and all Judea, and all the region round about Jordan, went unto John, and were baptized of him in Jordan confessing their sins. Here we have it, that the great City of Jerusalem, which was a very populous City, all went unto John, and were baptised of him in Jordan, confessing their sins. And not only Jerusalem, but all Judea did likewise. And then, we are further told that all the region round about Jordan, did the same thing. If this is to be taken for its face value, what about those who went unto John to be baptised also, and he called them a generation of vipers (snakes) and refused to baptise them, telling them to go, and bring forth fruits meet for repentance? What are we going to do about it? Will we not have to conclude that all the people in the regions mentioned were not baptised by John? Then, the word all,

doesn't take in every man in those regions, does it? What then, is to be the verdict? It resolves itself down to this fact, it just simply means that all men in these regions, who went unto John, with fruits meet for repentance, were baptised of him, and the rest rejected. So we are bound to conclude, that every man in all these regions were not baptised of John, as the face value seems to show.

Now, back to all things. All things must be treated in the same way, and doesn't mean to reach out and take in all the wickedness of the world. Neither does it embrace every thing of which the Lord's people are guilty. Paul was addressing the Church at Rome, and elsewhere, and the Church is the kingdom of God, and Paul was speaking of the things of God's kingdom. The things of the kingdom are plainly set forth in the scriptures, so that we are not left to guess as to what they are, and I have given already, abundant proof of what at least, some of them are. The kingdom of God is a spiritual kingdom, and is composed of spiritual subjects. "Ye are not of the world, even as I am not of the world, but because I have chosen you out of the world, therefore the world hateth you."

Again, "For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord." Eph. 5, 9, 10. Again, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance, against such there is no law." Gal. 5, 9, 10. Now read the 19th, 20th and 21st verses, and

you will see what the works of flesh are. So then, the works of the flesh has no part nor lot in this spiritual kingdom, and does not constitute what Paul had in mind when he wrote, "All things work together for good, etc." Those things pertaining to this spiritual kingdom were in mind. There is no law against these things, but the law stands out prominently against the works of the flesh and plainly says that they who do such things, "Shall not inherit the kingdom of God."

Surely the Apostle didn't have in mind the abominable things of the world, when he penned these words. "And we know that all things work together for good, etc." If however he did, we will be compelled to conclude that he must have meant for His people to see to it that all their things yet, and the abominable, as well as those things which are under no law, be done with charity. "Let all your things be done with charity." How many things? Paul plainly says, "All your things." Some say, "And he didn't just say, 'All your good things,' and then they go on to say that they believe it means every thing that Paul ever did in all his life. If this be true in Paul's case, it would also be true with all the rest of the family, as all are made up of flesh, and blood, and all alike have the same propensities, and that all have sinned, and all become guilty before God. Now then, this being the case, we are all guilty of some of the abominable things. Some are guilty of lying. What of that? Let all your lying be done with charity. Some of stealing, let all your stealing be

done with charity.

Some have stolen the affections of another's wife. What about this kind? Well, I suppose it too, should be done with charity just as all other things. Some refuse to pay their just, and honest debts. Well, what about this thing? It too, must be the thing to do provided it is done with charity, as Paul has admonished us to, "Let all your things be done with charity," and he doesn't just say, "All your good things," but comes out strong, "All your things," and as dishonesty is one of the, "All your things," then by all means refuse to pay your just debts, but be sure that you refuse with charity.

I heard of a preacher trying to go into the stand to preach, and he was so drunk he had to be helped into the stand, and then, he had to be helped from his chair and was compelled to hold on to the Book-board in order to stand. What of this? I suppose this is another one of the all things which is to be done with charity. Bosh, and bunk!

The word, "All," as used in the scriptures, means all under consideration, and does not mean every conceivable thing, except when it suits the convenience of some who like to wrap up their deviltry. Another one of the all things, is profanity. This too must be one of, "Your all things," then by all means let it also be done with charity. If St. Paul meant to include the abominable in the, "All things," why did he direct that that wicked person who was guilty of adultery, be put away from among the brethren? What, would he have advised the Church to exclude one of her mem-

bers for doing that which was working for their good? Does it not seem that one should be commended for doing those things which work together for good to them who love God? If not, why not? one other point, if every thing that men do is included in the, "All things," and they work together for good, etc., why does he say where he summarizes the works of the flesh, that they which do such things, shall not inherit the kingdom of God? (Militant kingdom). What, keep them out when everything they do works together for good, to them that love God to them who are the called according to His purpose? May the Lord save His people from such an error. No wonder it is written, "The leaders of my people do make them to err."

In love of the truth, as I hope,
M. M. DEMMING

PROPHECY

"Thou breakest the ships of Tarshish with the east wind." Ps. 48:7.

Brother A. D. Tillett of Kitty Hawk and others, desire my written views on the above text, expressing the same line of thought I wrote about two years ago, to a sister in the State of Georgia. I cannot do this as I did at that time, for I do not have all the notes of that letter. Most likely insert some things and omit others.

These words were written nearly 3,000 years ago, and like many others in Holy Writ, are prophetic. They may have had many partial fulfillments, but the true and leading design of this type of prophecy is the final overthrow of the king-

dom of darkness.

The ships of Tarshish signify the great merchant marine of the anti-christian beast of Catholicism. The east wind is the indignation of the Lord in His seven vials of wrath poured out against them, which are yet to come. Under the name "Idumea," a more full description of their overthrow is given in the 34th chapter of the prophecy of Isaiah. And still further under the name "Tyros," is the antichristian party described in the 27th and 28th chapters of Ezekiel. The 28th chapter deals more particularly with the Pope of Rome, represented as the "Prince of Tyros." Then too, in the 7th chapter of the prophecy of Daniel, the same character is represented as a little horn, whose look is more stout than his fellows, among whom he stood. He wore out the saints and spake against the Most High. Here the indignation of the Lord is represented as a burning flame, which destroyed his body, and the saints possessed the kingdom even forever and ever.

The conception of the man of sin was well known to the apostles when they saw that the mystery of iniquity did already work. Churches leaving their first love, by undue reverence to their minister, with indifference to the afflicted and poor of their own membership. Hence, the Lord, as a thief in the night, came and removed the candlestick out of its place, leaving only the dead letter of the organization, and from such churches, a way was paved for some man to assume the head of all churches, become a great spiritual lord and

thus developed the man of sin. The same character is represented by the Apostle John as a beast with two horns like a lamb. The east wind is the pure unadulterated word of the gospel and will be most comforting to the saints, while the same word will be tormenting and distressing to the wicked. The anti-christian powers will not be destroyed by carnal weapons of war, but by the pure word of gospel truth proceeding out of the mouth of God through His servants. This will indeed be a marvelous sign.

In the ninth chapter of Revelations, under the first woe and fifth trumpet, the bishop of Rome is represented as a star fallen from heaven. His fall was likely when he assumed the title of "Sovereign Pontiff"; a little later, took over the territories of Ravenna, Lombardy and the Dukedom of Rome. Thus plucking up the three first horns by the roots, of the beast that came up out of the sea; and became a temporal Lord. In this fall he opened the bottomless pit, let out a great smoke of false doctrine, and out of this smoke came locusts, which are the false clergy in all the world. This clergy with their smoke darkened the gospel sun, so that the pure air of gospel truth could rarely be inhaled. About the same time, under the second woe, Mohammed rose up from the valley of the Euphrates, and later with four great armies, called angels by the prophet, who was designed to distress the bishop or Pope of Rome. These two powers have always stood opposed to each other; both have made war against the saints and are destined to go down

together. They are to reign during the sounding of the fifth and sixth trumpets and the first and second woes, and is represented as 42 months, and according to the prophetic style, denotes 1,260 years, which time is now about out.

The church and her ministry are represented as two witnesses clothed in sackcloth. These are the two anointed ones standing before the God of the earth. Of all people, they only have the testimony of Jesus and because of this testimony they are here called prophets. Rev. 11:3 and 19:10. In the fourth chapter of Zech. These two witnesses are represented as two golden pipes, which empty the golden oil of prayer, praise and thanksgiving out of themselves into the golden bowl, which is upon the top of the gold candlestick and signifies the God of heaven. These witnesses shall prophecy during the entire reign of the antichristian beast. The time is set when these witnesses shall finish their testimony; and at the same time it is also fixed, that the beast shall ascend out of the bottomless pit, make war overcome and kill them. Their dead bodies shall lie in the streets of the great city of Sodom and Egypt, three and one half days and shall not be put in graves. Rev. 11:7, 10. Men shall rejoice, make merry, send gifts, one to another, because these two prophets, by preaching the truth, tormented them that dwelt on the earth. The pure word of gospel truth has always tormented the wicked and always will.

This massacre and persecution of the saints, will be short, severe and most bitter. Its duration, not

likely more than three and one half years. This massacre will fill the cup of iniquity by the antichristian beast; and is likely to occur within the next fifty years. It will be the end of the sixth trumpet and second woe.

After these three and one half days, the spirit of life from God will enter these witnesses and they will stand upon their feet and great fear will fall upon them which see them, and they will hear a voice from heaven saying, "Come up hither," then they will ascend up to heaven in a cloud. Rev. 11:12. This ascension is not the resurrection at the last day; it only signifies a triumph of the church over her enemies and is yet to come. We are yet living under the reign of antichrist, near the close of the first and second woe periods. In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished as He hath declared to His servants, the prophets," Halcyon days for the church will then appear. Her ministry will be as though seven thunders uttered their voices.

"Behold, the third woe cometh quickly." The seventh angel sounded his trumpet. When this shall take place, voices will be heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." The four and twenty elders gave thanks and worshiped God. The nations were angry and the wrath of God had come, reaching on to the time when the dead shall be judged and destroy them which destroy the earth.

The Temple of God to be opened in heaven and the ark of His Testament seen. It is certain this angel has not yet sounded his trumpet, for none of these things have been fulfilled. We are yet under the reign of antichrist; the witnesses are not slain, but continue to preach and prophecy with the testimony of Jesus always at hand.

The prophet John, with an interlude, has presented the true church as a woman clothed with the pure light of the gospel sun, above the legal and ceremonial light received from the moon, with her flight and preservation in the wilderness, where she hath a place prepared of God that they should feed her there 1,260 days. He has also presented the false church of the antichristian party, represented as a woman clothed with purple and scarlet, decked with gold, precious stones and pearls, and in her hand a golden cup full of the abominations and filthiness of her fornication. She thirsts for and is drunken with the blood of the saints and with the blood of the martyrs of Jesus. She has no support only from the corrupt beastly powers of the earth upon which she rides. She has no head, only her own son, a member of her own body, who is the bishop or Pope of Rome, and by him has many more children than the married wife. Hence all her children are a host of incestual sodomites that can never enter the congregation of the Lord. She is also represented as that woman Jezabel, who with disgust was cast into a bed, with great tribulation threatened those who lay with or partake of her religion; hence, saith the Son

of God, "I will kill her children with death and all the churches shall know that I will give unto every one according to their works. This woman lives deliciously, and boasts of her reign saying, "I sit a queen, and am no widow, and shall see no sorrow, therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." We now return to the open door in heaven, where the Ark of His Testament is seen and further view the results of the seventh trumpet and third woe.

The church is often represented as the temple in heaven. At the beginning of the sounding of the seventh trumpet, the judgments of God begin against the wicked and is represented as a "Sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." As these angels are seen coming out of the temple, clothed in pure white linen, having their breasts girded with golden girdles; one of the four beasts, being a minister of the gospel, gave unto the seven angels, seven golden vials full of the wrath of God. A great voice out of the temple was heard saying to the seven angels, "Go your ways and pour out the vials of the wrath of God upon the earth."

"The first angel went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image." By this angel, no one person or single individual is meant. This name

"Angel" comes from a word which signifies a "Host," so with each of these angels having these last plagues. It is forceably clear that these angels are ministers of the gospel of an extraordinary type, and is the beginning of the east wind against the ships of Tarshish.

A summary of scripture pointing to these times declare that the God of heaven hath designed to call a Host of ministers to preach the pure unadulterated gospel of truth, in such clear and unanswerable terms that will expose the corrupt practices of men, both civil and ecclesiastical, that will burn wicked men with shame, producing a noisome and grievous sore in their mind and conscience. I think it can be shown, that these ministers will be men gifted with a strong, heavy and sonorous voice; like James and John, who were called "Sons of thunder." Hence these seven plagues are seven thunders uttering their voices.

These vials contain the wrath of God upon the beast and false prophet; while the same will be words of comfort and edification to the poor and needy saints, who will then be raising their heads with joy at the overthrow of the anti-christ and breaking his power against the saints of the most High. It is indeed a marvelous sign, that the pure and powerful word of the gospel, destroys the antichristian beast. But it is no less marvelous than the overthrow of Jericho by Joshua and his men.

In the case of Jericho; Joshua is a type of Christ, the priest a type of the ministry, the trumpets are their gift and the sound thereof,

are the words of the gospel heard throughout the land. Joshua and his men went round the city once each day, for six days, blowing their trumpets as they went. This signifies a period of the gospel from the days of John the Baptist, to a period a little beyond our present time, A.D. 1946. On the seventh day, Joshua with his men and trumpets went round the city seven times and concluded with a blast of their trumpets and a shout, then the walls of Jericho fell. These seven times in one day, were plagues to the men of Jericho; so these vials of wrath will be the seven last plagues upon the wicked of this Jericho world. Hence, there will be more clear and sublime preaching of the word of truth in power, during this seventh day period, than in all the six day period of more than 1,900 years.

The second angel poured out his vial upon the sea, and it became as the blood of a dead man. The sea here may denote the whole jurisdiction of Rome, which has always been a sea of errors. The beast having filled the cup of his iniquity in the last massacre of the saints, will begin to pine away, with no power to recover himself, as he once was, but loses in every battle, as did the Midianites in the days of Gideon, all because of the pure light of the gospel, when they break their pitchers and let their light shine before men. A volume could be written upon each of these vials, but a hint must do in a letter like this.

The third angel, a host as the other two, poured out his vial upon the rivers and fountains of water

and they became blood. Praise came from the angel because of the judgments of God upon the waters, which are used as revenue and strength to fill and supply the Romish sea. The powerful host of gospel ministers all over the land will continue to expose the cruel and corrupt practices of men, which they will be obliged to hear and drink as blood which they have shed. Another angel from the altar praised God for His righteous judgments.

"The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." As these angels go they move with increased light and strength, seeing eye to eye in all they do or say. Up to this vial, Zion's light will have increased sevenfold. The light of the gospel will be so clear, that men can see the real office of the Son of God; yet so scorched at the exposure of their deeds, that they will blaspheme the God of heaven because of their plagues.

"The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain." This seat is at Rome, it was given to Satan by the Dragon and is now occupied by the Pope. This darkness is the weakness and inability of the Pope to stop the oncoming and increased spread of the real and true gospel, which has always tormented him; hence he blasphemes the God of heaven because of his plagues, his pains and his sores.

"The sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried

up that the way of the kings of the east might be prepared." The design of this vial is to distress the regions of Mohammed with the pure word of the gospel of Jesus Christ. This angel as a host, will enter therein, prepare a way for local worship, that the redeemed, who are called kings and priests unto God, may worship therein. Rev. 1:6 and 5:10. The preparation and the rapid increase of the Church in this territory, will bring about a decline in the Moslem religion, signified by the drying up of the great river Euphrates. The Papal and Moslem forces, seeing the judgments of God, with the awful decline of their power and revenue, will then unite their forces and send out their spies, who like croaking frogs, will go forth to all the kings and great men of the earth to gather them together unto the battle of the great day of God Almighty. Then shall the Lord roar out of Zion and utter His voice from Jerusalem.

"And the seventh angel poured out his vial into the air"; By which is meant the kingdom of Satan; he being the prince of the power of the air; not that he has power over the air, so as to raise or lay winds at pleasure, but he is so called because he is the prince of that posse of devils and powers of darkness that have their dwelling in the air. Hence, the air encompassing the whole earth stands for the kingdom of Satan over all the world. Also, there came a great voice out of the temple of heaven, from the throne, saying, "It is done." There were voices, thunderings, lightnings, and a great earthquake, such

as was not since men were upon the earth. Mystery Babylon came in remembrance before God, to give unto her the cup of the fierceness of His wrath. Her judgment and final overthrow is described in the 17th, 18th and 19th chapters of Revelations. This vial differs from all the others; whereas the other vials are more of a local nature and fall only upon parts of the anti-christian state; this vial affects all the remains of the Pagan, Papal and Mohammedan powers gathered and united at Armageddon. This vial will not only reach to the kings, captains and great men of the earth, but to the whole world and all their armies; who will be slain by Rider upon the white horse, which He set out to do upon the opening of the first seal; and all their flesh given to the fowls of the air. This will be the greatest massacre of all time; and yet not a carnal weapon of war, will be seen with the Rider upon the white horse or His army. The powerful word of God, represented as a sharp sword, proceeding out of His mouth, will accomplish His purpose in taking the beast and false prophet and both cast alive into a lake of fire burning with brimstone. The armies of the wicked will have every weapon of war that the skill of man can invent. But the bright light of the gospel will so completely blind them, that they like the Midianites will destroy themselves with their own sword.

Then an angel is seen to come down from heaven with a great chain in His hand, laid hold on the dragon, that old serpent, which is the Devil and Satan and bound

him a thousand years, set a seal upon him, that he should deceive the nations no more til the thousand years are fulfilled; after that he must be loosed a little season. This angel is none other than the coming of the Son of God; for who is more competent to lay hold on the Devil and Satan, than the blessed Son of God. Such a descent from heaven, with the voice of this Archangel and brightness of His express image, with His mighty angels in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; shall be punished with everlasting destruction. But the dead in Christ shall rise first; then we which are alive and remain; our mortal bodies shall be changed to immortal bodies and caught up to meet the Lord in the air; and so shall we ever be with the Lord. This is the first resurrection; on all such the second death hath no power. The wicked, who are called "The rest of the dead lived not again until the thousand years were finished."

This seventh trumpet, and pouring out its last vial does not end here; but reaches to the loosing of Satan, the Gog and Magog army, the number of whom is as the sand of the sea, called "The rest of the dead." At the end of the thousand years, the wicked will be raised to everlasting shame and contempt, go at their old tricks and compass the camp of the saints and the beloved city, then fire from heaven will devour them, and the Devil that deceived them will be cast into the lake of fire and brimstone, where the beast and the false prophet are,

and shall be tormented forever and ever. And whosoever was not found written in the book of life was cast into the lake of fire. Thus the second vial takes us to the end of the world.

Dear Brethren and Sisters: This brief outline gives my views covering the stress of your inquiries. You must consider them far from being perfect. Hope you will not consider them standard only as they accord with the standard of light and truth. I am a poor vile worm of the dust. In all my trials and afflictions, as a prisoner of the Lord, I feel thankful for many of His tokens of saving grace. I hope you can have a word of prayer for me.

Respectfully submitted in love.

J. P. TINGLE.

Grantsboro, N. C.

ASKS ELDER DENNY'S VIEWS ON 27th CHAPTER MATTHEW

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find three dollars (\$3.00) for which please extend my subscription to Zion's L a n d m a r k from Dec. 1, 1946 through Dec. 1, 1947. The extra dollar may be used to help those less fortunate than I.

I would like Brother O. J. Denny's views on the following Scripture through the Landmark.

In the 27th chapter of St. Matthew, the 52nd, and 53rd verses reads, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Wishing you and yours a merry Christmas.

Yours truly,

MRS. A. H. BOWEN

Rt. 1, Box 104

Plymouth, N. C.

THANKS FOR YOUR KIND WORDS

Mr. John Gold,

Wilson, N. C.

Dear Friend:

You will find enclosed check to renew subscription to the Landmark for Mrs. R. W. Jones, 710 Park Ave., Durham, N. C.

I was very glad to learn through the Landmark you were able to be back on the job, and I truly hope you might be blessed with good health, mind and strength to carry on for a long time yet.

Mr. Gold I have thought of the little visit in your home beside the bedside, and truly hope to be thankful for the many good things you said to me for which I don't feel worthy.

I enjoyed what Elder Denny said in regards to having some one to pass on what went in the Landmark, and truly hope it will close the mouth of those that might find fault of you, and when I have anything to send in for publication will send it to Elder Adams, so with these few remarks will close with much good wishes for you and the family.

Yours a friend,

J. J. WHITLEY

Durham, N. C.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

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ELDER DENNY 75 YEARS YOUNG

On this the 75th anniversary of the date of my birth, born of the flesh, born under the law of God, and by reason of sin, unable to rise above the influence of sin and satan, for they who are born in the flesh only, like water, which cannot rise above its level.

For about sixteen years of my early life, I felt to be a very good, moral and law abiding being. But at about that age, I was made to see, that there was no good thing in me, and; at once, became a sad, despondent, and greatly feared, that; my condition before God, was hopeless, and for some years, I became a poor beggar to God for mercy, having no confidence in the flesh.

I have heard it proclaimed from pulpits, that, to mourn over the fact that SIN revived, and I died to any sense of justification before God, is not necessary, that; all one should

do, is to accept Christ, and go on to heaven with a smile on the face, and a bouquet in both hands; but not so with me. I mourned, not so much over what I had done; but over the fact, that, I was a lost sinner. How often I have gone to some secret place where God and His Son, Jesus, alone, could hear; and try with all the earnestness at my command, to implore a Three-One-God, to hear, and heed my cry for mercy. A few times, the effort to ask for mercy and guidance, seemed to relieve the agony of a sin-cursed soul. But an honest confession is said to be good for the soul. So, let me here confess, that many, yes very many times when I tried to pray to God, my efforts seemed not rise above my unworthy head. And this is true to this day.

And I have even been so lost to all sense of relief, that, I have been made "to ask" is it possible for a Just, and Holy God in heaven to hear and heed my cry. I am still a beggar.

There is more said about prayer, in the scripture, than is said about preaching; and, I hope, I believe, in and often try in private and in public to ask God, for his merciful blessings, and the most frequent feeling, in private, is "LORD BE MERCIFUL TO ME A SINNER," and often cry in spirit, "Lord grant me a sound mind, soul and spirit."

If all the so-called prayers were indeed heaven inspired, what a changed world and Church; but unless the Lord is in it, and the author of it, it becomes as a sounding brass and a tinkling cymbal." May the SPIRIT OF OUR GOD, REST UPON AND ABIDE WITH HIS

PEOPLE, in all the world as may please Him is my desire.

If it is not of Him, no good will come of the spiritless efforts.

O. J. DENNY.

MRS. FANNIE WATERS BOYD

Mrs. Fannie Waters Boyd, 62, wife of Samuel Boyd, died March 23 at her home, following a long period of illness.

The deceased was the daughter of the late Richard C. and Lucretia Waters. She was married January 9, 1905, and had spent her entire life in the Pinetown section.

Mrs. Boyd was a member of the White Plains Primitive Baptist Church.

Surviving are her husband, six sons, Heber, Johnnie, and Dennis all of Pinetown, N. C. Bonnie, of New Bern, N. C. Pfc. Charlie Boyd of the Marines, stationed in Va., and Jesse Lee Boyd S 1-c of the Navy stationed in Norfolk, Va. Two daughters, Mrs. Merton Woolard of Washington, N. C. and Mrs. Ray Paramore of the home. Fifteen grandchildren. Two sisters, Mrs. Howard Waters of Washington, N. C. and Mrs. James R. Boyd of Pinetown, N. C. Two brothers, Mathew and David Ed, both of Pinetown, N. C. also several neices and nephews.

Funeral services were conducted at 2:00 o'clock at the home March 24, by the Elder Ayers of Bear Grass, N. C. Interment was followed in the family cemetery near Pinetown, N. C.

We extend our sympathy to the family, and would say that even though she is taken from them that she is not dead, but sleepeth and we believe she shall live again. We know no better friend than Jesus, who, we hope will comfort the hearts of those dear ones.

MRS. JAMES R. BOYD

MARY F. HARRIS

It is with much sadness that I attempt to write a tribute of respect for our much beloved sister who passed away Oct. 1, 1946.

She was born April 26, 1875. She was married to Charlie Harris. The date I do not know. To this union was born four children, Howard, John, Ronald and Mrs. Ruth Reynolds, also several grandchildren. She leaves six sisters and one brother, many friends and relatives to mourn her death. We all feel that our loss is her eternal gain. The Lord giveth and the Lord taketh, blessed be his name.

She united with the church at White Plains, Saturday before the first Sunday in September 1896. And was baptized by Elder N. H. Harrison and was faithful to the end.

The funeral was conducted at the home

of her son John, by her pastor, Elder W. M. Stubbs, after which her body was laid to rest beside her husband, to await the resurrection morn under a beautiful mound of flowers.

We are parted, her dear sister and mother but hope that in eternity we will meet again, where there will be no more pain, nor death. Where there will be no tears shed or any sad farewells, where it will be peace forever. May the dear Lord comfort the ones she has left behind.

MRS. LUCY W. FOREMAN.

Rt. No. 1, Box 143
BATH, N. C.

STEPHEN EDGAR BROWN WAS BAPTIZED OCT. 25

Stephen Edgar Brown, son of Mr. and Mrs. Asa Brown, was born December 20, 1864. In April, 1882 he was married to Laura Anne Swinson. To this union there were born eleven children, of which two are deceased: Walter, Edgar, Murrell, Melvin, Marvin, Stephen, Doctor, Jim, Mrs. S. E. Futrell, Ethel (deceased) and Asa (deceased).

Grandfather joined the good old Primitive Baptist Church and was baptised October 25, 1946. He was baptised near Catherine Lake by Elder Lonnie Yopp of Jacksonville and Elder E. E. Humphrey also of Jacksonville.

Grandfather had been on the bed nine weeks the day he was baptised. On November 29, 1946, he had been on the bed fourteen weeks. He hasn't been off the bed since he was baptised.

Written by a granddaughter,

SALLIE LEE BROWN, daughter of
Melvin Brown.

APPOINTMENTS FOR ELDER

A. B. BARHAM AND W. H. FREEMAN

"Little Creek" Church, Tuesday, 11:00 a. m., Feb. 11, 1947.

"Fellowship" Wednesday, 11:00 a. m., Feb. 12.

"Willow Springs" Wednesday night 7:30 o'clock, Feb. 12.

Please publish in Zion's Landmark.

Humbly, submitted,

T. F. ADAMS

APPOINTMENTS FOR ELDER S. GRAY OF KINSTON, N. C.

Upper Black Creek, Monday, Jan. 27, 1947.

Pittsman Grove, Tuesday, Jan. 28, 1947.

Beulah, Wednesday, Jan. 29, 1947.

Creeches, Thursday, Jan. 30, 1947.

Healthy Plains, Friday, Jan. 31, 1947.

Sandy Grove, 1st Saturday, Sunday, Feb. 1, 2, 1947.

Contentnea, Monday, Feb. 3, 1947.

Scotts, Tuesday, Feb. 4, 1947.

Aycocks, Wednesday, Feb. 5, 1947.

Bro. Gray will read conveyance.

E. L. COBB.

286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

FEBRUARY 1, 1947

No. 6

PSALM 26.

Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.

Examine me, O Lord, and prove me; try my reins and my heart.

For thy loving kindness is before mine eyes; and I have walked in thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.

I have hated the congregation of evil doers; and will not sit with the wicked.

I will wash mine hands in innocency; so will I compass thine altar, O Lord;

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Gather not my soul with sinners, nor my life with bloody men;

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the Lord.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

ELDER T. F. ADAMS-----Willow Springs, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LOVES TO HEAR ELDER DENNY

Dear Bro. Denny:

I certainly hope this finds you and Mrs. Denny well. I have meant to write to you for a long time but have hesitated for two reasons. First, since I have arthritis in my right hand, it is difficult for me to write, then too I know so little about how to put my thoughts into words.

Since hearing about the meeting last Sunday, I especially want to assure you that we still love you and want you to continue to serve our church. When I think about how slack we have been and then compare how faithfully you have served our church for thirty-three years, I realize how long-suffering you have been toward us. Yet our apparent outward disinterest does not speak what we feel inwardly. I feel that Reidsville Church without you is as a ship without a captain. I reckon it is selfishness in me, but I do not feel that any other human being could fill your place. Although my church going privilege has been taken away from me, (I hope temporarily) I have an interest in the church, and I want to hear you preach again when I can go back.

I regret that I haven't been able to attend church and I will try to tell you why I haven't been lately. I am still taking treatments from the doctor for a strange nervous affliction. I can get along very well

as long as I stay out of crowds of people. The tense quiet and stillness of a crowded church or any, other inside crowd seems to aggravate my nerves to the extent that I am afraid to risk myself to go. My nerves will not relax enough for me to sit still, I have to keep moving. I went to our Association on Saturday afternoon and Sunday morning, but my being out in the open where I'm not noticed if I do have to move around, makes me feel more at ease. I especially enjoyed your sermon on Sunday morning. There is something about your presence at an Association that makes me feel that everything is going to be all right. I was glad to hear what you said about the millenium. I have never understood that and I would like to hear you talk more about it.

Attending my church services is a privilege that I have always enjoyed more than any other privilege in the world and I find myself murmuring because that blessing has been taken from me. I would give most any amount of money, if I had it to be cured of this affliction. Except for the sweet memories of those comforting sermons I have heard you preach, and the Landmark to read, I wonder sometimes how I could carry on. I shall never forget the beautiful sermon you preached the day I united with the church. You preached about the "Bread of Life" from the sixth

chapter of St. John. I feel that I can almost hear your voice sometimes now ringing through my being (as it did that day) quoting Jesus's language "I am the Bread of Life." I cannot express how very much it meant to me.

My dear old mother and father love you dearly and love to hear you preach too. Every time your name is mentioned they always put in their word of praise for you, but Mama has the same nerveous affliction I have. I know she would go to hear you preach if she could.

Mary Lea has been in bed for three weeks and we don't know how long she will have to be there. The doctor thinks she has rheumatic fever, and if it is that, the only remedy for that is complete rest for maybe a long period of time. She doesn't want me to leave her at all so you see I am confined at home.

Much of the time I find myself doubting the existence of any power beyond this world. It seems that so much of the time everything seems to be going along in such a haphazard sort of way, but when I am enabled to count my blessings, they are so numerous, I conclude that there must be a power beyond all earthly power that grants us far more blessings than we deserve.

We would love so much for you and Mrs. Denny to stop at our home any time you can. It would be such a treat to hear you talk. Even if I am not at church, I want to assure you that we will be so glad to see you both anytime you can come.

Pray for us when you can. I have

never felt the need of prayer any more than I do now.

Love,

MAMIE P. ALDRIDGE.

Reidsville, N. C.

PRIMITIVE BAPTIST PEACE MOVEMENT

There seems to be a general desire for peace among the people of God. Therefore the question arises, It is possible for the people of God to have peace? YES IT IS. Since God is the author of peace, and all things are possible with God, it is therefore possible to have peace.

Feeling in our hearts that there is a definite need for an humble effort to seek peace, and after obtaining an expression from a number of Primitive Baptist ministers throughout Indiana and other states, and after seeking counsel of God by prayer, plans were made to observe January 15th, 1947, in your homes, as a day of fasting and prayer for peace among the dear people of God, and for a better understanding, and closer unity among his ministry, and for divine guidance in all things that make for peace and brotherly love among his people, to the glory of God.

Every minister therefore, and all others who desire to do so, are requested to fast on that day until evening, and by prayer and supplication with thanksgiving, make such requests of God, in faith believing that he is able to give peace to Israel, and to heal his people.

May the Lord help us to realize and to humbly acknowledge, that he is the author of peace and not of confusion, as in all the churches of the saints, 1st Cor. 14:33.

There is a general feeling, that by being more charitable to others, and to each other, thus more closely united, the Primitive Baptist church would be strengthened very much. Surely this is the desire of every one of his saints.

There are some scriptures that clearly set forth the utmost need of peace. Jas. 3:18, "And the fruit of righteousness is sown in peace of them that make peace."

There are many children of God everywhere, that are being destroyed by strife and contention, hatred and bitterness, and do not let love cover the multitude of sins, and even are judging one another. DO READ ROM. 1 to 15 especially verse 13. "Let us not therefore judge one another any more." LET US LOVE ONE ANOTHER FOR LOVE OF GOD.

It is evident that the fruit of righteousness is not being sown as it ought to be, for peace does not exist among us as it ought.

Love in general seems to be cold and selfish. Carnality is evident everywhere, as revealed in the scripture, 1st Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that call upon the name of Jesus Christ our Lord both theirs and ours." Also chapt. 3 verse 3, "For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men.

We cannot escape the inevitable judgment of God, spoken in the words of Jesus. "Every kingdom divided against itself is brought to desolation."

Many efforts have been made by men for peace. Now let us humble ourselves by fasting and prayer, and ask God to give us peace. We are sure that He is able to do so if it is His will. The Lord direct and help us.

By approval of a number of ministers.

ELD. J. H. SIEBRASE.

TO THOSE WHO ARE DEPRIVED OF ATTENDING CHURCH

The letter attached from Sister MAMIE P. ALDRIDGE OF REIDSVILLE, N. C. as one of shut-in members, such, we wish to say; that, we fully sympathise with all such believers in Jesus, who are, from any cause, deprived of attending regular preaching services. Jesus felt to be forsaken; but, HE WILL NOT FORSAKE HIS OWN BELOVED PEOPLE.

I have known families, who seldom if ever, attended church. But from my childhood, I respected the ministers and church attendants, but could not always understand all I heard; but, that being true, did not cause me to stay away from church services.

I felt that it was my weakness that caused others to rejoice, while I had to go away, often feeling that I was one alone.

After becoming a member of the church, and having been ordained to speak, publicly, I had some kind of hope, that; I would be freed from the dark forebodings, and all would be more joyous but to my disappointment, I am still a weak and weary, worn traveler, much of

my time.

My father, in the flesh, preached for more than sixty years, Yet, on his last bed of illness, he said, "I think, I hope, I will be all right."

The promises of the Lord never fail. Hope may seem to become dim. And so, it is with us. Hope in the mercies, and promises of The Lord, is all we have to sustain us, as we make the lonely pilgrimage from earth to that glorious home eternal, where all will be joy and peace everlasting.

Sister Aldridge is a highly esteemed sister, and we, with all her beloved brethren, sisters and friends, deeply sympathize with her, and hope if it is the will and providence of God, that she, with many others, like (shut-ins) may be restored to their Church privileges.

While I was writing the above, two other letters came to my desk, which I want to acknowledge.

First, A good letter from Sister Harry Bradner, Danville, Va. and a sister in the flesh of Sister Aldridge.

Her letter, also, will be good reading for the Landmark. We enjoy hearing from the brethren and sisters whom we believe to be children of the Heavenly King, and though often cast down, yet never destroyed. The everlasting arm of an all wise God, is underneath.

We have full confidence, in the two sisters, and hope for them an OASIS, in the desert, and feel sure that in the end theirs will be Joy everlasting.

In the same mail comes a good letter, from Elder A. W. Thompson of CASEY, IOWA, I am forwarding Elder Thompson's letter, and remit-

tance for the Landmark which we hope he will receive promptly and enjoy the same.

Let us hear from you, Elder Thompson, for Landmark columns.

We hope to hear from many of our readers. Short, numerous, articles from our people, will be greatly appreciated.

Love to all,
O. J. DENNY, Editor.

ONLY THE TRUTH IN THE LANDMARK

Elder O. J. Denny

Winston-Salem, N. C.

Dear Brother:

I am in receipt of the sample copy of Zion's Landmark of Nov. 15th and I notice that it is the first number of Volume 80, which is in one way a long time, for it to have been published, declaring the truth of the written word of God to a sin sick world. To my mind I find nothing but the truth of God in this issue.

I was much impressed with Elder Adams article, although a long one, yet it was very interesting and full of Bible truths.

I had never seen a copy of your paper until recently when I visited the church at Cozad, Neb., the home church of Elder W. S. Craig who has put out many pamphlets upon Bible subjects which I think has been very generally received.

Elder Craig is in my estimation a very able writer, and a very efficient Bible student, and to be in his good home, and enjoy the genial hospitality of him and his good wife, and to see his large library is something to tell you not with words but with acts just what kind of a man

he is.

I am enclosing my subscription for one year, and I hope and pray that the paper will be a blessing to me, and I hope it will be the Lord's will to give you strength to publish the truths many more years, if it be indeed His will. I see by your letter in this issue that you will be 75 the 30th of Nov., and I was 76 the 27th day of October, so it will not be long at most, until we will be called to leave this world of trouble and sorrow. May it please God to give us rest in that glory world.

Yours in hope,
ELDER A. W. THOMPSON

A GOOD LETTER

Dear Brother Dewey:

In my very weak and unworthy feeling I will try to write you a few lines, as my health is very bad. I haven't been able to attend the meetings like I wished to.

I do love the old doctrine above everything, and I realize there is (nothing else to look forward to in this world. But what is wrong, Brother Dewey? everything is upside down everywhere it seems like every way I turn everyone is seeking world pleasures. I can't find anybody that is willing to stop and relax long enough to talk about things that we are supposed to love that are beyond this cruel world.

When I am around old Baptists I love to hear them talk on the scriptures; but it seems that their minds are centered on other things, mostly. I am made to wonder is it me that is so wrong. The light that I once saw is being over-shadowed in darkness, or I can't seem to hold

on or dwell on spiritual things, anymore. I can't help but shed tears and wonder, what is wrong with me.

Has the Lord withdrawn Himself from me forever or will he return again. I feel so lonely and depressed it seems as if everyone is against me and I am sure to be lost without the grace and mercy of God. The Bible says that He came to seek and to save those which are lost, but the question is am I in that number. This is where that little spark of hope arises that keeps me, and gives me consolation. I couldn't live without it.

I'm afraid I am worrying you, so I am hoping to hear you again at the December meeting. I hope to hear from you whenever you have time to write. Tell Sister Denny to write sometime. I am sending a little gift.

I can't write plain as my hands are so shaky. I hope you can read it.

Yours in hope,
MRS. HARRY BRANDER.

PRIMITIVE BAPTIST HARMONY MOVEMENT

During recent months, several of our best and most able Primitive Baptist Ministers have been preaching and writing for religious papers on the great necessity for peace and fellowship among our people. This is a good omen. We thank God for men whose hearts bleed when division and subtractions reduce the ranks of the dear old cause. Blessed are the peacemakers for they shall be called the children of God. Matt. 5:9.

Our Savior was known as the

Prince of Peace and left very definite commandments for our profit in the interest of peace. He commanded the ministry to teach in all nations, to observe all things whatsoever I have commanded. Matt. 28:19-20. And what did he command that we should teach above all else that must be observed? That God's people love one another. That only they who are without fault, cast stones at a brother. John 8:7. Judge not that ye be judged. Matt. 7:1. Offend not one of his little ones and remember what serious penalty. Matt. 18:6. These are commandments of One of whom God said, "This is my beloved Son Hear Him." Mark 9:7. Again, the Savior said, "The words that I speak unto you, they are spirit and they are life." John 6:63. Can we disregard his words and expect to live? We cannot.

Paul also admonished: "Let us not therefore judge one another any more but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:13. If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ. Gal. 6:1, 2. Let us not be desirous of vain glory, provoking one another, envying one another. Gal. 5:26.

This letter is written, we hope, in a proper spirit of love for His People and His cause and the belief that something ought to be done at **once** by every peace loving Primitive Baptist Minister without fear or favor of man—divisions and

bars-to-fellowship among our churches are not honoring to God. They are foreign to scriptural practice. Except for unsound doctrine or unscriptural practice, we believe the practice should be discouraged. Associations used to aid in purging churches or ministers, in violation of every commandment, the Savior left, as ruinous and deplorable.

JANUARY 15th, HAS BEEN SUGGESTED AS A DAY OF FASTING AND PRAYER FOR WISDOM AND UNDERSTANDING and that God may impress upon the Ministry a higher loyalty to Him who has been so faithful and loyal to us. May we follow after those things that make for peace.

You are respectfully requested to join this movement and contribute thereto your suggestions and constructive helpfulness. May God impress upon you that it is right that you do so.

Primitive Baptist Harmony Movement, 1030 Central Avenue, Indianapolis, Indiana.

Copy furnished by Elder J. H. Siebrase, Sommerville, Indiana.

Remarks:

In our opinion this is a very fine move and should be encouraged. I don't see how religion can do any one any good if he is mad with his brother.

—J. D. GOLD.

LETTER FROM ELDER DENNY

P. D. Gold Publishing Company,
Wilson, N. C.

Dear Friends:

I enclose an Obituary notice, written by Brother J. J. Whitley of

Durham Church in the memory of Sister Minnie G. Tatum, deceased. I knew Sister Tatum for a number of years and regarded her highly and we shall miss her.

I also enclose, from Brother Whitley, for the Landmark as he pays tribute to the paper, the publishers and the editorial staff.

We hold in high esteem Brother and Sister Whitley and regret not to have an opportunity to see and visit with them and their church oftener. If God permits, I hope to visit them during the coming year.

May the blessings of our Father be with and abide with them to the end of their journey, and after what men call death, may life eternal be their portion.

In hope,

O. J. DENNY.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

For a long time I have had a mind to write you, but some how there would come a fear of some kind that would come over me. One thing I am ignorant in learning, and dread for my brethren to know it, but let be as it is, I am sure I can tell you, in my feeble way, just how much I love you, and your writing, am sure, for this cause, and the good feeling I have for Mr. John Gold, I have remained a subscriber all these years. When I think of your years, as a man: and the long years as God's servant, what a heritage, "What a life of service."

I read your message in the November 15th issue of Landmark with much interest, and, I hope,

with this set up we will see much improvement in what we have to read, at least, we hope Mr. Gold will stick to this rule of letting you as Editor, and the Associated Editors pass on all matter before it is published. Then we will know who to find responsible for what goes in the Landmark.

Mr. John Gold is a fine man, and I admire him as such, but with all his newspaper work, and other business, he has but little time for this; so important matter to go out for Old Baptists to read, I feel like you have already explained the matter in your message, and may we all take courage in this, and find comfort in this our Landmark, as well as, Old Faith Contender and the Signs of the Times. I enjoy reading all of them, and hope for the peace and fellowship of the saints.

Before closing this little piece, I want to speak of Elder Cowin. His messages in the Landmark always have a warm place in my heart, and when I was at the Black Creek Association he preached on Sunday, and being a little hard of hearing I left my seat and went and stood beside the pulpit near him, and some how there was so much said about God and His kingdom; I was made to rejoice in this poor heart of mine.

I may never be blessed to hear either of you preach, but can thank God for such a gift to his Church.

Brother Denny would like to have you come to Durham Church some time before you get too feeble to come.

If I ever have a mind to write for the Landmark I will send it to Elder

Floyd Adams, a precious Brother; for his consideration as I feel you are over loaded with such. Love to you and Sister Denny.

Yours in love and fellowship,

J. J. WHITLEY.

P. S.: I am also enclosing a little memory piece from Sister Minnie Tatum to be published in the Landmark if you find space and think it worthy.

J. J. WHITLEY.

Durham, N. C.

THE MORNING MEAL

On the eve of His trial and crucifixion Jesus met with His chosen twelve apostles to keep the feast of the passover, in accordance with the Jewish custom. This was the evening meal, which was the last meal, He was to eat on earth. He knew that He was to suffer for His people who were chosen and given to Him by His Father. He knew all about their sins that were upon Him, and He also knew that one of His chosen apostles was a devil and would betray Him with a kiss. He willingly suffered all that was due His people because of His great love for them. The hour was drawing near and was dark to Him. In a few minutes He must go to the garden to pour out His heart in prayer to His God and Father. He gave His disciples bread and wine as a symbol of His suffering and death, saying lovingly, "This do in remembrance of me." 1 Cor. 11:24. They were exhorted to continue this until His second coming, and His believing children have been faithful in keeping this ordinance in memory of Him.

After His resurrection Jesus

appeared unto His disciples while they were fishing on the sea of Galilee, after they had toiled all night, and He said to them, "Children, have ye any meat? And they answered Him, no." He then instructed them to cast the net on the right side. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." St. John 21:9. "Jesus said unto them, Come and He had prepared for a new day. It was at this meal that Jesus opened up to them a new field of labor, saying, "Simon, son of Jonas, lovest thou me more than these?" He no doubt had reference to the fish they had brought out with them, and He emphasized the fact that love for the Risen Christ is manifested practically by God's children loving and serving one another.

In response to Peter's declaration of love and loyalty, Jesus replied, "Feed my sheep." The gloom of the last supper now faded in the glory of spiritual enlightenment and assurance as they beheld their Risen Lord whose teaching they now better understood. They were to now walk as the children of the day of gospel light. "Feed my sheep." "God is love; and every one that loveth is born of God." If we love one another as brethren in Christ, not in word only, but in deed, and show our love by our works and labor of love, this will be proof that we are real disciples of Jesus. This is a clear testimony that we have truly learned Christ, and that we have His Spirit and His love shed abroad in our hearts, and that we are the family and household of faith which enjoy all the family

privileges.

May the God of love help us to love the Lord and all of His; the poor, the weak and the feeble, as well as the strong; remembering the great lesson given the apostles at this morning meal.

In Good Will,

J. HARVEY DAILY.

THE JUST SHALL LIVE BY FAITH.

Dear Brother in gospel bonds:

"Now the just shall live by faith; but if ANY MAN DRAW BACK, my soul shall have no pleasure in him. But we are not of them WHO DRAW BACK unto perdition; but of them that believe to the SAVING OF THE SOUL." (Hebrews 10:38, 39) Lot's wife looked back as she and Lot fled from Sodom. She was turned to a pillar of salt.

Jesus uses this incident as a warning to us today. (Luke 17:32) She became unusable, lost her savor. Salt must be pulverized to be usable. Solidified in form of a pillar, its savor cannot be used.

Israel was forbidden to remove their neighbors' landmarks. (Deut. 19:14) "Remove not the ancient landmark, which thy fathers' have set." (Prov. 22:28)

After Abraham was dead, the Philistines came along and filled up the wells which he had dug; but in due time came Isaac, and he opened up again those ancient wells. We need today a ministry which will faithfully stand in the ways and ask for the old paths, a ministry which will open up anew those wells of bible truth which unbelief and human reasoning have sought to fill up with dirt. (Genesis

26:15).

The resurrection, like every other principle of truth, should not be hastily preached upon until we have taken the time to consider what the scriptures say on this important matter. Not taking just a text here and there, but considering every text that has any bearing on the subject.

There are three (3) standpoints from which the scriptures teach this matter.

1. In regeneration and the new birth. This is a resurrection. The quickening of the sinner into spiritual life is the work of the Spirit of God. This is a raising of the soul from its former death in trespasses and in sins, to the new life of the kingdom of God. This is being born again by the incorruptible seed of the word of God which lives and abides forever.

2. After being born again, it is the spirit and power of the resurrection that maintains and sustains the believer in the faith and obedience of the truth. No one of us can keep alive our own soul, even after it has been made alive. The Spirit not only accomplishes the new birth in us, but the Spirit carries it on to final victory in the Day of Jesus Christ.

3. The resurrection of the body is to take place at the Day of Jesus Christ which is the future day when the Lord Himself shall come from heaven to crown our faith and hope in bringing forth our bodies from the dust changed into His likeness. Then, the sinner shall be completely saved in the believer's whole person. Nothing shall be lost except corruption and carnality. When

Naaman was baptized in Jordan, his leprosy was cured and his flesh came again as fresh as a child's. The only thing Naamau lost in Jordan was his disease and corruption. This is a picture, in a sense, of what the resurrection shall accomplish for us. Death can take nothing from God's redeemed people except their mortality and corruptibility. The same body that goes down in death is the same body which shall be raised in the likeness of Christ's glorious body. The same body that is sown in weakness in the moment of death is the same that shall be raised in power. This mortal body of ours, which is in death, sown in corruption shall be raised in incorruption. It is not another body, but the same body changed. This mortal must put on immortality.

As Jesus went up into heaven in view of His disciples, they were assured that this same Jesus, whom they saw go into heaven would some day come again in like manner. As he went away from them the Son of Man, so He will come again the Son of Man, the glorified Man. And when He does thus come, He will bring with Him all them that sleep in Him, He will then unite their spirits which have been with Him, to their risen bodies.

This same Jesus who was here on earth, who suffered and died for His people is the same who shall come again. The same Jesus that died is the same who arose. The same who arose, is the same Jesus who has gone into heaven and is even now at the right hand of God, performing the work of a mediator between God and man, and en-

gaged in His heavenly work of intercession for us, as our High Priest. He has not ceased to be a Man any more than He has ceased to be God. He is both Man and God. The fact that the Father has glorified Him with His own glory has not changed His essential character either as Man or as God.

Jesus is the first that ever arose from the dead. None ever arose from the dead before Him. In Acts 26th chapter, it plainly says that Christ was to be the first that should arise from the dead. And in the first chapter of Collossians, it says Christ is "the beginning, the first-born from the dead." Of what is He the beginning? He was the beginning of creation, He is the beginning of grace and salvation, and He is the beginning of the resurrection of the dead. This must be, because Christ has the pre-eminence in all things. If He was not the first to arise from the dead, if there were others that arose and went to heaven ahead of Him, then certainly He does not have the pre-eminence in the resurrection. But the scripture says He has the pre-eminence in ALL things.

Those others, like Lazarus and Jairus' daughter and the widow's son and the child of the Shunamite, were not raised from the dead and taken to heaven; they were simply brought back to this same earthly state and had later to die again.

In Matthew, it says that after Christ arose, the graves were opened and many bodies of the saints which slept arose and came out of the graves and went into the holy city and were seen of many. If the resurrection had already taken

place with these saints at the time they died, then how could their bodies have come out of their graves after His resurrection?

The denial of the resurrection of the body compels us to twist the scriptures this way and that to suit our theories; but when we believe in the resurrection of the body, the scriptures all fit together and prove it, and we don't have to bother about trying to make them mean something they plainly do not mean.

I leave this for your consideration. Will appreciate your telling me wherein I am wrong if you think I am wrong. I want to be right.

Yours in gospel bonds,

H. H. LEFFERTS.

Lêesburg, Va.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

Mr. John D. Gold.

Dear Bro. Gold: Enclosed you will find \$6.00. Renew my Landmark for two years, and you can use the balance for what you want it for.

MRS. R. L. STONE.

Bassett, Va.

GLAD ELDER ADAMS ON LANDMARK STAFF

F. D. Gold Publishing Co.

Wilson, N. C.

Dear Sir:

I am sending check for \$4.00 which to renew our subscription to the Zion's Landmark, for Mrs. W. E. Byrd, Route 1, Yanceyville, N. C. A. C. Byrd, Route 3, Burlington, N. C.

I am glad to know that Elder Floyd Adams has been added to the

staff. I feel like he will be a great help to us all.

Brother in hope,

A. C. BYRD.

IN MEMORIAM

Nancy James Fletcher, wife of Theodora C. Fletcher, born February 15, 1876. United with the Church at Flatty Creek in early womanhood. Died in full triumph of a living faith September 2, 1946.

She was greatly loved by all who knew her, and especially by those of the church with which she was identified. She was faithful in attending her church. Also contributed freely toward bearing the expenses and was dutiful to her pastor and others who came preaching the glad tidings of salvation through the atoning blood of Jesus. She loved her Lord and Savior with a pure heart fervently, and her church devotedly, not the house, but those who composed the little band of faithful in Christ Jesus.

She built a lasting monument to her cherished memory while living, by her kind deeds, gentleness, faithfulness and her loyalty to the cause that was so near and dear to her noble heart.

Marble will eventually crumble, but love is as everlasting as God, for "God is love." She leaves her husband and six children, 12 grandchildren, a host of relatives and friends to mourn her departure. We do not mourn as those without hope but feel assured that God heard our dear sisters' sigh at the close of the day. He saw she needed a place of rest so He lovingly called her to His arms and wooed her to pleasant sleep, the sleep of death. Her tent was folded and she silently disappeared in the dim twilight. She has reached the futurity of all prayers, hopes, and longings of the soul. She has entered the gates of the city where they have no need of material substance but are rich as Christ their Savior where she will toil no more, but rest in peace forever. The veil that hides her from our view is woven by hope, hope sustained her while she journeyed here with us.

Blessed are those that die in the Lord whose hopes become a reality and they can dwell in company with the saints of the most high. She has served the generation faithfully and like David been gathered to her fathers in peace like a ripe sheaf of grain gathered in at time of harvest.

She leaves many friends and loved ones who will sadly miss her enjoyable company while the church will sorrowfully note her absence in its solemn assemblies. May God grant peace to dwell among us until we meet again.

Written by,

MAUD MEADS.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder T. F. Adams, Willow Springs

VOL. LXXX No. 6

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WILSON, N. C. FEB. 1, 1947

SAMSON

Samson went to Gaza, and saw there an harlot, and went in unto her. Judges 16:1.

Gaza was an important Philistine city and presided over by one of the five lords who appear to be the rulers of their country.

The Philistines had dominion over a part of Israel at this time, and no one knows why Samson, who was their enemy and they were his, should go there. He went as a judge in Israel right in the midst of his enemies and there is no record that anyone received him but the harlot.

Jesus came unto "His own and His own received Him not." That is He was of the tribe of Judah, and He came to Judah, was born in Bethlehem of Judah, "For there it was written by the prophet." The scribes and Pharisees refused to receive Him, but the publicans and sinners embraced Him, and He freely associated with them, ate and

drank with them, for "He came to seek and save that which was lost." He told the proud self-righteous Scribes and Pharisees that, "The publicans and harlots enter the kingdom of heaven before you." They did not know that Samson had come until they were told it, so the Pharisees did never believe that the true Messiah had come although He continued to tell them both by word and miracle, yet they refused to believe Him, so He plainly told them, "Ye are not my sheep, for my sheep hear my voice, I know them, and they follow me." This they did not do, but as in the case of Samson said, "Tomorrow we will kill him," nothing but His blood would satisfy them, and we must be told internally that He is the Christ but the Spirit of God, or we will not believe.

Samson's coming and going from Gaza is a beautiful type of the resurrection of our Savior; for when they heard that Samson had come, they planned to kill him in the morning; but Samson arose at midnight, and was it not at midnight that our Savior was praying and suffering in the garden of Gethsemane. The poet sang a solemn song by saying:

'Tis midnight on Olive's brow,
The star is dimmed that lofty
shone,

'Tis midnight in the garden now,
The suffering Savior weeps alone.

Samson arose at midnight perhaps the result of a guilty conscience, and goes to the gate which was shut, barred and made as secure as possible; also guarded so that he could not escape.

This is a type of our Savior's

tomb which had a great stone to close its entrance, sealed with the Roman seal, and guarded by the Roman guard so He could not escape, nor could His disciples steal Him away. But the angel came down from heaven, rolled away the stone and sat upon it, and the guard became as dead men; and Christ arose triumphant over death, hell and the grave, and none of the guard saw Him; nor did any of His enemies ever see Him any more.

The gate at Gaza was made secure so that Samson could not get out of their hands anymore; what became of the guards is not said, but they were not in Samson's way, nor the gate of iron was not any hindrance, for he wrenched the gate out of its bed of solid masonry, put it upon his shoulder and carried it to the top of the hill toward Hebron.

Samson was under the sentence of death from the time it was told he was come to Gaza, and Jesus was under the sentence of death from the time that it was announced that a king had been born at Bethlehem of Judah. The city was sleeping when Samson arose and took away the gates and carried them away, leaving the city without any defense. No one knew when Jesus left His tomb, as the keepers were as dead men. The gates nor the watchmen were any hindrance to Samson in his escape from the city, neither was the great stone, the guards nor the Roman seal any hindrance to Jesus' resurrection when the fullness of time had come; but He broke through the bonds of death, and arose over all the powers arrayed against Him; and now holds

the keys of death and of hell, He opens and no man can shut, He shuts and no man can open; all that had been written concerning Him, and all claims made for Him by Prophets and wise men was now manifestly true; He was now declared to be the Son of God with power, by the spirit of holiness and the resurrection from the dead.

—B. S. COWIN.

MRS. DILLON FREEMAN

Mrs. Sallie Dillon Freeman was born Oct. 20, 1860, and departed this life Aug. 5, 1946, making her stay on earth 85 years, 9 months and 15 days. Her remains were laid to rest in the family cemetery in Patrick Co., Va. Funeral services were conducted by her pastor, Elder Roy Smith, Elder Sam Atkinson and Rev. Foster in the presence of a large crowd of sorrowing relatives, neighbors and friends.

She was married to James Walter Freeman Oct. 20, 1879. Unto this union were born nine children, five daughters, and four sons, of whom only three sons now survive. W. D. Freeman, Leaksville, N. C.; Elder W. H. Freeman, Route 3, Hillsboro, N. C.; R. M. Freeman, Danville, Va. Also 18 grandchildren and 14 great grandchildren.

Mother professed a hope in Christ Jesus and united with the Primitive Baptist Church at Pleasant Grove, Patrick Co., Virginia, third Saturday in October 1881 and was baptized by Elder Davis Hill on the third Sunday in the following November, and remained a faithful member until death. She loved to have the Baptists in her home and she entertained them from far and near doing everything possible for their comfort and pleasure, as long as she was able. She requested that they come and sing and pray for her while on her death bed.

We have lost a good mother. The church a faithful member. The community a good neighbor, but we feel that our loss is her eternal gain and we mourn not for her as one that is dead, but as one that sleepeth. Therefore we would say: "Sleep on, dear mother, take your rest, until the resurrection morn," where we hope to meet you never to be separated again. There to sing God's praises in eternity.

Submitted by an unworthy son,
W. H. FREEMAN.

RESOLUTIONS OF RESPECT

Blessed are the dead that die in the Lord, yea saith the spirit, that they may

rest from their labor and their works do follow them. It has become our sad duty to write a few lines in memory of our beloved brother, Linwood D. Langly.

He was born in Pitt County, Oct. 4, 1880, and was called to that beautiful home above Oct. 23, 1946.

He united with Tarboro Primitive Baptist Church by letter Jan. 2, 1932. He lived a faithful member until the end. He manifested that love which is shed abroad in the hearts of God's little ones through Jesus Christ our Lord. When blessed to fill his seat, he always greeted the brethren with love and kindness, and while his seat is vacant he still lives in the mind of his Church family and friends.

May the strong arm of the Lord whom he dearly loved, reconcile his bereaved family and keep them with in his loving care and protection and teach them the way of life eternal.

His funeral was conducted by his pastor Elder J. D. Fly, who spoke words of comfort to his family and host of friends. His body was laid to rest in Greenwood cemetery under a mound of beautiful flowers.

Therefore be it resolved that we the Church at Tarboro, bow in humble submission to him who doeth all things well, and we extend our heartfelt sympathy to the bereaved family. While in conference it was agreed to send one to the family, one to Zion's Landmark, and one to be placed on our Church minutes.

This done by order of conference Saturday before the first Sunday in November 1946.

ELDER J. D. FLY, Moderator
LUNA E. HARRELL, Church Clerk

RESOLUTIONS OF RESPECT FOR MINNIE LEWIS

The subject of this notice was 68 years of age. She united with the Primitive Baptist Church 35 years ago and one of as faithful members as we ever saw, and one of the best mothers. We can recall seeing around her home several times some little children she had taken and we noticed how she cared for them and how she cared for her own children. But her church always came first. She was blessed with intelligence more than ordinary, for some reason. Seemly under all difficulties that might arise she was so considerate, and we have often thought in her last days, though awfully afflicted so that she couldn't feed herself, that she was rewarded. Her children were some of the most noble that we ever saw. They would take her to church when she would be unable to be removed from the automobile and she would sit at the door and listen so carefully and when services were over, we would ask her did she enjoy it, and she would say, "Oh yes indeed."

We feel like we wouldn't be saying too

much to say we have seen many good mothers but we never saw any better. We have seen many good church members but we have never seen any better and we can say again, we have seen many good families of children but we have never seen any that excelled Sister Lewis' children. And we feel sincerely that we can say a good woman has gone to her reward.

And we want to say that in the passing of Sister Lewis, the church has lost a faithful member and her children have lost a loving and faithful mother. We couldn't wish her back again but say dear sister with Christ remain.

And we sincerely hope to see her again when this mortal is made immortal and that home promised to the pure and the blessed where they no more need the light of the sun or moon for the Lord God Himself shall be the light of that Holy City.

We might continue writing more but we feel that words can't express the beauty and sincerity radiated in the countenance of Sister Lewis, and we say sleep on sister take your rest, we all loved you but the Lord loved you best.

Done by order of Conference of Damascus Church.

J. B. ROBERTS, Moderator
ELLEN BEAMAN, Committee

MRS. SARAH ELLEN JOHNSON

Dear Mr. Gold:

I have written the enclosed lines of poetry in memory of my dear aunt, Mrs. Sarah Ellen Johnson, who passed from this life September 19, 1946. She was a true mother in Israel and always filled her place at her church unless providentially hindered.

Her membership was with the Church at Angier and I feel sure that her presence will be missed by each member as well as many of the other churches in the surrounding communities. But the Lord giveth, and the Lord taketh away at His own appointed time. She fought a good fight and lived a life that becometh all the saints of God and was ready when the call came to, "Come in ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world."

Written by her niece who loved her dearly,

META BELLE ROHRBAUGH.

A faithful soldier of the cross
From this sad life has passed,
Our loss is her eternal gain,
Her soul's with God at last.
'Twas His command, "Come in ye blessed,"
Which bade her come inherit the rest,
In the mansion prepared for her so bright
Where there's no darkness, but never ending light.

Her life a sweet example was
While through this life she trod,

With many heartaches toils and cares
 Her trust was ever in God.
 She longed to leave this world of sin,
 Her duties here were done
 She rests from all these earthly cares
 With the Father and His Son.
 We miss her presence in our midst,
 Her place no one can ever fill,
 May we submissive humbly say,
 Oh Lord, do Thou Thy will.

META BELLE ROHRBAUGH.

MRS. EMMA WORTHINGTON

It is with a sad heart that we write of the death of our beloved sister, Mrs. Emma Worthington. God in His infinite wisdom, saw fit to gather her home to her fathers, there to await the resurrection, when He is coming again to gather His children home. Sister Worthington departed this life March 9, 1945, at the age of 81 years. She had been in declining health for some time. We grieved much at her passing, but we bow in humble submission to our Heavenly Father who doeth all things after the counsel of His own will.

Sister Worthington united with the Handcocks Primitive Baptist Church the third Sunday in November 1899 and was a true and faithful member until her death. She always filled her seat unless providentially hindered. She was one of the oldest members of our church and was highly esteemed by her brethren and sisters. Sister Worthington was a firm and steadfast believer in the faith of salvation by Grace. She dearly loved her church and always shared in its responsibilities. She was gentle, lovable, friendly and kind, and always greeted her brethren and sisters with a tender smile and a hearty handshake.

We greatly miss her and feel our loss deeply, but we feel that our loss is her eternal gain.

We extend our heartfelt sympathy to her bereaved family and pray that God will comfort and console them.

Done by order of the church in conference Saturday before the third Sunday in May 1945.

ELDER J. B. ROBERTS, Moderator
 F. L. COX, Clerk
 NINA B. McLAHMORN, Committee

RESOLUTIONS OF RESPECT FOR OUR BELOVED SISTER EMMA J. EVERETTE

She was the oldest member of Farmville church being 86 years of age. We would

say of Sister Everette that she was one of these old time Baptists, sincere and faithful. We would say in the passing of Sister Everette that the church has lost a very dear and faithful member, and her family of noble children have lost a good mother. She seemed to be active and well until about the last four weeks of her life. Then she began to just go away and finally fell asleep and we want to say that she is sleeping the sleep of the righteous or we don't know how to select one that is sleeping the sleep of the righteous. Her very life though it was a long life, we can say without fear of contradiction, that it was a record that her children can be proud of and all who knew her. She was always ready seemingly to give a reason for her hope in Jesus Christ, her very face and countenance radiated sincerity and love and honor for her church and for her Lord.

We can say of Sister Everette, truly a good woman has gone to her reward. We could say much more about Sister Everette but a life for others like hers is too full and too great for us to try to write about all the good things. We can only say sleep on mother and take your rest. We all loved you but the Lord loved you best. And we will conclude by saying that we have the hope and confidence in our Lord that we will meet again by and by in that house not made with hands but eternal in Heaven where we will know as we are known and will no more need the light of the sun and the moon for the Lord God himself will be the light of that Holy City.

Done by order of Conference of Damascus Church.

J. B. ROBERTS and
 ELLEN BEAMAN, Committee

APPOINTMENTS FOR ELDER BERRY

Elder W. J. Berry will be at Besoda Church Saturday morning, February 1, at 11 o'clock.

Old Harnett Church Sunday morning.
 Raleigh Church Sunday night at 7:30.

T. F. ADAMS

Willow Springs, N. C.

APPOINTMENTS FOR ELDER S. T. ATKINSON

Angier, Feb. 13 at 7:30 p. m.

Willow Springs, Feb. 14 at 7:30 p. m.

Little Creek, Feb. 15th at 2:30 p. m.

Humbly Submitted,

T. F. ADAMS.

Willow Springs, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

FEBRUARY 15, 1947

NO. 7

PSALM 27

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the hand of the living.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT.....Dade City, Fla.

ELDER B. S. COWIN.....Williamston, N. C.

ELDER T. F. ADAMS.....Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A SONG OF KING DAVID

"In the house of King David a fountain doth spring.

For sin and uncleanness from Jesus our King.

This fountain flows sweetly when ever applied,

It sprung from the body of Christ when he died.

"This fount was unclosed by the rude soldiers spear,

The blood and the water that flowed for us there.

A balm for the wounded, and health for the sick,

A sight for the blinded and strength for the weak."

"If you are distressed with mountains of guilt,

Go wash in this fountain that Jesus has spilt.

"You need not go mourning for sin very long,

Believe in your Savior and sing the new song.

The song of Salvation, it is so divine,

Music and melody marks every line.

"It was sung by the Hebrews when freedom they found,

When Simon found Jesus, sweet praises abound.

Sight for the blinded and health for the sick,

Sight for the blinded, and strength for the weak.

"If you are distressed and overburdened with sin,

Go wash in this fountain and you

will be clean.

All things are provided, for sinners undone,

And you are invited and welcome to come.

"There is a day coming in which saints will sing,

Sweet anthem praises to Jesus our King."

ENCOURAGE CHILDREN TO GO TO CHURCH

Elder T. F. Adams,

Willow Springs, N. C.

Dear Brother:

For some time I have had a desire to write a piece for the paper and since you have been placed on the editorial staff, I have decided to submit one to you for your consideration that you may pass on it.

On returning home yesterday after visiting some of my sick members and talking with some that haven't yet united with the church but have a wonderful experience of Grace; my mind was led to a passage of scripture recorded in Romans 12th chapter, first verse. "I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It may be said by some that this only applies to baptized believers. But in my weak way of understanding it reaches much farther than that. I believe it would embrace dead alien sinners that have been

quickened by the Divine Spirit of God and made alive unto the Lord Jesus Christ, given a sweet hope in Him, and causes them to love the children of God and have a desire to be one of them. My reason for saying so is this.

Sometime ago I had a dream about one I truly believe loves the church, and has proved it by not missing a meeting Saturday, as well as Sunday for over a year in the church where her mother's membership is. Besides she visits other churches of the same faith also. In my dream I saw myself at the regular meeting on Sunday in the pulpit preaching with as much liberty as I ever felt in my life. For some cause my attention was attracted to my left. As I looked behold I saw this one above mentioned standing beside me with tears running down her cheeks saying to me that is my experience, I love that doctrine. She repeated those words several times. In my dream I did not see this person as a natural human being, but I saw her in that holy perfect state, and the very Power of God holding her up beside me. I saw nothing about her that was natural, but I knew her. Therefore I have reasons to believe that some day appointed of God I will see her present her body a living sacrifice before the church which also will be before God as the text reads. It is only the mercies of God that enables poor sinners to present their bodies holy and acceptable before Him.

This body of ours must be brought under subjection and made conformable unto his death. As Paul expresses it by saying I am crucified with Christ; nevertheless I live; yet

not I but Christ liveth in me. When one has been made to love the church which is His body, their face begins to manifest the evidence and the brethren see it, their love goes out to them, and they have confidence and fellowship for them. I believe I have had the privilege of meeting with quite a few of these characters here of late and I feel like our ministers will have a lot of baptizing to do in the near future.

I am very much encouraged with the interest the young people are showing in attending our meeting and taking part in our singing. We know by doing this that it does not give them eternal life. But I do know it makes their mother and father feel mighty good to see them there. I appreciate very much the way my parents brought me up. I have never forgotten it. Therefore I encourage mothers and fathers to carry their children to church. I carried mine when they were young, and they respect me until this day for it. A baby has never cried too loud to disturb me when I was preaching. I don't believe it will any other minister when he is blessed with the spirit.

Mothers ask me about letting their children go to Sunday School. I don't oppose it. My parents granted me that privilege. I attended but never did unite, neither had I any confidence in it and I don't think it hurt me in any way, for I feel that the Lord's directing hand was over me and kept me from uniting with any organization that was man made. So the Primitive Baptist Church is the only thing I ever joined. That is not a man made

organization and will stand longer than any organization on earth; because they put their trust in God and not in the works of men. For cursed be the man that trusteth in man, and maketh flesh his arm. Jer. 17:5.

In conclusion let me say to those of a weary heart and a contrite spirit that God is near them, and will save them. The sooner you become reconciled and made willing to offer your body a living sacrifice before the church and let the brethren be the judge you will never be turned away. Some of our brethren say stay away just as long as you can, which you will do anyway. I can not believe that is any comfort to them. By experience I know what those words of comfort mean to a poor sinner. There is one that is very near and dear to me, because I was comforted when I was at my lowest point by this one. I shall never forget the kind words that were spoken to me. As I was made willing to unite with the church my body a living sacrifice, I still feel it my duty to attend church regularly not because I have the care of four churches, but because they took me in and gave me a home with them which the apostle says is our reasonable service.

Some tell me that they could not be at church on account of their children coming home, or their son was home on furlough. I had three children in service. They too came home on furlough, sometimes I would see them, and sometimes I wouldn't, because I was at church. I never missed a meeting because they came home. (I love them too).

I know it will not work in all cases and there are exceptions to all rules and cases.

No doubt some will think I am trying to get people in the church. Brethren don't think that. For my purpose in writing is that it may be a comfort to some weary traveler that may desire a crumb.

Brother Adams in reading this letter, if you think some of it needs dissecting please remove it, even if it takes all of it. I am willing to risk your judgment as to the disposal of it.

I tried to work on the farm today but the burden grew so impressive I quit the work and came to the house to write this letter such as it is. I feel it is poorly done and I should have kept on at work.

It was very pleasant to have you accompany me on the trip to Elizabeth City and Norfolk. I realize you don't have to leave home to receive honors. But the church at Norfolk was very happy to have you come among them. I trust you will have a mind to visit them again, also other ministers and brethren too.

Yours in a blessed hope,
R. B. DENSON.

A DREAM

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sirs:

Somehow I feel impressed to write a little. I am still very feeble, not able to go to church. The Landmark is a great comfort to me. I have been used to it most of my life, even when a child for my parents took it as far back as I can remember.

I often dream of going to church. Sometime back, a month or more, I dreamed of preparing dinner for company from church and was in an awful hurry to keep from being late in going. I finally found my shoes, they were high top shoes like we used to wear. I got dressed and left.

When I got to church most of the people were in the church and the door closed. I opened the door and Brother John Rogerson had just got up to talk. He called me by name, "Sister Barnhill come right up here. Here is a seat." I went and sat on the bottom row of seats. He spoke to me again and said, "Come up here and take this seat." So I stepped up on the bottom seat and got up on the third seat, as he requested me to.

I don't remember much about the preaching and singing but when services were over all went out. I went to a pump of water in the yard and somehow I became in possession of a very large alluminum dipper. I filled it with water and began to water children. People were drinking but didn't seem to notice, just lots of children. I watered lots of them but didn't know but two. They seemed very thirsty and I was some glad to water them. The only two children I recognized were Mrs. Francis Ward Browns' little boy and girl. I spoke about them but really I have never seen the two children, but I knew her well.

She had already departed this life when I had the dream. What can be the meaning of this? I would like to ask someone what

they think of it, or maybe there is nothing to it, just a dream. I dream of being home on the farm so often the family there getting around working, always in a hurry. That's where my mind is when I dream of it so much.

Right recently I dreamed of a little snake in the yard near the children's play house. (I told my husband who has been dead 20 years) to watch him and not let him get in the play house, while I ran for a hoe to kill him. When I returned with the hoe he had him by the back of the neck with his right hand and lower down with the left hand. I layed him out in the yard and I chopped him in two. As he fell in two pieces I awoke. I don't mind dreaming of a snake so much if I kill him.

I have been staying in Wilson mostly of late at Mrs. J. D. Smith's, 300 West Lee St., but am in Greenville at this time. I stay at 124 Ridgeway St. but don't know how long I will be here. My children all are very nice to me but still its not home among your own things where you can look after and keep them together. Lots of little things you can do for exercise and for the satisfaction of your mind. Still I am not able to stay there by myself. All my children settled off, not wanting to farm and so far from home.

All I can do is to hope and trust in God to make me satisfied and resigned to his blessed will. Oh how often do I fall on my knees in meek and humble prayer unto Him who does all things after the counsel of His own will. My greatest desire is not to be a burden to anyone. I

ask the prayers of all who feel the need of prayer.

Unworthily,
MRS. EFFIE BARNHILL.

UNITY

To the Readers of the "Landmark"

I went to Lamb's Grove Church Christmas Day and greatly enjoyed my visit among them. I was very much impressed with unity, which I could readily see manifested between the members and their pastor, Elder S. T. Atkinson. This is good evidence that the Church is in a healthy condition.

Brother Monroe Bullock (Deacon of Willow Springs Church) accompanied me on this trip. We took dinner with Brother and Sister Lee Comes. After learning that Sister Comes, had previously written her experience and trials from Law to Gospel, which was indeed rich, I asked her permission to publish it in "Zion's Landmark" which I am enclosing.

After leaving their home, we went to Cameron to see Brother Bullock's twin brother, Brother Pharoah Bullock, and his family. Brother Pharoah has been suffering with rheumatism and arthritis for a long time. The church at Lamb's Grove, gave him a rolling chair to add to his comfort. "In as much as ye have done it unto one of the least of these my brothers ye have done it unto me." Matt. 25th, 40th verse.

In hope,
T. F. ADAMS.

WRITTEN MARCH 17th, 1936

These are only a few of what I feel to be, the dealings of the Lord

with me.

When I was quite small I used to wonder about the mysteries of the one who reigned in heaven. It seems that I've never known a time that I did not fear this All Powerful One. I seemed to know that He sent life, and also sent death. And for years I had a terrible fear that for my sins, He was going to take from me the most precious of all things on earth to me, my mother.

She was sick right often, with bad spells of pneumonia. I knew the doctors would always think she could never stand another spell of it. I often went down by the meadow under a large, drooping pine tree, there I would fall to my knees, very often prone upon my face, and try to ask God to let her live, promising each time that I would be so much better and more obedient. I felt that surely I would die if she was taken from me. I did not want to live to see her die. I so wanted to die first.

Then when she would recover from each spell, it seemed that all the powers of the bad one, was trying to make me worse and worse until I felt as if it were impossible to do right. Gone would be all my good promises. Thus it went on for years. I felt like I was to blame for all the bad luck and sickness, until I was perhaps like Jonah, I felt like all my people turned against me, and that they would be glad if I were gone. I tried very often to think wherein my sin was so great, but could find no certain thing. I just felt to be cast off and worse than all the others, and wanted to get away so they could find peace and joy, I felt like they would be

happy if I were not always before them doing something wrong. My burden was so great I could not understand it. I often read my bible secretly. I did not want anyone to know it. I could not understand its mysteries. My mother was taking the Landmark and I would read them all and ponder over the experiences of these good people. I did not seem to doubt them at all. But always the feeling came to me, "These things are not for you, they are for others, but not for you." Still I loved to read them.

I was married soon after this, and my life was full of joy and happiness for awhile. My burden soon rolled back upon me. I could not understand why I felt so cast down, when my husband was so good to me. I often asked him if the sun shone bright to him. I seemed to fear the end of time was near.

Soon a baby daughter was born to us, I was so happy I felt I'd never be downhearted again, but in six weeks I was taken severely sick and this darkness returned greater than ever.

From the very first the doctor had no hope of my recovery. My people all came. They had the best nurse and doctor to be had, all was done that loving hands could do. I was given up for dead a time or two, I wish I might have words to tell of the wonders of the Lord that took place with me there. But as John said, It is unlawful to utter. I can only repeat part of it, just a small part.

I was unconscious a lot of the time to the things that went on around my bedside and perhaps some may think that the things that

took place with me were only hallucinations. But anyway it is my Bethel. I go right back there when in doubt.

I felt like I had come to a great wall, I could neither go forward nor backward, I could do nothing but wait. (Now after 19 years I can seem to understand this wall. It was the same thing the children of Israel felt when they came to the Red Sea. They waited to see the Salvation of the Lord). I had gone as far as I could go, I could not see anything ahead but darkness. My mother, feeling that I could not live, and knowing that I had never expressed a hope, asked me if I had any hope at all. I told her "no not at all." I said to her "Mama have I been a very bad, or disobedient girl to you?" Her answer was sweet to my soul, "No, no, my child you have always been a good, obedient girl." Still that did not give me any hope of eternal life, and I felt that the end was near.

Then it seemed that for days and days, I was tossed to and fro, I knew nothing except I felt to be always floating through space hunting heaven, but could not find it. Sometimes it was light but more often dark, sometimes smoothe, but more often rough. I would not attempt to say how long this went on, while conscious I seemed to be on earth and then again I seemed to be floating through space, always my object was looking for heaven. Sometimes I felt to be so near, I felt I only had to open my eyes and I would be there. But on opening my eyes, I found myself on my bed of afflictions. But I never found heaven in my wanderings. It came

to me right on that bed of affliction.

I had regained consciousness, and my people thinking I was quietly sleeping were about the dinner table. I was awake, but felt so calm, so peaceful, I did not want to move, or speak. It seemed I had never felt such sweet rest.

Suddenly, above my pillow there came the sweetest singing I ever expect to hear. Surely it was the voice of angels. Singing,

"Now to thy praise Eternal King
Be all my thoughts employed
While of his precious truth I sing
Cast down, but not destroyed."

Then the voices suddenly changed to,

"How firm a foundation,
Ye saints of the Lord,
Is Laid for your faith, in his
excellent word,

What more can he say than to you
he hath said,—You, who unto
Jesus for refuge have fled."

My heart seemed to be bursting with joy and I could feel the presence of Jesus, hovering over me, as real as life, but could not see him. I felt to be face to face with him, and before I realized what I was doing, I was clasping my weak hands and whispering, "Sweet Jesus, Sweet Jesus." The very name of Jesus sounds sweet.

My mother entered the room quietly, not to disturb me. I always loved my mother dearly, but at that time she seemed like an angel, something above this world. I felt like I had to embrace her or die.

I could hardly talk above a whisper, but she heard me say, "Mama I love you so much."

She almost cried for joy as she embraced me and said, "You love

everybody Lizzie now, I can see it in your face." And indeed it did seem as if a great love for everyone filled my heart.

I can never praise him enough for all his wonderful blessings he has bestowed upon me.

Though I often get downhearted and in doubt, I still feel like I have a wonderful hope to cling to that I would not exchange for the whole world.

ELIZABETH GOODSBY CORNER

CHRIST DIED FOR US

Mr. J. D. Gold,

Wilson, N. C.

Dear Brother Gold:

Your nice letter of recent date received and I thank you very much for writing. I truly hope it will be God's will to bring you to health again, and give you a mind and heart to read my book very prayerfully and carefully.

The "Signs" of the Times carried a brief notice with only a few comments here and there on it. Did you see it? I have much more now. One from Bother Williams in London, Sec'y. Evangelical Library, a very large religious library—saying, "It contains so many signs of living water that hungry souls would forgive my muddled method of throwing so many various subjects together. All in all it was good."

Some few mention my view of the resurrection as foreign to theirs. I am no fanatic on this question. It is a "mystery." I only gave my interpretation of the scriptures, which, as I see it, cannot hurt anyone, if it does not help. God's little children should be able to reason to-

gether at any and all times, seeing that ignorance is in the most enlightened of us; and we only see and know in part. Alas! Alas! so few of us realize "fully" what our union with Him means.

In my surety I am free,
His dear hands were pierced for me;

With His spotless vesture on,
I'm holy as the Holy One.
Oh, what love Christ showed to me,
In His death on Calvary;
Never love like His was known,
Oh, it broke my heart of stone.
Calvary's wonders let us trace,
Justice magnified in grace;
Mark those purple streams and say,
There my sins were washed away.

Shame on us! Christ breaks our hearts with His love; and then we try to break our brother's neck if we can't see through his spectacles. Let us, pray, stop, look, and listen! Why, oh why, did Jesus die?

Die for one so vile as I?
'Twas His love, His love alone,
Love that broke my heart of stone.

Christ in His love, by and through His love has put us in the position of having kept the law. He died for US. The law says, "If," the Gospel says, "It is done." The Law says, "Do it,," the Gospel says, "I will do it for you." The Old Testament set before us a requirement and a reward, with a chasm between them; the Gospel fills the chasm—it fills it with Christ and the cross.

I have another fetter today from Brother Dodson who seems to be in sympathy with my undertaking. "Perhaps, you will see more very, very soon." One Kentucky minister says, "It is a great book." One lady said, It lifted me out of my-

self; it took me out of the world." Brother Gold I am so thoroughly convinced that God gave me this book that I'm trying very hard to circulate it all I can.

Please send me your paper telling me the subscription price. I used to read it but forgot to renew or something of that sort.

Brother Gold, "What thou doest do quickly when health permits. Time is short, as I see it. If you cannot see your way to endorse and help me circulate, please be frank with me and tell me no. You cannot hurt me.

Oh may His meekness be my guide,
The Pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view?

MILFORD HALL, SR.

McDowell, Ky.

HAS OLD LANDMARKS

Mr. John D. Gold,
Dear Mr. Gold:

I am sending money order for two dollars (\$2.00) to pay my Landmark for another year, which was due Oct. 1, 1946.

Please excuse me for being so careless and not paying on time, for the Landmark is a real comfort to me as I haven't been able to go to church regularly for a good while. I will try to be more prompt and on time hereafter if the good Lord above blesses me for I realize we are not able to do anything without Him, and through Him we can do all things, so may the God of heaven bless and guide and keep us all in the straight and narrow way is my prayer for Christ sake.

Yours in sweet bonds of love,

MRS. SAM E. HOLMES

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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THE ANOINTED REDEEMER

Isaiah, 61:1-3

Jesus the Christ, the anointed of God was sent into the world to seek and save His people. Though Isaiah lived hundreds of years before Jesus was born of the virgin Mary, in a manger, the prophet spoke of his ministry of mercy as though he had lived in his day.

In the above scripture, the REDEEMER, comes laden with blessings for the humble sorrowful people of God.

He said, "The Lord hath anointed me TO PREACH GOOD TIDINGS TO THE MEEK. He hath sent me to bind up the broken hearted, to preach liberty to the captives, and the opening of the prison doors to them that are bound."

This was not all for which He was sent, But, He says, He was sent "To proclaim the acceptable year of the Lord. And the day of vengeance of our God. To comfort all

them that mourn; To anoint them that mourn in Zion; TO GIVE BEAUTY FOR ASHES, THE OIL OF JOY FOR MOURNING, THE GARMENT OF PRAISE FOR THE SPIRIT OF HEAVINESS, FOR the express reason; THAT THEY MIGHT BE CALLED TREES OF RIGHTEOUSNESS, THE PLANTING OF THE LORD, THAT HE (THE LORD) MIGHT BE GLORIFIED."

The above scriptures are not for the comfort of the Israelites alone, But for the redeemed of earth of every land, nation, kindred, tongue and people.

We read, "THERE IS ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD, WHO IS OVER ALL, AND IN ALL to the glory and honor of God, the Father, Son and Holy Spirit." First, The Redeemer, was sent, to preach "good tidings to the meek." Who are they? All who have been convicted for sin, who are humbled before God, crying for mercy. Jesus said in His first sermon, BLESSED ARE THE MEEK, for they shall inherit the earth; Blessed are they that mourn, for they shall be comforted; Blessed are the poor in spirit FOR THEIRS IS THE KINGDOM OF HEAVEN and many other glorious promises.

Are these glorious promises ours to enjoy? We often feel to say with the Poet,

"Tis a point I long to know,

Oft, it causes anxious thought,

Do I love the Lord or no,

Am I His or am I not."

What a blessing for the faint and heavy hearted, to hear the Good tidings from the Lord, saying: "Thy

Redeemer liveth, and AS I LIVE YE SHALL LIVE ALSO." To beggars for the mercy of God, it is worth more than the gold of Ophir or the cattle on a thousand hills. NOTHING IN EARTH TO COMPARE WITH THE RICHES OF THE GRACE OF GOD TO SUFFERING SAINTS.

We read, That some have not the hearing ear or the understanding heart. But we are told that the Lord can unstop the deaf ear, and give the seeing eye, and gives His guiding hand, and leadership that all true believers in His name shall be.

We read that the teachers of the children of God misled them, and led in ways they knew not and in paths they had not known. And that leadership will not end this side of heaven and immortal glory. Jesus said to his Father, "Thine they were, Thou hast given them to me, and of all Thou hast given me, "I WILL RAISE THEM UP AT THE LAST DAY."

they were truly in distress, "IS THERE NO BALM IN GILIEAD? IS THERE NO PHYSICIAN THERE?" They reasoned that if there was a balm, and physicians to apply it. They said, "WHY THEN is not the health of the daughter of my people recovered?" And in their sorrow said, "THE HARVEST IS PASSED, THE SUMMER IS ENDED AND WE ARE NOT SAVED." We hear complaints now. People saying the religion of the Lord has to do something to right all the wrongs proven a failure. Why does not God in the earth? Etc., Etc.

Jesus is the only physician that can cure the sin sick soul, and he

has never lost a case. For He said of all Thou hast given me I have lost nothing, save the son of perdition, Judas the one who was given to wield the sword in the crucifixion of the Lord.

"HE WAS THE SENT OF GOD, to proclaim liberty to the captives, in prison as condemned sinners. To such He came as the great Physician, to heal, to bind up broken hearts. To make the lame to walk, to teach them their own sinfulness and the sovereignty of God, in the conviction, the travail, the deliverance in time and the resurrection, ascension and glorification of the WHOLE CHURCH IN GOD IN HEAVEN ABOVE, WHERE ALL IS LIFE, LIGHT AND JOY EVER-LASTING.

Sinners saved by the grace of God can and do sing:

"Grace 'tis a charming sound,
Harmonious to the ear.

Heaven with the echo shall resound,
That all the earth may hear."

The Redeemer came to comfort all that mourn. In heaven above where all is love and life, light and joy everlasting, we are taught that God shall be with all the REDEEMED HOSTS OF EARTH and God himself shall be with them and He shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the Throne said; BEHOLD I MAKE ALL THINGS NEW, for the former things are passed away. (Rev. 21, 4, 6) And He said it is done. I am Alpha and Omega, the beginning

and the end. I will give unto him that is athirst of the FOUNTAIN OF THE WATER OF LIFE FREELY." WILL HE NOT DO THE WHOLE PLEASURE OF HIS WILL?

Moses in his prayer (in Psalms 90:17) said, "Let the beauty of our Lord our God be upon us; and establish thou the work of our hands upon us, Yea, the work of our hands establish Thou it."

Note it is the beauty of the Lord, for which he prayed. And so, The Redeemer, came under divine appointment to GIVE BEAUTY FOR ASHES. Nothing but perfect beauty shall ever live eternally before God and his holy angels. "Though your sins be as scarlet, they shall be white as wool, though they be red like crimson, they shall be white as snow." What, are we but dust and ashes before God? Do we not read that all nations are as a dust in the balance.

Can we say "The beauty of our God be upon us? What is His beauty but the righteousness of His saints, His grace, love, mercy, His pity and long suffering toward His children. Nothing in our hand we bring, simply to Thy Cross we cling, and so we have no righteousness to offer, neither worthiness to plead; but can say in the Lord, only, we have righteousness and strength. PRAISE TO HIS MATCHLESS LOVE AND NAME. Amen.

O. J. DENNY.

SAMSON

And Samson said, Let me die with the Philistines. And he bestowed himself with all his might; and

the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Judges 16:30.

Samson remained a prisoner, his eyes were put out and our Savior was blindfolded and the soldiers would smite Him with their hands and challenge Him to prophesy and tell who it was who smote Him. He also thirsted after slaying the thousand men with the jaw bone, and God came to His rescue, and our Savior thirsted on the cross, but received vinegar instead of water.

The Philistines were gathered together, it seems for a celebration; and to offer sacrifices unto Dagon, their god, because he had delivered Samson, their old enemy, into their hands. But how empty their hands, how futile their efforts to honor a god that had no living existence. The God of Israel was the only God to receive any honor here; the man who was to make sport for them was a chosen vessel of His, who was to glorify God in his death, and Dagon would be broken to pieces when the type of Jesus died with the mocking Philistines; who had no greater desire to honor Samson when they called for him to make sport, than the Jews did when they led Jesus away and crucified Him. For Jesus said, "This is your hour and the power of darkness," and proved to be true by the acts of the Jews who mocked Him on the cross, and were unmoved when they saw Him in the agony of death; there was none to pity Him, and no hand found to help; but He trod the winepress all alone.

When Samson spread out his two arms taking hold of one pillar with one hand and the other pillar with the other, he was in the same shape our Savior's arms were when He was on the cross; he then bowed himself with all his might, and the temple fell and all who were in it or on it died, and doubtless their precious god they had met to honor and praise, was broken to pieces and lay among the rubble. Our Savior when He had fulfilled all that was written of Him, bowed His head and gave up the ghost.

Samson slew the five lords of the Philistines and more people than he had slain in all his life, and our words fail us when we attempt to tell all that Jesus did when He died on the cross. Samson's death was not a case of vindictive suicide, but as a God appointed judge in Israel He died as a true servant of his nation. He had planned his death when he asked the lad who held him to allow him to feel the two pillars upon which the house rested; he humbly prayed his Father for strength this one more time, that he might break the pillars, wreck the temple, and by one stroke sweep away the glory of the Philistines.

Samson laid down his life that he might destroy his enemies, and that his people might live in peace free from their domination and misrule; our Savior laid down His life for His church, by becoming both altar, priest and sacrifice presenting Himself unto His Father an offering of a human body without sin; and by this one offering He has forever perfected them that are sanctified. No man took His life from Him, He

says, "I lay it down of myself, no man takes it from me, I have power to lay it down, I have power to take it up again."

He laid down His life as a sacrifice for the sin of His church. He took it up again to live and abide their Savior, Redeemer and High Priest forever more.

B. S. COWIN.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to visit our little flock and remove by death our dear brother and deacon, E. G. West who was born February 23, 1884, died October 15, 1946, making his stay on earth sixty-two years, seven months and twenty-two days.

He was married to Minnie V. West on March 14, 1909. To this union were born five children, two girls and three boys. The boys all died in infancy. His wife and two daughters, Mrs. Viva Spencer and Miss Vera West survive him.

He professed a hope in Christ and united with Bethlehem Church (Primitive Baptist) on Saturday before the third Sunday in Sept. 1903 and soon after was chosen deacon. He served in this capacity the remainder of his days and performed the duties of deacon in a decent and orderly way, ever watchful of the welfare of the church and striving for peace and harmony therein. He was a faithful member always filling his seat when able to do so and giving liberally of his material substance to the church or any one in need.

He possessed the sterling qualities that gained for him the love and respect of his church, the lasting love and devotion of his wife and children and a host of friends who now mourn with thee the departure of their loved one. He was a kind loving husband and father and a good provider ever mindful of the needs and comforts of his family, maintaining for them a comfortable, peaceful, happy home. He was a hard working man until his health failed some years ago to such an extent that for the past few years he could do very little work on his farm and he would sit and cry and worry because he could not take the burdens off his family.

He suffered several attacks of pneumonia, had a serious bronchial trouble, low blood pressure and a very weak heart. He developed pneumonia last spring and was hospitalized over three weeks but finally improved sufficiently to return home. He could then be up around the house and

yard but could not work. He went to church a few times but was very weak and frail. He suddenly grew worse about Oct. 7 and was rushed to the hospital where everything was done for him that his physician, nurses, family and friends could do but he steadily grew weaker and worse until the morning of Oct. 15 when he answered the last call and fell asleep in Jesus as we all believe. He told his family that he was not going to die, that he was going to fall asleep in Jesus.

In all his great sufferings he never complained but bore them patiently and cheerfully. His one dread was leaving his family. He fought a good fight. He finished his course. He kept the faith. Henceforth there is laid up for him a crown of righteousness which the Lord giveth to all who love his appearing.

His funeral was conducted Oct. 16 at the home by his pastor, Elder R. B. Dodson, assisted by three other ministers of various churches of the communities. Then he was laid to rest under a mound of lovely flowers bespeaking for them the love and respect of his family, relatives and friends.

We gathered at his homestead,
The one he loved so well.
And heard the voices mingle,
While evening shadows fell,
Our hearts were filled with sadness,
Our eyes with tear drops wet.
Yet memory lingers with us,
Of the one we can't forget.

Therefore be it resolved:

First, that in his passing our church has lost a faithful member and deacon, the family a kind and loving husband and father, the community a good neighbor. Therefore we desire to bow in humble submission to the will of Him who is too wise to err, too good to be unkind but doeth all things well.

Second, that we tender to the bereaved family our heartfelt sympathy and invoke God's watchful care over them, praying that He will heal their broken hearts and be a husband and father to them supplying their every need.

Third, that a copy of these resolutions be sent to Zion's Landmark, a copy sent to the family and a copy be recorded on our church book.

Done by order of conference, Saturday before the second Sunday in Dec. 1946.

ELDER R. B. DENSON, Moderator
J. B. HOLIDIA, Church Clerk
SADIE V. BARNES, Committee.

MRS. ALDA LONGEST

In memory and respect to our much beloved Sister Alda Longest, whom God in His infinite wisdom took to himself on July 9, 1946. After suffering from a fall on June 29, 1946. Words cannot express our deep sorrow caused by her death. She was

born on the eighteenth of December, 1859, aged 86 years, 6 months, and 21 days. Was the widow of Elijah Longest, who preceded her 56 years ago. She worked with faithful hands. One child survives and five grandchildren, who cared for her tenderly. All was done for her that loving children and kind friends could do, but nothing to prevail. She was so kind, loving and good to everyone, and often spoke of how good the Lord has been to her. Words are not adequate to her praise. She loved her church fervently and attended as long as she was able to go. She had been a member for over fifty years.

So many times she would express that peace was what she wanted to live for. She leaves behind that bright assurance that she is now sleeping that peaceful sleep that none can wake to ever weep. Yes, Jesus is our peace. We believe in the morning of the resurrection her body will be raised and fashioned like the glorious body of our dear Saviour, who is standing at the right hand of God interceding for his loved ones.

Funeral services were held at her home by our esteemed brother, A. A. Garner, then her body was taken to the family cemetery and laid to rest beneath a beautiful mound of flowers to await the resurrection morn.

Gone but not forgotten.

Therefore be it resolved:

First, that the church at Newport bow in humble submission to God, Who doeth all things well.

Second, that a copy of these resolutions be recorded on our church book, one sent to the family, one to Zion's Landmark, and one to Old Faith Contender for publication.

Done by order of church in conference, Saturday, September 14, 1946.

Elder G. R. Gurganus, Moderator. Committee Bro. W. R. Mann, Clerk, Sister Lona Bell and Sister Winnie Mann.

MRS. FANNIE CARROLL

Mrs. Fannie Carroll departed this life June 19, 1946. Elder J. B. Roberts, her pastor, conducted her funeral on June 21, 1946. She joined the church at Hancock's, September, 1911, and was baptized by her nephew, Elder George Stokes.

She loved her church and always attended services until her health failed her. To be with her brethren and sisters was her greatest pleasure. She was a devoted wife and mother. Her life was a life of serving, giving of her time and talent as a nurse, to her family, neighbors and friends.

Never tired of long something to ease pain and give comfort.

To know her was to love her. As she grew older, those beautiful traits of character, patience, gratitude, humility and

above all, her love for God and fellowman remained with her. You could see these elements beaming in her face. She always had a smile and a kind word for everyone.

We miss her so much, for she was a source of comfort and pleasure in our home to console us in the thought that our loss is her gain. We feel she is now dwelling in that happy home where there is no sorrow.

God grant that each of us may follow in her steps and join her in that heavenly home.

Her daughter,

ANNIE CARROLL.

C. C. CLAYTON

It is with a sad heart that I attempt to write of the death of my dear husband. I don't feel like I can do justice to such a noble God-fearing man.

"Nelos" was born Sept. 9, 1881, and died Sept. 26, 1945, making his stay on earth 65 years and 17 days. Nelos was a man to know him was to love him. He was a good husband and father and a friend to all. I never have seen anyone any more humble and patient. He never complained of being tired of his bed. He said his farm work did not bother him at all. I feel the Lord was with him. A man who loved work as well as he, could not have been in bed two years without reconciliation from a higher power than man. He said it was not of himself. He fought a good fight and has finished his course and now his reward is a crown of righteousness. He told me he hoped the Lord had prepared a place for him. He told me what he wanted me to do. Surely the Lord has enabled me to stand up under so great a loss. I do hope when life is ended I will meet him in that home that he said he hoped the Lord had prepared for him.

It has made my hope sweeter and heaven nearer and dearer since my dear husband passed away. It is so hard to part from the ones you love so well. Pen nor tongue can tell the sorrow that lives in my heart.

Nelos did not belong to any church at the time of his death. He did belong to the Missionary Baptist about 25 years ago. He became dissatisfied with that doctrine and was made to believe the Primitive Baptists were preaching the right doctrine—that we were saved by grace. So he got a letter and never did join any other church. He had a beautiful experience.

Funeral services were held in Durham Primitive Baptist Church by Elders E. L. Cobb, A. L. Holloway and A. B. Denson. His body was laid to rest in Eno Church cemetery beneath a mound of beautiful flowers.

He leaves to mourn their loss his wife; two daughters, their husbands, and three grandchildren and a host of relatives and friends. We mourn not as those without hope. We feel he is sweetly, restly where sadness, parting, sorrow, sickness, and death are felt and feared no more.

Written by his heart-broken wife.

MRS. C. C. CLAYTON.

RESOLUTIONS OF RESPECT

Whereas, Our Heavenly Father in his infinite wisdom and power called from our midst, Sister Penny Jane Rambeau, October 4, 1946. Sister Rambeau united with Angier Primitive Baptist Church May 5, 1924 and was baptized by Elder C. B. Hall, the pastor. Whereas, We, the Church at Angier, feel very deeply our loss in her passing.

Be it Resolved, that we bow in humble submission to His righteous will.

Sister Rambeau lived a consistent Christian life worthy of example. She was always at her meetings when she was able to be there. She lived with her children who were especially good to her. The writer has known her for more than 20 years and has never heard her make an unchristian remark about anyone. Her pastor, Elder J. T. Lewis, Elder Ferguson and myself had the pleasure of visiting her one week before she died and her conversation was on divine things.

The Church extends to her children its sympathy and invokes God's blessings upon them.

Her funeral was conducted by Elders J. T. Lewis and M. M. Denning and her body was laid to rest in the cemetery near the church.

It was ordered that a copy of this resolution be sent to Zion's Landmark and the Primitive Baptist for publication; one sent to the family and also entered upon our church records.

Done by order of Angier church in Conference Saturday before the first Sunday in November, 1946.

ELDER J. T. LEWIS, Moderator
M. E. FISH, Clerk.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matters regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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PSALM 28

Unto thee will I cry, O Lord, my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts.

Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands: render to them their desert.

Because they regard not the words of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him.

The Lord is their strength, and he is the saving strength of his anointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"YE HAVE NOT YET RESISTED UNTO BLOOD, STRIVING AGAINST SIN. HEB. 12:4

Before I begin elaboration on the above-text, I shall examine the preceding chapter and give, what in my opinion, Paul had under consideration, also for the purpose to show it does not have the bearing on the 12th chapter, in which my text is found, as is held by some that it does. However, this is not to be different from others, but an honest conviction of my heart and I trust a revelation from God.

We shall note first, Paul is treating upon the subject of faith, and holding fast to the principle of the worth of faith, also showing how utterly impossible it is to stand in the presence of God without faith. He is also showing the numerous and unaccountable things that faith has been the sole conqueror of. In so doing Paul introduces first the Elders, then the framed worlds, Abel and his gift, the translation of Enoch from the sight of death and then shows the impossibility of pleasing God without faith. By teaching, the seeker is rewarded in the seeking itself, in other words, the seeking itself proves the seeker is in possession of the reward. Or shall I say it is a rich reward to be qualified of God by faith to seek God, knowing at the same time that it is so different from the common, ordinary, everyday seeker who is expecting to be rewarded when he

gets to God. Then Noah, who he says moved with fear, prepared an ark, saved his house, condemned the world and became heir of that rich estate, righteousness, which is by faith; then Abraham and his obedience to the call, his sojourn in a strange country, his tabernacle dwelling with Isaac and Jacob, heirs with him, and the far distant look for "a city which hath foundations, whose builder and maker is God;" the conception of Sara, her judgment of God and now the innumerable number, their death in faith and confession. I shall enlarge upon their confession and use it later as I reach the text.

Continuing further Paul cites the offering up of Isaac, the receiving of him in a figure, the blessing of Jacob and Esau by Isaac concerning things to come, Jacob when dying, his worship, the commandment of Joseph relative to his bones, along with mention made of the departing of the children of Israel; the birth and hiding of Moses, the refusal of Moses, the esteem of Moses relative to the approach of Christ as against the riches of the treasures of Egypt, the forsaking of Egypt, the keeping of the passover and the sprinkling of blood; the travel of the children of Israel, the fall of the walls of Jericho, the perish of Rahab. Then Paul asks the question, "And what shall I more say?" Then states time would fail him to tell of Gideon, and of

Barak, and of Samson, and of Jeptha, and of David also, and of Samuel and of the prophets. He goes on further to teach kingdoms are subdued, righteousness wrought, promises obtained, lions mounths stoped, fire quenched or the violence of it, escaped the edge of the sword, strength out of weakness, dead raised, some tortured, others had trial of cruel kind, mockings and scourging, bonds, imprisonment, stoned, sawn asunder, tempted, slain with the sword, wandered about in sheep skins, goat skins, destitute, afflicted, tormented (of whom the world was not worthy). The world with all its wickedness was not worthy to receive the torture, that is, as the saying goes, it would have been too bad for the world, to say nothing of the saints. They wandered in deserts, in mountains and in dens and caves of the earth.

They obtained a good report though the promised Jesus had not yet been born. All of the above, by faith, believed he would be and looked forward to his coming, but died without the sight of him except by faith, "God having provided some better thing for us, that they without us should not be made perfect." I have endeavored to give a fair outline of what is taught in the 11th chapter of Hebrews. Though it is brief it gives a glimpse.

I shall now get into my text and probably will glimpse back into the 11th chapter and other portions of the revealed word of God. We shall notice first the first verse of the 12th chapter. "Wherefore seeing we also (that is we as well as those mentioned in the 11th chapter) are

compassed about (that we as well as they are shut in, enclosed, encircled, surrounded, compassed) with so great a cloud of witnesses." I would hardly know how many witnesses it would take to constitute a cloud of witnesses, but in my opinion there would be a great number of them, at least there would have to be enough of them to prohibit a ray of the smallest type, otherwise it would not be a complete cloud but only partial. I am sure the cloud is not partial but total, not only that but a great cloud. The purpose of witnesses is to render testimony. In the common courts every witness who testifies does not enlighten counsel, but many of them their testimony darkens counsel, rendered for the purpose of darkening counsel. But why a cloud of witnesses I ask, when two or three witnesses are sufficient to prove any given fact? "In the mouth of two or three witnesses every word may be established." Matt. 18:16. Therefore, I conclude the cloud of witnesses is for the purpose of darkening counsel, and their testimony is false, hence then we are compassed with a great cloud of false witnesses. Some one never told Paul about this but he states, "Wherefore seeing (or in consequence of the same faith) we also are compassed about with so great a cloud of witnesses." Now what? "Let us lay aside every weight," that is, lay aside all their testimony, the testimony of the false witnesses with which we are compassed about which is the weight.

Now that we have laid aside the weight there is but one thing in

the way, "the sin which doth so easily beset us." That must be laid away also, but what is the sin that doth so easily beset us? If you have not heard Old Baptist preachers discuss and speculate on what the besetting sin is you evidently have not been around much. Some say one thing and some another, but I say it is pure and simple conditionalism, or self-righteousness or works of the creature, or it might be better to say just plain old self. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me," (Matt. 16:24) "and let us run with patience the race that is set before us." This is truly a peculiar race. All races aside from this one are races of impatience, but the runners of this race of patience know they cannot be defeated for the race was set before they began running and remains set and hence they are not looking to see how well some one is running beside them, neither how far ahead they are but looking to Jesus the author and finisher of their faith. A race of patience exercised by faith. I feel to say, God give us more of this faith, or Lord increase our faith.

Jesus, for the joy that was set before him, endured the cross, despised the shame and is set down at the throne of God. We shall consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds.

We will first go to Matt. 2:11 and behold the young child with Mary, his mother, and we are moved by grace to open up the very essence

of the purity of heart in spirit and present unto him gifts along with those which are so beautifully portrayed in gold, frankincense and myrrh, the material substance of which no mortal man's hands or efforts are able to produce, but are solely the products of the hand of God. To further consider him we will go to Matt. 13:16-17. "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Now to John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends," and many more evidences worthy of consideration in respect to him who endured for us. Our own personal experience with him teaches us better, our sincere consideration of him. So we shall press on, though weary we will not faint. I am sure all, from time to time, feel some time they have put up a good fight of resistance against sin, but with all our good faithful fights and strivings against sin, we must not lose sight of the fact that it was the blood of Jesus that brought the long sought effect, for without the shedding of blood there is no remission of sin.

I will now go back to Heb. 11:13-14. "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth." I shall attempt to show the incon-

sistency of those characters mentioned in the above verse, being the witnesses Paul had reference to, their own confession states they were strangers and pilgrims, and from their own confession they were just passing through, having no certain abiding place, and evidently would have made poor witnesses in as important a case as Paul was treating upon when he used the words "great cloud of witnesses." In a trial case a stranger and pilgrim could not qualify in a justice court. Of this fact, I am sure, as I have tried too many cases myself not to know. Only witnesses who are familiar with the case are qualified. The moment the witness says he is a stranger just passing through he is excused at once, so upon their own testimony they are excused. These folks did not know, they were traveling purely by faith. Just what would a man's testimony be worth, should he state he believed or had faith that so and so was either guilty or innocent? Nothing. The question is what does the man know about the case? The one who knows is the true witness. Well then, who knows? God and his Christ.

To get a little closer in, I know but little, I believe much. Do I have evidence to support even a belief in Jesus? I hope I do. Ah! I am brought to adopt the saying of the Greek philosopher who said, "I alone of all the Greeks know that I know nothing." "For they that say such things declare plainly that they seek a country."

So do we, but we, like they, are compassed, enclosed, encircled by

what Paul calls a great cloud of witnesses, to me all testifying falsely, all declaring this is the way or that is the way. Jesus said, "Many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:5. I say by faith, we, like they, will travel on looking to Jesus the author and finisher of our faith, and totally refuse to turn aside to their vain janglings, or either take the road they point out. Concluding I shall offer 2 Timothy first verse and fifth to twelfth verses inclusive.

In bonds and shackles of the gospel,
ELDER F. A. COLLINS
Hartford, Ala.

EXPERIENCE

Dear Brother Fly:

I have been wanting to write for a long time and kept neglecting it, but after hearing that wonderful sermon Sunday I feel like I must not put it off any longer.

I just love to hear you preach on afflictions. It means so much to me. It takes afflictions to make us realize the power of God. It seems to me that if everything was just as we wanted it to be we would not take time to think about the Lord and to praise Him from whom all blessing come.

Several years ago I had typhoid fever. I felt like that I just couldn't live and I would get so blue and cry and tell my dear husband about it. I can see him as he stood by my bed in the hospital telling me not to worry "the Lord knows best." I have from that time loved the Lord more and more and have so much desired a "closer walk with Him." I knew I was helpless and without

the Lord's help I was gone, but with His help I was able to get up and get about again.

I wanted to go to church more than ever. I sometimes got so nervous I could not be still. It seemed there was something in my chest that grew larger and larger. I would get so full it was all I could do to take a long breath. I finally decided that it would be better for me to stay at home and not go to church. I was always finding excuses not to go when preaching time came. It didn't take me long to learn that, "God moves in a mysterious way, His wonders to perform." Just before church time I would get sick or some member of my family and I couldn't go. I felt like I was being punished for those thoughts of staying away from church. I made up my mind to go on and tried in my weak way to ask the Lord to help me that I might see the right way before it was too late. There were so many times I wanted to sing, "I'm not ashamed to own my Lord." Yet I wasn't able to tell anyone how I felt. I just had to keep it to myself. I loved all the churches and couldn't decide which was the right place.

I had a dream in Nov. 1945. We went to Upper Black Creek Church. I saw you, my mother and my sister, Mrs. Ivey Lamm and a lot more people that were not made plain. They were singing a song I've never heard but once before. One lady in black stood, but all the others were seated, before the song was finished something happened that caused my sister to go home. From there I was out in a big open field walking

along. I came to a bridge that I had to cross. It was over a large ditch and the ditch was full of water. Some were running over the bridge. It was made of rotten poles about the size of my arm and it looked impossible to pass, but I went across and was not afraid.

I kept walking and soon came to another one exactly as the first one. I stopped a minute and looked on the other side. You were standing over there holding out your hands. I began running and went across that one so easy and without a bit of trouble. I took hold of your arm and we began walking together. We came to a place of muddy water. Horses, pigs and cows were in there. We kept walking and came to another place of water. I woke up then.

I hoped so much that I would go back to sleep and finish my dream but it ended there. I felt like I was being shown the right way. There were three churches that meant so much to me and I didn't know which one to go to. I decided those two places of water and the two bridges were the two churches that I had been to and maybe the third was the place for me. The church at Tarboro.

I had never been there at all and I didn't get there in my dream. I wanted to go there for a long time, but after that dream I felt like I must go. I will never forget the first time I went. I was so nervous I shook all over and I wanted to hurry and get out and start home, or get away from there. Those songs were so pretty, the words expressed my feelings more and more. It seemed then that I would be all

right if I could just get away from the church, not realizing that it was those precious experiences that was drawing me there and making me to love her more and more.

Again I would feel like Little Creek was the place for me, but I had a dream in July while I was in the hospital with my daughter. We started to Little Creek together and got about half way. I looked and saw so much water and mud holes in front of us that I didn't think we could pass. I woke up sitting there. I felt like then that I was right and I must go to Tarboro Church. So I went first Sunday in August, so full of the same fullness that I had been having for several years. My husband didn't go with me. He was curing tobacco and didn't want to leave. When they began singing the closing song and opened the doors of the church I felt like I must go. I could not sing. I asked the dear Lord to let me wait until my husband was there. I felt like he had a hope also and I wanted so much to go with him or he with me.

After services I went home. The next week I was so miserable. I knew I had done wrong and I had to suffer for it. I felt that same fullness and weakness and I promised my Lord if I would be able to go to church the next meeting I would surely ask for a home.

Again on Saturday before first Sunday in September I thought it was foolish to join at Tarboro, Little Creek was a little nearer and there were only a few members and I would just wait and go there. That night when I went to sleep I dreamed cows were running me and I was hanging in the top of a tobacco

barn just holding to a smoke pole and it seemed it would break any minute. Somehow I got out and started to the house and run mad dogs were after me. I was so scared, I knew it was the Lord's work and I was willing to go to Tarboro. With His help I was able to go on Sunday and when the door of the church was opened I went and asked for a home with the people I love so much.

That was a happy day for me. I came home rejoicing and wanting to be baptized. It was then I realized what all that fullness was that had been worrying me for so long and oh! if I could only feel as happy and contented as I did that day. It would mean so much to me. That fullness went away and makes me want to go to church more than ever. I feel like when I went down in the water that fullness went with me. I know that I felt a different person afterwards. I have learned that we find so much comfort at church. It seems that all can sympathize one with another because we have all had these wonderful experiences and have traveled that rough road sometime or other.

I hope that what I have said is right and that I will find comfort from writing this letter. It is what I have been wanting to do for a long time but was afraid it would be poor reading for you. Someone asked me, "Why do Old Baptists ences." I can feel the answer to have to write or tell their experience that question better than I can tell it.

Please pray for me and my little family and I do hope it will be the Lord's will for me to go to church

more and enjoy those things I love to hear. What would I do without "my hope?" Give my love to your sisters and family.

An unworthy sister in hope,

MRS. PAUL DUPREE

WRITE OFTEN

Mr. W. M. Graham,

Christiansburg, Virginia

Dear Brother:

Your letter, "A Few Thoughts," for publication in Zion's Landmark came this morning, and I was truly glad to hear from you.

The Landmark staff would be pleased to have many such communications from the laity as well as from our ministers generally. Short, experimental letters for many of our ministers and members would be gratefully received and, we hope your daughter, yourself and many others may be impressed from time to time for publication. "The Half Has Never Yet Been Told." May the Lord indeed lead many more of His people to "speak comfortably to the household of faith.

With high regards I am as ever,

Yours in hope,

O. J. DENNY.

A FEW THOUGHTS

I have felt inclined or impressed for some time to write some of my thoughts for the Landmark and the thought always arises what shall I write or what shall I say.

Several years ago when I joined the church I was unable to talk and afterwards I became so troubled over not telling an experience I tried to write my experience and sent it to the Landmark. I remem-

ber saying I was afraid to claim a hope and afraid to deny it, and after these many years I have not been able to improve on that expression.

From my earliest recollection my natural belief was that the Primitive Baptists preached the truth and constituted the true church but I felt they had a secret in their breast that I did not know. As years went by and after much concern of mind over my sins and condemnation I felt I was made to know the truth and to understand the secret of God's people and made to love them and to rejoice in the doctrine of salvation by grace.

I have never had any doubts about this doctrine but many doubts and fears concerning myself. The question with me is "am I His or am I not." I feel to be so poor in spirit that I can witness with the poet when he said, "Marks of grace I can not see all polluted is my breast." I feel to know I love this doctrine and that I love these people and that there are many precious promises in the scriptures made to a people with the characteristics that mark these people from the rest of the world, a people poor in spirit, a people that seem to be full of sin and corruption, a people that stand a far off and know not how to approach their maker or lift their eyes heavenward and yet rejoice at times to know that His promises are to this very character, so in this teaching and this conception of Christ and His people, our hope is strengthened and we are encouraged and feel sometimes to say surely the Lord hath remembered us.

I have had great cause for re-

joining for some time. My oldest daughter united with the Primitive Baptist Church and recently wrote her experience which was published in the Landmark, that with the request of our dear brother, Elder Denny for me to write some of my experiences seems to have stirred me to the extent that I have penned down these thoughts.

My soul doth magnify the Lord.

WM. GRAHAM.

Box 114

Christiansburg, Va.

DELIGHTED WITH LANDMARK AS CHRISTMAS GIFT

Mr. John D. Gold,

I can't let this pass and not try to express myself by telling you of the joy and comfort I had in your recent issue of the Landmark.

Someone sent it to me as a Christmas gift. Now I have read the Landmark practically all of my life, but had never been a subscriber to it.

The day it came one of my family brought the mail in but did not bring mine to me. She just put it down in my room and said nothing about the mail. I was so depressed that day, as I am usually at this season of the year when the fireside chain is so broken.

Later in the day I came in and saw it was addressed to me. I picked it up and ran my finger down the folder and as it unfolded there was that precious Psalm unfolded to me and which is the last words I utter each night. It seemed more sweet than ever before and I just felt I must sit down and read it as there was more depth to it to read it.

I sat down and read it over and over again, and if I have ever been

able to hear a sweet sermon and receive any comfort it was on this day. I was rejoicing in the Lord for His goodness and mercy to me for we know that He has promised to be a husband to the widow and a father to the fatherless and I believe every word of it is true.

There is so much in this that I wish that I could express it as my experiences have been many and there is so much of this Psalm that has and does comfort me that it is most beautiful to me and how glorious it is when you can feel His presence so near and know that He is with you and will not forsake you.

Now I did not intend writing so much but the half has never been told and never will be told.

Sincerely,

MRS. G. C. ROBBINS.

Rocky Mount, N. C.

KIND WORDS FROM ELDER ADAMS

Mr. John D. Gold,

I was very much surprised to open a letter written by Mrs. Swindell for you a few days ago and find enclosed a check for \$15 for my services to the Landmark; however, I do appreciate your generosity most sincerely. I certainly was not expecting any compensation for the little services I have rendered, though, because the one thought I have in mind in any effort I make to the Landmark, is to see it continue to render encouragement and edification to the Church of God. And with this one purpose in mind, I hope to continue to contribute with such ability as it pleases the good Lord to bless me with.

T. F. ADAMS.

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

Editor

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THE MYSTERY OF GODLINESS

1st Timothy, 3:16

"And with controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Paul thus addressed his son Timothy, in the Gospel, and gave his reason for thus addressing him. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1st Tim. 3:15).

God was manifest in the flesh of His Son Jesus Christ who came under divine appointment to save his people with an everlasting salvation.

Justified in the spirit. It is in and of the spirit alone that any one can appear before God justified, sanctified, and glorified.

He was seen of angels, who witnessed His birth in the manger and they will be with all His children in glory. David said, "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them, as in Sinai, the holy place, thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, yea; for the rebellious, also that the Lord might dwell among them." Blessed be the Lord, who daily loaded us with benefits, even the Lord-God of our salvation." (Psalms 67, 17 to 19).

It is in Him that we live, move and have our being.

Paul said to the Hebrew brethren, "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed, as also Moses was faithful in all his house. For this man (Jesus) was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house, for every house is builded by some man, but he that built all things is God. (Heb. 3:3-4).

What a wonderful thing it is for man to be made partakers of the heavenly calling. "For we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end, etc." (Rev. 3:14).

Paul said, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the

powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to open shame." (Heb. 6:4-6). "For God is not unrighteous to forget your work and labor of love, which ye have shewed His name, in that ye have ministered to the saints and do minister." (Heb. 6, 10.) This labor of love toward His saints is a fruit of the spirit, and not in order to life; but because of life in Christ.

Are ye holy as He is holy? Not in ourselves, but "ye are partakers of His holiness." Paul said, "For whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live." (Heb. 12th Chapter.)

Peter said, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed

in the last time." (1st. Peter 2:6).

Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice inasmuch as ye are partakers of Christ's suffering; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (1st Peter 4th Ch.)

We should give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear son. All the people of God are partakers of his sufferings as well as His glories. "It is a faithful saying: If we be dead with Him, we shall also live with Him." "If we suffer (with Him), we shall also reign with Him." (2nd. Tim. 2:11-12.)

O. J. DENNY

MEDITATION: ON LIGHT AND DARKNESS, PEACE AND EVIL

I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Isaiah 45-7.

Jesus, in the person of the Son, said to His disciples before He was crucified, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14-26.

It seems to me, that in order to get a clear understanding of this portion of God's sacred word, it is necessary that the Son of God first teach it to us in our experience

under the law, then the Holy Ghost must bring it to our remembrance in the gospel in order that we may have two witnesses to establish this precious truth.

"I form the Light." Is not this light the life of Jesus? John said, "In Him was life; and the life was the light of men." Jno. 1-4. Do we not see this light first manifested in the life of poor convicted tempest tossed children of God when they are brought to the judgement bar, of God's just and Holy Law? John further says "That was the true light, and Holy Law? John further says "That was the true light, that lighteth every man that cometh into the world." Jno. 1-9. Now this light which is "Christ formed in you" appears as darkness to each individual child of God when he is under conviction. It reveals to us the vileness and corruptness within and shows us what we are by nature. While under conviction and this light continues to shine in our hearts we are enabled to bear witness and see many things within that we never saw before. This light reveals that the poison of Asps is under our tongue, our feet are swift to shed blood, our heart is desperately wicked above all things and we are corrupt from the sole of our feet to the head. To my mind the sun light is not under consideration in this portion of God's sacred word. For the sun light will never reveal the vileness in our heart and bring us down as poor penitent sinners and cause us to say as Job said, "Behold I am vile." And was it not this true Light, "Christ formed in you" that brought this poor Publican down in grief and sorrow,

and could not so much as lift up his head, but smote upon his breast, and stood afar off, and prayed. "God be merciful to me a sinner?"

This Light shines in the greatest depths of our sorrow, as well as in the heights of our joy.

If I am acquainted with this light, to me it was concealed in the Law and revealed in the gospel. Is this not the same light that Saul of Tarsus saw when he came near to Damascus? "And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shown from heaven a great **light** round about me. Acts 22-6. "And when I could not see for the glory of that light being led by the hand of them that were with me, I came into Damascus." Acts 22-11.

"I create darkness." Is it not the true light (Jesus) which creates "darkness" in our souls? And as convicted and condemned sinners under God's just and holy law, it becomes so dark that we could not see one ray of hope. Such must have been the experience of David, before the Lord took him up out of an horrible pit and out of the miry clay. Joseph's brothers were indeed true witnesses of this "darkness" when they went down to Egypt to buy corn with money, and Joseph called them spies, and put them into prison or (ward) three days, and again on their second voyage to buy corn, when the silver cup was found in Benjamin's sack, they went back to Joseph and He intimated that he would keep the youngest one (Benjamin) and send them back to their Father, when they had pledged to their Father to be surety for his

safety and return. What a dark time this must have been which was felt in the very depths of their souls.

The children of Israel were enshrouded with this "darkness" which God creates for a period of four hundred years, when they were oppressed by the hand of Pharaoh, in the land of Egypt.

Again He says, "And the light shineth in darkness and the 'darkness' comprehended it not." Jno. 1-5. So it is in our experience, when this light is first manifested as formed in us, we take light for "darkness" and then we flee to the law for refuge, which is "darkness," but we take it for light. I have often said that if we do not know something about this "darkness" that there is very little reason to believe that we know anything about the light.

"I make peace." The Bible defines this peace as the "Peace" of God that passeth understanding. But to feel it in our hearts after being delivered from the law is by no means to be compared with reading it in the Bible. When the children of Israel were delivered from the Egyptian bondage and went through the Red Sea (not across the Red Sea) "for it is through much tribulation that ye shall enter the Kingdom of Heaven." "Then sang Moses and the Children of Israel this song unto the Lord, and spoke saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea." Exodus 15-1.

Moses also said the Egyptians whom ye see today ye will see no

more forever. The woman who was taken in adultery, must have witnessed this "Peace," when Jesus said "hath no man condemned thee," "she said no, my Lord" and He said neither do I condemn thee: go and sin no more." Jno. 8:10-11. This was at a time when this woman was accused by the Scribes and Pharisees of adultery. They said that "Moses in the Law commanded us that such should be stoned but what sayest thou." This they said, tempting him that they might accuse him. Much could be written about this, but time and space forbid. If we could only see by an eye of faith, we could read the whole in our experience. But suffice it to say that it was indeed a great and wonderful condescension for this high and Holy Jesus to stoop down and write in this old earthen vessel and put it in our minds and write it in our hearts, these words "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The second is like unto it, "Thou shalt love thy neighbor (Jesus) as thy self." On these two commandments hang all the law and the prophets." Jno. 23: 27-39-40. "GO AND SIN NO MORE."

Such "Peace" as this woman felt and such "Peace" as you felt can never be described in writing or told by mortal tongues. Jesus said "Peace" I leave with you, my "Peace" I give unto you, not as the world giveth, give I unto you." Jno. 14-27.

So often our minds are drawn after the beggarly elements of the world, we get confused, and find that our souls are enshrouded in

darkness, shut up in prison, doubts and fears begin to come in. The Egyptians are dead but the Midianites are pestering us in and on every side, and we are made to cry out as John did when He was shut up in prison, and said, is this he that should come or do we look for another. But ah! when He (Jesus) speaks to the troubled soul and says "Peace be still," then it is that the proud waves and billows cease. Then we can say as his disciples of old. "What manner of man is this that even the winds and the sea obey him."

David was a true witness of this "Peace" when he said "Lord I believe," but again we hear him say, "Help thou mine unbelief." In the day of prosperity be joyful, but in the day of adversity consider: God hath also set the one against the other, to the end that man should find nothing after him." Eccl. 7-14. When this day of adversity comes, we like David, are made to cry out and say "Lord restore unto me the joy of thy salvation. Notice, He did not say restore unto me salvation, but he wanted the joy of it again. So do we. Now the reason for this cry is because our necessities have consumed His past blessings, and we find ourselves in need again. We must have a fresh supply each day. I have often tried to carry some sweet meditation of scripture along with me only to find that the sweetness was gone. I remember one Sunday morning of having a sweet revelation of the "poor Publican who stood afar off," and I enjoyed the thought so much, that I was real anxious to get to the Church and deliver this sermon, but to my

sad disappointment it disappeared and I had to sit down in humiliation. Some time after this, I asked Elder Hall if He could tell me why it was that I could not preach on that subject when I arrived at the church. He said, "Yes, Brother Floyd, the reason is this. You sucked all the honey out of the comb before you arrived at the church and when you got up to speak you didn't have anything but the comb left." How true it is. We must have the honey in the honeycomb and God alone can supply this.

The children of Israel tried to carry manna over from one day to the next only to find that worms had gotten into it so that it had cankered and stunk. This "Peace" has been so precious to me at times that I felt that I should never doubt again. I have been reminded of myself eating a good breakfast and my dear wife would say, "Father, what do you want me to cook for our dinner," and I have often said, "Mother, if I always feel like I do now I shall not want any dinner.

In bringing this article to a close I will now dwell upon the last clause, "I create evil." If we can not find the true meaning of this "Evil" in our experience, I hardly think that we would know. If we should even find the correct answer as it is recorded in Holy Writ. Is it not "Peace" which creates "Evil?" We find recorded in the scriptures that holy men of God, spoke as they were moved by the Holy Ghost. 2 Peter 1-21. In as much as it is recorded in Holy Writ that Job was the greatest man of all the east, perhaps he would be as good a witness as we could find to testify to

the true meaning of this "Evil." God blessed him with an abundance of this world's goods, "And there was born unto him seven sons and three daughters, his substance also was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." Job 1:2-3. Now Peter spoke of satan as a roaring lion, walking about seeking whom he may devour. He said to the Lord, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." And the Lord said unto satan, behold, all that he hath is in thy power; only upon himself put forth not thine hand." Job 1:11-12. The Sabeans fell upon his oxen and asses. He also suffered the loss of his camels, sheep, sons and daughters, and he was smitten with sore boils from the sole of his foot to his crown. In all of this distress and trouble, it is said that Job did not charge God foolishly. He said the Lord gave and the Lord hath taken away, blessed be the name of the Lord." To further serve and bring grief into his soul his wife said, "Dost thou still retain thine integrity? Curse God and die." But he said unto her, thou speaketh as one of the foolish women speaketh, What, shall we receive good at the hand of God, and shall we not receive "evil"? In all this did not Job sin with his lips." Job. 2:9-10.

Is it not clear to see that the loss of all things together with the sneers and jeers of satan is the very "evil" that comes into our life like a flood of waters to disturb and dis-

tress our souls after this "Peace" has been established in our hearts? The great Apostle, to wit Paul, must have known something about this "evil" when He was beaten several times with "forty stripes, save one" at the hand of his enemies, thrown into prison, suffered ship wreck, going through countless bonds and afflictions. Who would say that it was not needful for this apostle to have losses and crosses, trials, trouble and tribulations? Let Paul speak, "We glory in tribulations also: knowing that tribulation worketh patience, and patience, experience: and experience hope." Rom. 5:3-4.

Now, I do not understand that the apostle enjoyed this sorrow or "evil" while passing through this dark valley and the shadow of death, but when the sun shines again, He can see the hand of God, by an eye of faith, and trace all of his sufferings back to the first great cause of all causes, to wit God and enable him to see and say, "For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4-17.

The sweet Palmist, David, also experienced this "evil" when Shimel cursed him, Zeruish; was wrath with Shimei; and he said, "Why should this dead dog curse my Lord the King?" Let me go over, I pray thee, and take off his head." 2 Samuel 16-9. David, like Paul, could see the hand of God in this, for he said, "So let him curse, because the Lord hath said unto him, curse David." 2 Sam. 16-10. David also said, "It may be that the Lord will look on mine afflic-

tion, and that the Lord will requit me good for his cursing this day." We have many foes to face while traveling through this uneven journey of life, but the greatest foes that we have to encounter are those within. Jesus said, "And a man's foes shall be those of his own household." Jno. 10-36.

Satan is continually lurking around in our flesh, telling us that our hope is not sufficient, that we have deceived the Church, you should have your name taken off the record, your life is far below the standard for one who professes to be a Christian. And when the days of adversity sets in, we have losses and crosses. How forcible do the words of Jacob come into our minds, "All of these things are against me." We at once lose sight of the precious words recorded by the apostle and dictated by the Holy Ghost "And we know that all things (evil as well as good) work together for good to them that love God, to them who are the called according to his purpose." Rom. 8-28.

The Apostle Paul refers to the "Evil" as a thorn in the flesh, the messenger of Satan to buffet him lest he should be exalted above measure.

The little Lambs of God who are on the outside of the folds of the church and have a great love for us they often have a desire to follow their Lord and Master by going into the liquid grave and rise to walk with him in newness of life. But Satan says you had better wait for more evidence, the members will not receive you with such a flimsy experience that you could

tell. How ready we are to accept all of his suggestions as evidence against us, when there is not one word of truth in it. Again we lose sight of the precious words of John who wrote these words for our comfort, "We know that we have passed from death unto life because we love the brethren." 1 Jno. 3-14.

In my concluding remarks may I say to the tempest tossed and weary travelers, be not discouraged by the fiery darts of Satan for it is indeed needful, for it is through much tribulation that ye shall enter the kingdom of heaven. I have often said that it was good for Floyd Adams, it keeps me down and humble at the feet of my brethren, and enables me to esteem others better than myself.

So may we again exclaim with Job, Hve we not received good at the hand of the Lord and shall we not receive "evil." "I, the Lord do all these things."

Humbly submitted,

T. FLOYD ADAMS

Willow Springs, N. C.

RESOLUTION OF RESPECT

To The P. D. Gold Publishing Co.

This resolution has been read and approved by the church at Corinth.

Resolution of respect for Sister Harriet Davis

God in His wisdom has called from this life Sister Harriet Davis, on the 16, day of December 1946, she was 68 years old had been a member at Corinth Primitive Baptist Church for several years. She was faithful to come to church as long as she was able we feel the church has lost a good member her children a good mother. Resolve that we bow in humble submission to him that doeth all things well that we extend to her family our sympathy that a copy of these resolution be spread on our church book one sent to Zion's Landmark for publication and one to the family committee.

Sister Thenie Allen
Sister Francis Hines
Sister Ida Beasley.

ZION'S LANDMARK

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PSALM 29

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters.

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

The Lord will give strength unto his people; the Lord will bless his people with peace.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT-----Dade City, Fla.

ELDER B. S. COWIN-----Williamston, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ELDER A. B. DENSON'S EXPERIENCE, AND CALL TO THE MINISTRY

Feeling a deep sense of my weakness to write, yet I am making the attempt to express, why I believe in the doctrine of the Primitive Baptist Church, and why I am endeavoring to preach to them this doctrine, and been for about thirty-two years.

I was born in Nash County, N. C. on Feb. 12, 1873. My father, and mother never united with any church, but were believers in the Primitive Baptist doctrine. They never taught me anything about religion, and as I was growing up I found that I loved every amusement that could be produced. I learned to play music, attend dances, and enjoyed them very much.

I continued in this way until I was twenty-two years old. I never knew I was a vile sinner, and never felt the need of a savior. One night while curing tobacco something seemed to say to me, "Go behind the barn and pray." I never had such a feeling come over me before. It came with so much power. I went behind the barn at once, sat down on a bench on the ground and looked up. (It was a very beautiful star light night.) When I looked up at the beautiful stars, I saw my whole life a mass of sin and corruption. Then for the first time in my life I prayed to God for mercy.

I saw myself condemned before a just, and holy God. From that night my trouble began. At times I would feel I could not live under such a burden of sin, and guilt. For about nine months my suffering was inexpressible. I never felt any desire to get religion or unite with any church; really, I did not have any desire to be a Christian, but I did love the world with all the amusements better than anything else.

During these nine months there would be certain places that I was directed to go and pray. I would go, and when I would get to the place I would get on my knees and there beg God for His mercy, but with all the praying I did, I got no relief, rather grew worse. One day in the field at work I felt to call upon God to show me His church which it pleased Him to do. When the Church at the Falls of Tar River appeared before me with the members looking so beautiful and happy to me, I thought I loved them before this, but then I loved them better.

I had been attending that church from time to time since my first conviction of sin. While the members were mostly all old people and I was a young man, yet I loved them, and could see much love manifested in them. I wanted to be one of them, but saw no way. Something would tell me you are too young, they are all old folks,

and would not receive you into their fellowship. I believed it, but yet I could not help loving those people. So I would continue to visit that church. During all this time I was being killed to all the worldly amusements. I had so much love for the church and enjoyed being among them, that I could no longer indulge in worldly pleasures. For God did show me it was all sin. So I went on suffering and saw no way by which I could be delivered.

On the second Saturday in May 1897, I went to the church that day, and felt like I wanted to offer myself, but I could not feeling as I did that they would not receive me, and as much as I loved them the thought they would not receive me as a member, I felt it would break my heart to be turned away. I had been killed to the love of sin to the extent I had no home in the world any longer. I did not want to go with the crowd I had been with any more. So after preaching by the pastor, Eld. P. D. Gold on the Saturday above referred to he came down out of the stand, and opened the conference stating the door of the Church was open and what hurt me so bad I wanted to go, but could not. I sat there through the conference, and would have given anything if I could have gone, and united with them. Something continued to tell me they are alright, but you are all wrong.

After conference was over I felt like I wanted to talk with some one for my heart was nearly broke, not fit to live and less fit to die. My uncle was there that day who was a member there. I went to him and said I want to talk with you. I did

not know what I wanted to say. He went with me out the door, and I began talking, telling him I was in so much trouble I felt like I could not live. He then said to me, I can give you the right hand of fellowship now. About that time the members were coming out of the church. I told him goodbye and started home, and it seemed like to me my burden was heavier than it had ever been. When I was about one hundred yards from the church all that burden of sin and guilt was removed at once.

I never can tell any one how happy I was. Everything that had been in my way was gone. I saw nothing between me and the church. I said now I will have to wait another month to offer myself. I did not know they would receive members on Sunday. I went home feeling happy, and did not go back on Sunday. On the second Saturday in June I went back with nothing in my way. For during that month from May until June I was a happy man. I don't recall anything disturbing me during that time. After preaching by the pastor, he opened the conference, and said the door of the Church is open, and nothing being in my way I went before the Church telling them a part of what I have here written. Before I was through one of the deacons a very old man rose up and said: "I am satisfied Brother Moderator, I am satisfied. I move he be received in full fellowship of this church." When I looked around to see who it was said that he was shedding tears running down his face dropping to the floor. I have wondered many times what I had said that

would have touched that old brother. The motion was carried to receive me, and I was baptised the next morning in Tar River by Eld. P. D. Gold. If I live to see the second Sunday in June it will make fifty years I have had a home in the church.

This is getting to be a lengthy letter, and yet the half has not been told. Only those that have passed through similar experiences can know what I went through, and what I suffered on account of sin and the joy I received when delivered.

For a few years I was quite happy to have a home with a people I so much loved. Then the Church had me ordained as a deacon. This brought me through another sad experience for I never could feel I was qualified for the place. However, I had a great desire to do what I felt was my duty, and after serving as best I could for about twelve years I began feeling another great burden on me, that was to preach the gospel. I fully realized that this was of a power over which I had no control. I knew I could not preach, and did everything I could to remove the impression, but could not. I prayed to the Lord to relieve me, but it was not His will to do so. The harder I fought against it the stronger it grew.

I could not tell the Church or anyone else I had to preach for I greatly feared I could be mistaken. All I could do was suffer and beg the Lord to take it off me, but it was not His will to do so. In my feeble way I told the Lord there was plenty of preachers already.

I knew I could not preach and I resolved before I would expose my ignorance I would die suffering with the impression to preach.

Something seemed to say, "It matters not how many preachers we have that does not excuse you." No one knows what I suffered except those who have passed the same way. I was keeping all this to myself. I did not want the people to think I wanted to preach when they knew, and I knew, I could not.

One day I was sitting on my front porch in so much trouble I felt I could not live. There was a large pecan tree in front of the door. I felt if some power was to force me to pull that tree up by the roots I could do that as easy as I could preach the gospel. If I could tell what I suffered I would be glad to do so, but I cannot do that. So many times I would dream of preaching to large congregations, and they were giving me their best attention. It would seem to me while dreaming of preaching it was the easiest thing I ever did. I did not have to stop and think what to say next, the words were given me as fast as I could speak them. When I would awake it was only a dream. I knew I never could do what I dreamed I was doing.

When I would get in the presence of the brethren and sisters the impression would be stronger to preach. I feared greatly I might be mistaken, and did not tell anyone my feelings. On one occasion I was riding on the buggy with Eld. M. B. Williford, an able preacher and loved by those who knew him. I had not told him my feelings, but he said to me, "Have you not had impres-

sions to speak in public?" I told him, "If not deceived, I had." He said, "I thought so." I later said to him, "Why did you ask me that question?" He said, "Because I have seen it in you. Brother Gold has seen it too, and has talked to me about you."

Soon after this the Church began calling on me, and the sister Churches, I would visit from time to time. After about two years the Church liberated me to speak wherever I was called on. After about two more years I was ordained to the full work of the gospel ministry by Elders M. B. Williford and P. D. Gold.

After the ordination Eld. Gold took me by the arm and said, "Come on," he started towards the stand, I had seen that pulpit many times, but never had seen it look as high as it did that day, but I got up there. He told me to go on and preach. I used the following text, Ephesians 3rd chapter, 8th verse. I felt to have liberty for a few minutes. This was the second Sunday in December 1916. Brother Gold passed away in May 1920. The Church called me the next meeting as their pastor. Soon after this three other churches called me. I am still serving the four churches in my feeble way.

The longer I live the less I know, feeling more helpless, and dependant than I did when younger, but in the face of all this some power moves me to go. I want to serve my God and His people while I live here in this world.

A. B. DENSON

1232 Cokey Road
Rocky Mount, N. C.

MY APOLOGIES

Zion's Landmark,
Wilson, N. C.

Attention Mr. John D. Gold
Dear Sir:

In the Nov. 15, 1946 issue, I note that the four editors are taking control of the writing in the Landmark. That was really a big change because before that, for years, you had been the editor and some of them merely an occasional writer.

Now I advise you as a newspaper editor but your editorship of the Landmark was what I would call a "departure from the Old Paths". Of course that is only **my** humble opinion. I had really decided to discontinue my subscription, but now I am glad that you are permitting the ministers to act as editors, I am renewing my subscription and also sending \$2.00 extra to renew some one elses.

With the best of wishes. I am,

Yours truly,

John C. Mitchell

Raleigh, N. C.

Remarks

I deeply appreciate the above, for if you had not called my attention to my trespassing into the sacred territory of the Landmark it would not have occurred to me. Being human and possessing very little knowledge, I trust that all of our subscribers, both to the Landmark and the Times, will not hesitate to call our attention to any privileges that we may take, that is a departure from those accorded by custom, or the endowment of the church.

I trust that I feel a reverence

for the Landmark, next to the church, for we are nearly the same age, and I have been working on the publication nearly all of my life, since I have been able to stick type, or do anything around a printing office. You can't make me mad by calling my attention to my imperfections. In fact I welcome the criticisms of all my friends.

J. D. Gold

MEDITATIONS

Another year has passed and fresh memories still linger in our minds of its joys and sorrows, as we take our fixed places in the New Year. Perhaps new resolutions and hope for a better year than the one which has folded its pages into history is anticipated by all. As we pause to take a look into the future and behold the unsettled conditions that prevail throughout the universe our hopes are dissipated by the somber shadows of approaching darkness which deepens before us in certainties and uncertainties.

The earth is still vibrant from the terrible cloud of war which has just passed over, and while the echo of its terrible thunder is becoming less audible, men and women are emerging as from a shelter after a storm to pursue their usual course; eating and drinking, marrying and giving in marriage, (Matt. 24:38) with little or no signs of having been humbled by the merciless slaughter of hundreds of thousands of men, women and children; together with as many wounded and maimed for life; and the pale horse of death and destruction with sword still dripping

crimson from war running rampant in the toll of death and destruction in our own land by wantonness and willful crime; I pause to ponder with concern the expression of St. Paul; "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19).

Already we hear the rumbling thunder from another cloud which apparently is forming as we hear of the suspicion and distrust of the great nations—and considering the development of weapons for the destruction of property and lives, should there be another war, which can only be diverted by Divine Providence, it will no doubt be the most horrible that mankind will have to record.

The attempt to form a federation of nations through political economy has not yet succeeded; neither do we anticipate that it will; as grand as would be such a federation if peacefully and understandingly united. Among other developments is a move by many religious orders to form a federation in an effort toward a more universalized worship—all these things may seem new, but alas, they are as old as the Tower of Babel. Men of old attempted to build them a city and a tower, (Gen. 11:14) whose top may reach unto heaven, which to my understanding symbolizes religious and political universality. But it was not God's will that such a structure should be completed and the Lord confounded their language and so they were scattered, (Gen. 11:7-8). Do we not find a confusion of understanding among ourselves politically and

religiously, as well as among the nations of the world today?

Ever since Adam and Eve were evicted from the Garden of Eden their posterity has striven hard to build a substitute Eden. This instinct is born in all of Adam's posterity as he knew what perfection and contentment he had forfeited only after he found himself a transgressor and driven out—that is why we all strive so hard all the days of our lives to add to our temporal comfort; but we never reach perfection for a flaming sword which turned every way, to keep the way of the tree of life (Christ) was placed at the east of the garden of Eden. Hence, we find man a complete failure so far as his ability to pass the flaming sword of the wrath of God and re-enter the Garden, for all have sinned and come short of the Glory of God (Rom. 3:23). So brethren, for us to have access to the healing power of the tree of life (Christ), He, Christ must meet the flaming sword on the tree of the Cross (Acts 5:30). By which will we are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:10). As Christ died for the sins of His people, His people are dead to sin. An appalling thing prevalent among us today is the seeming absence of many professing Christianity to be dead to sin. How shall we, that are dead to sin live any longer therein (Rom. 6:2). No man can serve two masters (Mat. 6:24). If ye be risen with Christ seek those things which are above (Col. 3:15). Seek those things which are above the dead and sin-

ful carnalities of this sin-cursed earth. I believe there are a few who are yet poor in spirit (Matt. 5:3), and stand in their feelings, afar off and often question: Am I His or am I not? Such as these live on prayer, and are strangers in a strange land following closely that little caravan the (Church) as it passes through this time world: little noticed by the world; for it is hidden from the wise and prudent and revealed unto babes (Matt. 11:25). He (Christ) hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire him (Isaiah 53:2). No, King Herod could not find Christ, though his aids, the chief priest and scribes could tell Herod exactly where Christ was born, "in Bethlehem of Judea;" for thus it is written by the prophets. Yes, they knew what the letter said—(not the spirit) and the world today can tell where and how to find Christ but have not through the letter found Him. But poor child of Covenant promise, be not dismayed, Jesus yet leads His chosen by the star of hope. It is a heavenly vision but an earthly journey. Sometimes it seems as though the star has just about lost its brilliancy, obscured by clouds of trials and sorrows, then again it shines with such luster that we feel as though it couldn't ever die again. It will be thus with the chosen seed until the star meets the Son of righteousness in one eternal day where we hope to meet in the emblazoned glory of Christ the Lord forever and ever.

Elder W. E. Turner

GOOD FOR SOUL SATISFACTION

Psalms 23

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

If you are in soul trouble I hope this reaches you. I have, as I hope, no object in life but that I might spend my time in comforting God's dear children. If you are in trouble on account of sin, having the ruined and undone condition of a sinner to burden you day in and day out, you desire and need the comforts and benefits of the gospel. It is the only thing that will do the troubled child of God any good. A person full of self-righteousness does not need Christ. He can be satisfied with less than a full or complete gospel.

A person able to avoid or that does not need this Shepherd to carry him through the dark and trying hours of life cannot be satisfied with what is contained in this psalm. As we read it and meditate on its beauties we wonder how many really know or pay any attention to the wording of what David is saying.

Walking in the valley of the shadow of death is one thing and walking into death is another. The shadow of death! O, my soul, ponder well these words. They are primed with the excellent things of the new covenant of grace. This valley is indeed a dark and dreary journey for the weary and tossed pilgrims of the Lord. Having these things of persecution, tribulations, perplexities, sickness and death, are

trying, but none can escape them. They are allotted to us by measure. Not one too many, not one too few. This valley, to be sure, is a valley of experience, and a valley cannot be had without a mountain on each side. Were we left to ourselves we would be found attempting to go over this gigantic mount to escape walking under this shadow which is cast in this valley.

Dear trembling saint, do you really believe that your life is in your hands? Have you forgotten your first love to such an extent that you now think it is up to you? Is your first deliverance blotted from your mind? Is that journey or race that the spirit caused you to see and begin now to be made in the flesh? Well may the beauties and sublimity of nature be made to blush if it is so. I have something better to speak to you about. Long before Jesus Christ was born of the virgin, Mary, there was something said about floods and flames. He has said to Jacob, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. What more can be said than that?

This passing through the floods comes by appointment of the Lord and flames must come. If either of hosts or by the devil. If people think the appointment is by the devil let them worship him, but as far as the house of God is concerned, they will worship God. As

much as we would, and do, in nature, draw back from this dark valley and tribulation yet the children of God glory in it. This "tribulation" and this "glory" are the same words used many other times in the New Testament. The "tribulation" does not need any explanation but the meaning is so full, complete and explicit that it cannot be explained so as to make it appear that the apostle had anything else in mind. Not only that, but the word is used in exactly the same sense as the word "glory" means to boast and in regard to tribulations (Rom. 5:3) as it is in regard to the Lord (I Cor. 1:31; 2 Cor. 10:17; God 6:14.)

Let us reiterate that this walking through this valley of the shadow of death is arranged, fixed, purposed or predestinated by the Shepherd of the sheep. Is that too much predestination? Not when we have the blessed assurance that he is to be with us. Some may look for evil in everything. There must be an abundance of evil in the heart for people to find it even in the way God does! But every child of God, when in this valley, does not fear any evil. I want to hasten to thee every one of the poor that this word "evil" covers, not only bad things viz., storms, diseases, etc., but that it covers the evil deeds of men. There must be a strong reason for this removal of fear. What is the reason? Is it based on the ability of the creature in any sense? If God has left any part of the work to you, it surely is the preacher's work to preach it. Now a thing undone is not finished. If there is something not yet finished (like the resurrection) and the gospel de-

clares it of God, we rejoice in the good news and are comforted at the proclamation of it. But if there is anything dependent on us then we must quit comforting the children of God and scare them into doing the things undone. I feel to write and tell you why you do not fear. It is because the Lord is with you. He started with you and he will go through with you.

"Thy rod and thy staff they comfort me." The rod is for correction and wielded by God the Father on his erring children, it produces comfort. Earthly parents may use it too little or too much or at the wrong time or manner but not so with our Shepherd. Never yet has he corrected one because he was mad but because he loved the sheep of his fold. It is for training and instruction that he chastens his dear children. The Bible does not give us any right to say that we could avoid them. If we **could**, then it necessarily follows that some **would**, and if some **did**, then we would have bastards in the house of God. This chastening by the Lord is grievous and hard to be borne and without any joy. But it yields something. There is a sowing, so to speak, when the Father administers the chastening rod and there is a reaping. Afterwards it yields the peaceable fruits of righteousness unto them which are exercised thereby. I want to be clearly understood, children. This yield is unto them that are exercised thereby. Now do not confuse this being "exercised by" with the free will doctrine. It is not there. If this chastening is grievous, then would you exercise it? No sir, dear child of

God, you would not. But being "exercised by it" is a different matter and as it yields you are comforted by the rod of the Lord.

But that rod has another phase that means something to the children of God. That word also means a sceptre. That sceptre is in the hands of the Shepherd and only one in authority has the right to use it. If not only gives or shows him as the one to control and direct his subjects but it is a sign of his authority over all worlds and events. No wonder that the subjects of grace are comforted by this precious promise.

During all of this passage way Christ has been the Stay or Staff to David. This staff is a comfort to every lame sinner. Whatever his trial it is Jesus that he leans upon. The church, individually and collectively, has always had to lean upon Christ. It was Christ that taught David the sinfulness of his in; it was Christ that led him to acknowledge and abhor it; it was Christ that led him through the valley of the shadow of death and that enabled him to say that thy rod and staff comforted him. No wonder that the church is in the raiment of white linen, palms in hands, as they move them in victory over all their enemies. Not being lifted up to inspiration we will never know the full joy that Paul was feeling when he was thankful for the victory that Jesus had known. But we shall know! O, my soul why art thou cast down within me! Rejoice in God! Rejoice evermore! His arm in bringing him victory over every thing that dares

to molest or make afraid his children.

May He give us added strength and grace that we may go to him with every trial and heartache, knowing that he is a high priest who can be touched with the feeling of our infirmities. No problem is too hard for him; no burden, no care but what he bore, it was for you as he went into death itself, even suffering the agony of his Father leaving him to meet the ignominious death for sin at the hands of wicked men. Poor of the flock, have you tried for him for the riches of his kingdom? Weak, hindmost, pilgrim, have you sought him for strength that cannot fail or lie? You that lack wisdom have you confided your need to him? Tempted saint have you begged him to sustain you? He is with you. Cast your cares upon him for he cares for you.

In a blessed hope,

W. D. GRIFFIN

Covin, Ala.

MANY THANKS

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

We would like to take the opportunity through the Zion's Landmark to thank each person that contributed on Elder Xure Lee's and wife's stone. The members of the churches he served and the friends that contributed will never know just how much we thank each and every one.

Thank you, Mr. Gold, for publishing this in the Zion's Landmark.

Sincerely,

Mrs. Xure Lee and Family

ZION'S LANDMARK

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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Elder B. S. Cowin, Williamston, N. C.

Elder T. F. Adams, Willow Springs

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CHRIST, THE HEAD AND HUSBAND OF HIS BODY AND CHURCH

In Paul's last letter to the Church at Ephesus, he gives a most interesting word picture of Jesus, the head, and of his people, the component parts of His Mystical body, the Church of God.

Addressing his people, he said: "BE YE THEREFORE FOLLOWERS OF GOD, AS DEAR CHILDREN." "AND WALK IN LOVE, AS CHRIST ALSO HATH LOVED US, AND HATH GIVEN HIMSELF FOR US AN OFFERING AND SACRIFICE TO GOD FOR A SWEET SMELLING SAVOR." (Eph. 5:1-2).

In his first salutation to the Ephesians, he said; to the saints which were at Ephesus, and to the faithful in Christ Jesus: "GRACE BE TO YOU, AND PEACE, FROM GOD OUR FATHER, and from the Lord Jesus Christ." "Blessed be the

God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE."

The Church was first chosen in Christ, and as such; CHRIST IS THE HEAD OF ALL THINGS to the church, and to the praise of HIS FATHER, who loved His people from all eternity and will love them to all eternity. His is a never dying love.

No sin of Adam or of his posterity, can set at naught the holiness of the Lord Jesus. Therefore the one offering for sin, made by Jesus, forever made his people acceptable to HIS Father. And we are taught that Jesus will present to himself, a glorious church not having spot, or wrinkle, or any such thing; but Holy and without blame before Him in love. (Eph. 5:27). There is ONE LORD, ONE FAITH, ONE BAPTISM.

After much salutation or admonition to the people, Paul said: FINALLY BRETHREN, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

In the world we have ARMORY'S well stocked with weapons of earthly warfare; but in Christ are all the weapons of spiritual warfare and they are mighty through God to the pulling down of the strongholds of sin and Satan.

Paul said, "And having made all

to stand. STAND THEREFORE, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; ABOVE ALL, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the SPIRIT, and watching thereunto with all supplication for all saints." All the nations have their destructive judgments, but none but Jesus can give such an array of DEFENSIVE ARMAMENTS AS IS GIVEN ABOVE. It is in Him that we live, move and have our being.

Paul asked for the prayers of the saints, that utterance be given unto him, that he might open his mouth boldly, to make known the mystery of the gospel. "For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." HE said, "GREAT IS THE MYSTERY OF GODLINESS. (1st. Tim. 3:16). He said, "Servants, be obedient to those to whom they are your masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; Not with eye service, as men pleasers; but as the servants of, doing the will of God, from the heart; with good will doing service, as unto the Lord, and not to man: KNOWING THAT WHATSOEVER GOOD THING ANY MAN DOETH, the same shall he receive from the Lord, whether he be bond or free."

Do we not see that Paul believed,

and taught that all Spiritual service begins with the Lord, and will end with him. Out of Christ no acceptable service can be rendered; FOR HE IS THE ALPHA, THE OMEGA, THE BEGINNING AND THE END IN ALL ACCEPTABLE SERVICE UNTO GOD AND TO HIS CHRIST.

Not man, nor men but it was the ARMIES OF HEAVEN, THAT OVERCAME BY THE BLOOD OF JESUS, AS THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD. (Rev. 12:11). Is there security in Jesus for all the saints who hath ever lived or will yet live in the world? Do we not read that, "ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD, AND GREAT SHALL BE THE PEACE OF THY CHILDREN? (Isaiah, 54:13).

And then we read of an invitation to Zion in return, not an invitation to the unregenerated world; but to Zion, saying, "Ho every one that thirsteth, come ye, to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." What a wonderful invitation to the saints of God. Unto what waters are they invited to come?

We read in Zech, 13.1, "In that day there shall be a FOUNTAIN opened to the house of David and to the inhabitants of JERUSALEM for sin and for uncleanness." This River, or fountain of holiness, shall flow from beneath the throne of God and the Lamb, flow into the garden of his grace, and shall water the plants of His pasture. And on the last day of the feast Jesus

stood, and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water." (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (St. John 7:37-39.) Read Hebrews 5, 7, 8, 9, Where Christ then a Son, learned obedience by the things he suffered.

O. J. DENNY

LET HIS WORDS BE AUTHENTIC

The Apostle Peter said, "If any man speak, let him speak as the oracles of God. Believers in the church will contend for the true principles as revealed in the scriptures, but so many possess so much jealousy, envy and strife, would it not be well for each person who loves the Lord God and His Son, and who feels that he has been called with a holy calling, to examine himself and see whether he is entirely free from guile?"

How good and pleasant it is for brethren to dwell together in unity, when all can work together and see together, the blessings that will inure to them, when they are of one mind and one heart, at peace with one another in the Lord, the pillar and ground of truth. Then they will gladly return and confess their error.

I sometimes wonder why saints cannot be like little children. Not long ago I was sitting in a yard where a little boy and girl were playing close to me. Each seemed to be about three years old. I enjoyed

hearing them talk and laugh. But the little girl said something to the little boy that he did not like, and the boy slapped the little girl in the face. The little girl ran into the house. Pretty soon the boy went into the house and to the little girl and told her that he did not intend to hurt her. They did not stay there very long, but soon were back and playing again.

Why can't grown people and brothers and sisters in the church settle their differences as quickly as children?

M. L. GILBERT

OBITUARY OF ELDER E. F. PEARCE

Elder Pearce was born in Johnston County, N. C., September 30th, 1880, and departed this life January 13th, 1947, making his stay on this earth 66 years, three months and 14 days. He was the son of Joseph L. Pearce and Elizabeth Jones Pearce.

He was married to Susan Ella Tyner November 2, 1905. To this union was born one son, Albert Glenn, who died in infancy. One adopted daughter, Mrs. Maggie E. Lynch Mason, his widow, Sister Pearce, and three brothers, Hardy G., Joseph W., and Richard A. Pearce still survive him.

Elder Pearce was a public spirited man and rendered useful service to his country. Having received his education at Turlington Institute in Smithfield, N. C., he taught public school for ten years, after which he served as United States Postmaster for twelve years in Princeton, N. C.

After receiving a precious home in Jesus, Brother Pearce united with Union Primitive Baptist Church, Johnston County, in September, 1909, and was baptized by Elder J. T. Collier. A short while hence the Church recognized a gift in him and was soon convinced that the Good Lord had called him to labor in its vineyard. He was ordained to the full work of the ministry the second Sunday in July, 1914. During the 32 1-2 years that followed, Brother Pearce was called to the pastoral care of many churches and ably preached the gospel to the glory of God and to the comfort of the Household of Faith.

In the early part of Elder Pearce's ministry he traveled largely on foot or by horse and buggy and followed the in-

junction of his Master, "Go without money, without purse and without script," Luke 9:3. While his brethren were considerate of his necessities, yet he, like the Apostle Paul, "labored with his hands that he might not be chargeable to any." 2 Thes. 3:8. Fully believing in the promise of his blessed Redeemer that his great reward would be in the "Resurrection of the Just."

After the death of our former and faithful moderator, Elder Tom Coats, the brethren of the Little River Association began to look out among themselves a man full of the Holy Ghost and of Spiritual wisdom to fill this vacancy. This qualification was recognized in the person of Elder Pearce, who was chosen moderator in September, 1923. He humbly and faithfully served in this capacity until his death, always living in the admiration and confidence of his brethren.

Elder Pearce was a firm believer in the doctrine of election, predestination and the final resurrection of these vile bodies, which will be changed and fashioned like unto the glorious body of Jesus Christ. Phil. 5:21.

We extend to Sister Pearce and their daughter our heartfelt sympathy in their grief, desiring that the Good Lord "be a Husband to the widow and a Father to the fatherless," and may He fitly prepare others to defend the doctrine that he so ably labored in the defense of while in this life.

Humbly submitted by one who loved him,

T. F. Adams

RESOLUTIONS OF RESPECT FOR SISTER MOLLIE STEWART

She was one of the life-long citizens of Coats, North Carolina, and the Lord blessed her to live a life that those who knew her loved her. She was married to Elmore Stewart, who preceded her to the grave many years ago, and the Lord so wonderfully blessed her to continue life's journey until she passed away at the ripe old age of 85 years. To their union six children were born of which three are living: Dan E. Stewart of Raleigh, T. J. Stewart of Pittsburgh, Pa., and a daughter, Mrs. W. E. Bankson of East Orange, N. J.

They all rendered excellent service to patience. Never complaining very much. Sister Mollie for several years was on the sick list and for the last two or three years has been confined in the hospital. But she bore her sickness with great patience. Never complaining so much. Feeling the Lord was continuing His mercies. Sister Mollie joined the Primitive Baptist Church at New Hope near Coats, and remained there until it disbanded, then moved to Gift Church in

Coats, North Carolina and remained there until it disbanded and then moved her membership by letter to the church at Primitive Zion on October 12, 1940, and there continued a faithful member until death, attending regularly as long as she was able. The writer visited her at times while she was in the hospital and she would talk of the goodness and mercies of God and how gracious the Lord was to her. She seemed to be so thankful to the Lord for her brothers and sisters and friends to visit her. She would often speak of the little church around the corner. How near and dear it was to her.

She passed away November 25, 1945. Her funeral was conducted by her pastor, Elder M. F. Westbrook, at the home of Brother R. D. Ennis. Her body was laid to rest in the family cemetery to await the coming of the Lord to gather the redeemed of the Father.

Therefore, be it resolved, that we bow in humble submission to all wishes of God who ruleth all things after the counsels of His own will, and

Be it resolved, that we offer an expression of sympathy to the family and friends of the deceased who have been so faithful with her through her affliction.

And be it resolved that a copy of this Resolution be spread upon our church record, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

Done by order of Conference Saturday, December 7, 1946.

B. L. Godwin,
Sarah Godwin,
Vesta Whittington.

IN MEMORIAM

On December 25, 1946 the death Angel gently conveyed the kind, noble spirit of Brother L. J. Hicks from a land of sorrow, trials, and temptations to that beautiful home where we never grow old.

Brother Hicks was born in 1857 and joined the Primitive Baptist Church at Flat Shoals, Stokes County, N. C., in the year 1890. He was married to Sarah E. Rierson in 1879, and seven children were born to this union as follows: Mrs. Boyd Presnell, Asheboro, N. C., Mrs. J. T. Macon and J. A. Hicks, Seagrove, N. C., E. W. Hicks, Greensboro, N. C., C. E. Hicks, Atlanta, Ga., R. G. Hicks, Carthage, and Mrs. C. J. Stone, Walnut Cove, N. C., with whom he made his home since the death of Sister Hicks. Brother Hicks left in addition to his sons and daughters a number of grandchildren and great grandchildren to rise up and call him blessed.

On October 10, 1896 Brother Hicks was received by letter into the fellowship of

Ararat Church (Cedar Hill). My father, Elder Gabriel Denny served this Church for more than fifty years. On July 8, 1906 Brother Hicks was ordained as a Deacon by Cedar Hill Church and in 1912 he moved his membership to Brush Creek Church and then to Walnut Cove Church where he remained a devoted member. Brother Hicks lived on an adjoining farm to my father for a number of years and I can look back with much pleasure to the many times I have visited in his home and noticed the Christian influence he and his devoted wife wielded on their fine sons and daughters.

If I have ever prayed, I prayed in his home long before I united with the Primitive Baptist Church at Brother Hick's request.

Though we mourn the passing of Brother Hicks we mourn not as those that mourn without hope for blessed are the dead which die in the Lord from henceforth: Yea sayeth the Spirit that they may rest from their labors and their works do follow them.

One of Brother Hick's granddaughters, Evelyn Stone Bowman, is a devoted member of Walnut Cove Church, which makes us rejoice in the thought that the promises unto you and to your children and all them that are far off even as many as the Lord our God shall call.

May the Lord abundantly smile on every member of this family and may He lead them together with all them that love His appearing to fountains of living water. I am,

S. B. Denny

MRS. FRANK HILL

I am impressed to write in memory of a dear friend, Mrs. Cora Chaney Hill, who was a daughter of the late Elder George L. Chaney, a beloved Primitive Baptist minister of the Bear Creek Association. Mrs. Hill was blessed with a hope in Jesus Christ as her Savior in early life, and though fully established in the Primitive faith, she never joined the church. Cora Chaney was happily married to Frank Hill, I think in the year 1896, thus living together fifty years. She died at her home in Monroe, N. C., on December 24, 1946, in her 66th year of life.

Mrs. Hill is survived by her devoted husband and one son and two daughters, who sorely mourn her departure, but sincerely believing that she is now residing in the Paradise of God. Her funeral was conducted by Elders W. C. Edwards and Oscar Broom. I have known Mr. and Mrs. Hill nearly all their lives and their home life was beautiful and pleasant. Mrs. Hill was truly a good woman and during her serious illness she expressed

herself as not being afraid to die, but was willing to go home to rest. Lots of kindred and friends join the bereaved in sharing their sorrow, but remembering that it is the Lord who giveth and He that taketh away. Frank Hill is a son of the late Jonas J. Hill of sacred memory. I pray the blessings of the good Lord upon this dear bereaved family.

J. W. Jones

Peachland, N. C.

RESOLUTIONS OF RESPECT

It is with sadness we attempt to write a tribute of respect for our much beloved brother in Christ, Woodrow Holland. His kind, gentle life and devotion to his church speaks louder than anything that we might write or say.

Brother Holland was born August 27, 1914, and was married to Louise Stephenson December 19, 1942. He fell asleep July 4, 1946, leaving his wife and an infant son.

Brother Holland joined the Angier Primitive Baptist Church January 1, 1944, and was a faithful member until the end. He was a firm believer in the glorious doctrine of Salvation by Grace. He was blessed with a spiritual mind.

Therefore, be it Resolved:

First, that the Angier Primitive Baptist Church has lost one of its dear and loving members, and the county one of its best citizens.

Second, that we assure his dear wife and his child of our heartfelt sympathy in the death of their husband and father. We feel that our loss is his eternal gain.

We humbly hope that God will enable them by His grace to bear all their troubles and trials in this life and when they must die that they will die in the triumph of God as Brother Holland did. At the Resurrection morn we hope that they will meet him around the Great White Throne and hear that welcome voice of God say, "Come in, ye blessed of My Father and inherit the Kingdom prepared for you from the foundation of the world."

Third, that a copy of these resolutions be recorded on the Angier church record book and a copy be sent to Zion's Landmark for publication and a copy sent to his family.

Read and adopted in Conference November 2, 1946.

Edith F. Young,
Minerva Young,
W. F. Young,

Committee

Elder T. F. Adams, Moderator
W. F. Young, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the church at Sandy Grove, Nash County, N. C., the fifth Sunday and Saturday before in March, 1947. Elder W. E. Turner was chosen to preach the introductory sermon and Elder E. L. Cobb as alternate. All lovers of truth and same faith and order are invited to meet with us, especially ministering brethren.

J. T. Boyette, Assistant Clerk

BLACK RIVER UNION MEETING

March 4, 1947

The next session of the Black River Union will be held, the Lord willing, with the church at Primitive Zion on the fifth Sunday and Saturday before in March 1947.

The church is located about four miles north of Benson, N. C. All lovers of the truth are invited to attend.

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Hon. Clerk
Alonzo Barefoot, Clerk

MILL BRANCH

The Mill Branch Union is appointed to be held with the church at Fireway, Columbus County, N. C., Saturday and 5th Sunday in March, 1947.

Visitors coming by Wilmington, N. C., travel Highway No. 17 three miles beyond Little River, S. C., turn right on Highway No. 9, cross river one mile turn dirt road right, 8 miles to fork of road, turn left two hundred yards to Union.

Coming by Tabor City, N. C., get information at Tabor City.

E. L. Vaught, Clerk

UNION MEETING AT MIDDLE CREEK

The next session of the Angier Union Meeting is appointed to be held with the church at Middle Creek, Wake County, Saturday and Fifth Sunday in March, 1947. Elder E. C. Jones is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate.

Middle Creek Church is located about twelve miles south of Raleigh. Anyone desiring further information may communicate with Brother C. L. Dupree, Church Clerk, Willow Springs, N. C., Route 1.

All lovers of Truth of the same faith and order are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk
Angier, N. C.

SKEWARKY UNION MEETING

The next session of the Skewarky Union will meet with the church at Falls of Tar River, in the Town of Rocky Mount, N. C., the 5th Sunday, Friday and Saturday before in March, 1947 D. V.

Elder A. B. Denson was chosen to preach the introductory sermon and Elder C. L. Robbins his alternate.

We invite you to meet with us.

E. C. Harrison, Union Clerk

THE CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Church at Mewborn's, Greene County, N. C., the fifth Saturday and Sunday in March, 1947. The church is situated about half-way distance from Snow Hill to LaGrange near Jason on hard surfaced road. Elder W. C. Edwards was chosen to preach the introductory sermon and Elder J. C. Smith as alternate.

E. W. Mewborn, Union Clerk

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord's will, with the church at White Plains in Beaufort County, N. C., on Saturday and fifth Sunday in March, 1947.

All lovers of truth are cordially invited to attend, especially our ministering brethren.

Noah L. Ambrose, Union Clerk

WILSON UNION MEETING

Our next Union meeting will be held on the fifth Saturday and Sunday in March.

Members and friends are cordially invited to attend.

S. B. Denny, Pastor.

ELDER O. J. DENNY TO PREACH AT WILLOW SPRINGS

Elder O. J. Denny of Winston-Salem will be with us at Willow Springs Church the fourth Saturday and Sunday in March, if the Lord is willing.

T. F. Adams

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 10

PSALM 30.

I will extol thee, O Lord: for thou hast lifet me up, and hast not made my foes to rejoice over me.

O Lord my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment: in his favour is life: weeping my endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O Lord; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

POEM

O Lord, if I could come to Thee,
And feel Thy mercy is for me,
I would rejoice to love Thee more,
When on that bright and shining
shore.

Suffer me not to go astray,
But keep me in the narrow way;
My little strength is almost gone,
I know not how to carry on.

I find I know not how to pray,
But teach me Lord from day to day
That I may look to Thee alone
For mercy in Thy blessed Son.

May Thy rich grace instil my heart
To feel how strong and great Thou
art;
And when the time rolls on apace,
Grant to me, Lord, Thy saving
grace.

I know that I am growing old,
But may I have Thy story told
Of Jesus and His dying love,
And sing Thy praises up above?

Give me that faith to trust in Thee,
That I may ever conscious be
Of my dependence in Thy power,
To keep me in the trying hour.

And when this parting soul of mine,
shall enter in the house of Thine
To dwell with Jesus evermore,
Then grief and sorrow will be o'er.

Then I shall know as I am known,

When all the heirs around the
throne,
Shall, Lord, forever be with Thee
In glorious immortality.

The heavens declare the glory of
God,
And all creation obeyed His word;
The sun and moon did shine so
bright,
And all the stars did blend in light.

In wonder and in majesty,
They all show forth His Deity;
God is above this earth so high
His glory shines beyond the sky.

Thy power and glory is not known,
And only little to us is shown;;
I fain would quit this mortal frame
And wholly trust in Jesus' name.

Let all things else become as dross,
And let me view Him on the cross;
That I may touch His bleeding side
And feel, as Thomas, for me He
died.

Elder T. W. Walker
Gibsonville, N. C.

"I AM A SINNER SAVED BY GRACE"

IF GOD SHOULD CALL AND
SAY, "JOHN YOU HAVE ONLY
FOURTEEN MINUTES TO LIVE
AND TALK, WHAT ARE YOUR
LAST WORDS AND TESTA-
MENT?" I WOULD SAY, "I AM
A SINNER, SAVED BY GRACE, IF
SAVED AT ALL."

This morning a friend called and said, "I am coming over to make a record of such message as you would like to leave on record for your wife, children and friends." I thought, if this is to be left as my last words, why not say that which is most important, something that will do to live by, something that will do to die by, something that will be my passport to heaven eternal—**SAVED BY GRACE, IF SAVED AT ALL.**

When this vile body lies silent in death, they can sing a song, play this record, sing another song and place me back in mother earth and mark my grave, "**A SINNER SAVED BY GRACE, IF SAVED AT ALL.**" This message will do for me while I live, it will do for me when I am dead and is the message I leave my family and friends.

Genesis 1:1. In the beginning God created the heaven and the earth. John 1:1-4. In the beginning was the **WORD**, and the **WORD** was with **GOD**, and the **WORD** was **GOD**. The same was in the beginning with **GOD**. All things were made by **HIM**; and without Him was not anything made that was made. In **HIM** was **LIFE**; and the life was the light of men.

The God that I serve, or try to serve, is an all powerful God. He doeth according to his will in the armies of heaven and among the inhabitants of the earth: none can stay his hand or say what doeth thou. Daniel 5:35. The key of the house of David, will I lay upon his shoulder; He shall open, and none shall shut; He shall shut, and none shall open. Isaiah 22:22. This being a fact, I see no place,

where I, John W. Griffith, can help or hinder in my eternal salvation.

In fact Ephesians 1:3-4 tell us, He blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world. And here again is just a little further back than I can go to help in my eternal salvation.

Paul tells us in 1st Corinthians 1:23-24. We preach Christ crucified, unto the Jews a stumbling block and to the Greeks foolishness. Now if you will tell me, and prove to me, how and when, this preaching by man's power alone, ceases to be a stumbling block to the Jews and foolishness to the Greeks; I will then tell you when and where man's work will help in eternal salvation. But according to the text, it will continue to be a stumbling block to the Jews, and foolishness to the Greeks, just as long as we preach it. "But unto them which are called, both Jews, and Greeks, Christ the power of God and the wisdom of God.

So you see, at once, in order for the preached gospel to have any effect on a person, they must first be in that number, chosen in Him before the foundation of the world.

Jude tells us that, We are **PRE-SERVED** in Jesus Christ and called. Any thing that is preserved, will never spoil, any good housewife cook, can and will tell you that never will be lost : You and I will take special notice to the fact, that here, we have double protection; first, we are preserved, and second, the container in which we are preserved is Jesus Christ, and nothing can destroy Jesus Christ,

the container, therefore nothing can destroy us, God's children and Jesus will come in the morning, morning of resurrection, own and crown, take us back with him, and there we will sing His praises in heaven eternal throughout the ceaseless ages of eternity.

Ephesians 2:8. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. So you see, eternal salvation is of the Lord-God. Therefore, let us give Him all the credit for heaven eternal salvation and get busy and work out our own (earthly) salvation with fear and trembling—Philippians 2:12. Because of, not in order to, and remember we must first have the salvation before we can work it out. You cannot work out your garden unless you have a garden. Here is an earthly salvation, the called, the chosen, children of God. Acts 2:39-40. For the promise . . . to as many as the Lord our God shall call. Saying, Save yourselves from this untoward generation.

The thief crucified with Christ, was never baptized, never joined the church, never performed works of righteousness to put himself in favor of the Lord. But Jesus said, Verily I say unto thee, today shalt thou be with me in paradise. Luke 23:43.

We, the Primitive Baptists, have been accused of not believing in works. I will admit that we do not work as we should or as we are commanded. James 2:20 said, Faith without works is dead. (That is in-active). We have more work to do than any church on earth, we have live children to work with,

God's children, others are working with the dead, and all the work they do, will never give the dead sinner life. So I will leave my trust and hope in an all powerful Christ and God, who can and will help in time of need and not in man who cannot and will not.

A child of God is a person who has been quickened to new life with Christ. A Christian is a child of God that obeys and follows Christ. You cannot be a Christian until you have first been made a child of God, quickened to new life. You may be a child of God and never obey or become a Christian. Very few church people today know the difference between the two words, thinking they are interchangeable—meaning the same.

Is there any thing that can separate us from Christ or cheat us out of that heaven eternal home, built for us from the foundation of the World. Matt. 25:34. Paul said, Romans 8:38-39, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord.

Therefore all things, Matt. 7:12, whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. 22:37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and

the prophets.

Remember, each of you, that no preacher can preach your funeral. We, each of us preach our own funeral and write our own life's history by the life we live. To each of you, who have scattered flowers of sunshine in my pathway, while here on earth I walked, may place a flower on my casket, place me back in mother earth and mark my grave, "A SINNER SAVED BY GRACE, IF SAVED AT ALL." LET US PRAY—Luke 16:13. GOD BE MERCIFUL TO ME A SINNER. SAVED BY GRACE IF SAVED AT ALL. AMEN.

Elder John W. Griffith
1803 Beechwood Avenue,
Nashville 4, Tennessee.

"FEAR NOT LITTLE FLOCK"

Bro. O. J. Denny,
Winston-Salem, N. C.
Dear Brother in Christ:

That is, I hope that I am, because I do love the Old Baptists, those I have seen, and those I have not seen, with my natural eye, for I feel sure all those whom God has called, and united them together with the cords of love, do love each other with that Godly love that God has put into their hearts, and nothing can separate them who are grounded in Christ.

I have been reading some letters in the Landmark about the falling away, and the church membership getting smaller. Those who are planted and grounded in Christ will never fall away. For Jesus said, "As I live, ye shall live also." We read in the Scriptures where one writer says, "And ye shall be divided as a shepherd divides his

sheep from the goats."

If that be true, which I feel sure it is, then this falling away must be those who were never grounded and planted in Christ; for I feel sure when God calls a man or woman and they become a new creature in Christ, nothing can pluck them out of his hands.

The Scripture also says, "Fear not little flock, for it has pleased the Father to give you the Kingdom." So you can see it is not of works, but a gift of God. So let us not grow weary in the battle of life, but pray for more faith, and that God might give us an open mind that we may understand the Scriptures and also understand that our crosses bring us to the Master's feet, lay us low, and keep us there.

I am sending a little poem you can put in if you like. I do hope and try to pray that these few lines may be of comfort to some one of God's little ones.

Yours in hope of Eternal life,
Troy F. Dallas, Sr.
P. O. Box 955,
Reidsville, N. C.

WHAT GOD HAS PROMISED

God hath not promised
Skies always blue,
Flower-strewn pathways
All your life through;
God hath not promised
Sun without rain;
Joy without sorrow
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Lights for the way,
Grace for the trials

Help from above,
 Unfailing sympathy,
 Undying love.

I fully agree that there is no falling away, with the Lord's chosen and redeemed people, for Jesus said, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." And He not only gives the Kingdom, but the fellowship of the saints of that Kingdom.

Not all, however, are members of churches, for God has a people in every land, nation, kindred, tongue, and people who shall in the appointed time hear the welcome applause, "Come, ye blessed of my Father, inherit the KINGDOM prepared for you from the foundation of the world." Matt. 25:34.

O. J. D.

CONTINUES TO PRAY FOR THE LANDMARK

Dear Mr. Gold:

I am enclosing \$2.00 for renewal to Zion's Landmark for the year, 1947. I have fully enjoyed its contents during the past year, and humbly pray divine guidance for all those who may contribute to its columns during the coming month ahead. Also, may you, as its publisher, be blest with health and support from the readers to continue the great task of publishing such a good and comforting paper for God's dear people scattered abroad.

It is indeed a cause for much praise and encouragement due you for the honest efforts and labor you have so freely and gladly ren-

dered to those who read the Landmark. Only those who are thus engaged know the extent of such labors that is required to put out such a medium of spiritual instructions and comfort to the lonely, and meek followers of the Son of God. The editors have been highly blest of the Lord, and have written with evidence that they were being guided by the hand of the Holy Spirit. God bless and strengthen them to continue to declare the Gospel of Christ, in the spirit of love as in the past.

It would seem we are suffering for more of true love and brotherly kindness among the Primitive Baptist of today. Love is the foundation of true and lasting peace in every phase of this life. As love holds and binds individuals together in home, state and nation, so does spiritual love bind, hold, and keep God's dear children together as one. One love, one faith, one hope, one baptism, one people, elected and chosen in Christ Jesus before the world began. Let us remember that God first loved us, and gave his only son as a witness of his love toward us, and by the death and resurrection of his son, has redeemed and brought us back to the relationship of sons and heirs of his kingdom, to an inheritance, undefiled, and fading not away, reserved in heaven for all eternity.

Therefore as he has thus loved us, should we not love one another? Oh! that brethren could dwell together more in the love and fellowship of our blessed savior who suffered so much to give us this relationship with him and God the Father. Let us not love in word

only but also in deed and act. Let brotherly love continue. Lay aside all bitterness, wrath and wrangling. Be ye kind one to another. Forgiving one another in love, tender hearted, and long-suffering in all things, remembering the new commandments given us by Jesus himself. That we love one another. May God bless his people in all lands, all places, and all circumstances, and by the Holy Ghost keep us in the strait and narrow way that leadeth to life everlasting is my humble prayer.

Most humbly yours,
G. E. BENSON.

**LANDMARK ALWAYS A
PLEASURE**

P. D. Gold Publishing Company,
Wilson, N. C.

Dear Mr. Gold:

I am enclosing two dollars, (\$2.00) by money order to renew my Landmark subscription, as I think it expires in February.

It is always such a pleasure to read each issue, and it seems such a feast of heavenly things. I find myself wishing it could go much longer and that many more of the little ones rich in faith of the hope of eternal life might write of the goodness and mercies of God, and of the trials and conflicts that we encounter as we journey through this world below as these experiences shared help to strengthen those of like faith, and to build up our confidence, knowing that "all things work together for good, to those that love God, to those that are called according to his purpose."

So many times I have received

comfort from the writings of the children of God, relating their trials, and when our Savior revealed himself to them as one altogether lovely. In my experience I can truly say, "The light shone in darkness and the darkness comprehended it not. It was shown it seemed to me that my whole life had been a failure in His sight, and now I find no good in my flesh. Then it was that I could look to one for help that was altogether perfect, saying, Be merciful to me a sinner." When I became humble as a child, then I could praise His holy name.

I feel that all of His children must have feelings somewhat like mine. Oh! what a glorious hope we have that our Savior is preparing a home for us, and is coming again to receive us unto himself. That where He is there we may be also.

May God bless you and all readers of the Landmark.

A Sister in hope,
MRS. RUSSELL DAVIS
Axton, Va.

"WHAT IS LIFE?"

Dear Editors, and Landmark Readers:

Who is it that feels that life is holding out promises of peaceful security in the future? For my own self, I know there are not many more years, at longest, but we older ones do think of those dear to us who are young, just starting in life. What is life? My answer is: Life is having the blessed privilege of going to church at least once a month, and hearing the Gospel preached, hearing singing of praise to God. Reader, do you enjoy the great blessings mention-

ed above? Please do consider how it would be, if you had no church to attend, of your faith. All too far away for you to go. Such is the case with me, and with many others. We are depending on the periodicals edited by those of our own faith, and it seems ages, from one to the other, please look upon this great blessing with appreciation. Some who read this may think it a very strange letter—yes, it is. Please do not think me a meddler, for these are honest thoughts put on paper. I love the dear Primitive Baptist Church. Years ago I united with the Missionary Baptists, but have never been satisfied, get lonely being almost a “shut-in” from suffering with rheumatism. Would appreciate letters from some of the Primitive Baptist sisters, just to exchange our views on Scripture. I’m enjoying correspondence with two, but their letters seem so far apart, been searching my papers for a writer among the sisters who are situated like I am. Have some very dear women friends here, they know what my faith and belief is, but they respect my belief, and I can get along fine with those of other faiths, but I never compromise one inch, they know that quite well. When I first came to this place to live, I was talking to some of them. They said, “O, you are a hard shell.” I gave a little lesson to them about Elisha, who was called, “baldhead”. I told them “baldhead” was a “nickname” of derision or mockery, and the word hard shell was also a nickname, and then I inquired of them, what became of those people who called Elisha baldhead?

After thinking quite seriously a bit, only one was able to answer. She said, very meekly, “the bears got them.” I replied, “yea, they did.” And I haven’t heard that name used any more, and it has been several years since that happened too.

My belief is my delight. I demand respect in that belief, too. I am not ashamed of the glorious doctrine of the old school Primitive Baptists.

My letters are always too long. I close, remember me in prayer.

In a precious hope,

Mary Lancaster

Feb. 27, 1947.

Cuba, Ala.

ENJOYS THE LANDMARK

Dear Mr. Gold:

Enclosed is money order for two (\$2.00) dollars to extend my subscription to The Landmark. I enjoy the Landmark very much lately, and I am sure the readers appreciate your efforts to keep it going and to be able to bring it up to date.

Many of the writers I am acquainted with, which makes it seem like a family paper. But I often enjoy letters from many that I never even heard of before, letters that come from the heart.

I often wish that I could write for publication again, but it just seems like I can’t do so. If I know my heart, I love the cause of Christ more than anything in this world.

Sincerely,

Mrs. L. L. Higgins

Newport, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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THE RESURRECTION

Mrs. A. H. Bowen, of Plymouth,
asks my views on Matt. 27, verses
52 and 53.

This entire chapter is very interesting. The chapter opens with the hurrying away with the Lord Jesus Christ to Pilate, then to Herod, where Christ is examined, and found not to be worthy of death; but the multitude said crucify him, and asked that Barabbas the thief and robber be released unto them. They preferred one of their kind.

The scriptures are silent as to the names of those who came out of their graves after the resurrection of Jesus. We hear them cry with a loud voice and He gave up the ghost, (V. 50). And cried it is finished; and was taken from the cross and placed in the sepulchre, and a great stone placed on the same, and it was sealed to prevent his disciples from stealing His body

away and putting out the report that He had risen from the dead.

The Roman soldiers who were placed around the tomb to see that His body was not taken away, said, "while they slept, His body was taken away." Surely it was not a faithful watch. "In the appointed hour of His Resurrection they became as dead men, and had no power to prevent his coming forth." It is interesting to note that all His disciples fled and only a few women, who had followed him from Galilee, and had ministered unto Him, stood afar off, watching the crucifixion of their Lord.

Jesus had said "I must bear the cross alone." We read in Isaiah, "I have trodden the wine press alone, and of the people there were none with me." (Isaiah, 63:3). We read, Behold, I have given Him for a witness to the people a leader and commander to the people." (Isaiah 55:4). Thus we see Jesus, the sinless one, put to death, and Barabbas released unto them. After the resurrection of Jesus, he went among his people for a space of forty days, and doubtless it was during this period that many of the sleeping saints came forth from their graves, went into the city and were seen of many. After his resurrection Jesus cried, saying, "All power is given unto me in heaven and in earth." (Matt. 28:18). Surely He had power to speak and it was done, to command, even the dead, and the seas, and they obeyed his voice. He was to be the first fruit unto righteousness, the first to be raised from the dead to an inheritance with the saints."

Prior to the crucifixion of the Lord, He demonstrated his power to call men from the dead, into this mortal life, as was demonstrated in the resurrection of Lazarus and others; but the resurrection, after He arose was to be unto immortality.

It is believed that the risen saints, who went into the Holy City, and talked with men, were received up into the glory, as was Jesus after his forty days on earth, after his resurrection, and so will He ever be with the Lord.

The unanswered question is, did those who followed Jesus in the resurrection, also follow Him in the ascension to the heaven of heavens? We read where Jesus said to His people, "It is expedient for you that I go away, for if I go not away the comforter will not come: but if I go away I will pray the Father and He will send you another comforter, etc. And He also said that He would come again with ten thousand of His angels to receive his people unto himself in glory. May not these angels be the spirits of the risen saints, who were known to many, who saw them, and talked with them. It is an unanswered question as to how even nature itself, was made subject to the command of the Lord. Hidden things belong to God, and only revealed things to man, or men to whom God giveth the hearing ear and the understanding heart.

We believe what verses 52 and 53 say, and yet we know that many of the events which surrounded the life, death and resurrection of Jesus were supernatural. God doth not leave himself without witnesses

in His dispensations among men.

We see in the day and hour of the death upon Calvary, the veil of the Temple rent, the rocks rent and the earth quaking, the graves opened, and many of the bodies of the saints which slept arose, and came out of their graves, after His resurrection, and went into the city, and appeared unto many." (Verses 52 and 53.)

We would not dare question the truth of these miraculous events surrounding the death, burial, resurrection and later ascension of the Lord."

How many of the sleeping saints arose and ascended to glory, there to await the coming of the whole redeemed church of God, we do not dare say; But we read, "Blessed and Holy is he that hath part in the first resurrection, on such the second death hath no power." (Rev. 20:6). And we read further, "And he that sat upon the throne said, behold I make all things new, and he said unto me write, for these things are true and faithful, and he said unto me, it is done, I am alpha and omega, the first and the last, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely, and he that overcometh shall inherit all things: and I will be his God, and he shall be my son." All who overcome through faith in Jesus shall live and abide forever.

Jesus was the first fruit unto the resurrection, from natural to spiritual, and so all who are resurrected through Him, are resurrected to an inheritance, incorruptible, that fadeth not away, reserved in heaven for you, who are kept by

the power of God through faith unto Salvation, ready to be revealed in the last time." (1st. Peter 4:5).

God had power to translate Enoch and Elijah from earth to glory, who never saw death, and can we question the power and wisdom of God and His Christ, to receive at His appointed time; many of the saints that have gone before, who slept in Jesus; and he is to come with ten thousand of His angels, when He comes to ransom all His people from their graves and accompany them in their transition from earth to glory.

Pray for me,

O. J. D.

THE CLEANSING POWER OF THE SPIRIT

He afterward loved a woman in the valley of Sarek, whose name was Delilah. Judges 16:4.

This woman, like the woman of Timath was also of questionable character. Each charged him as not loving them, one wanted him to tell her the riddle, another wanted him to tell her where his great strength lay. These things they craved to know were types of the secret things which had been kept secret from the foundation of the world, but were made manifest in the last times by the appearance of our Lord and Savior Jesus Christ, who has brought life and immortality to lights through the gospel. They were types of the church, for the church wants to know and is continually seeking evidence of its acceptance with God.

Delilah does not appear to be a virtuous woman, neither is the church in its unregenerate state,

but must be made so by the Spirit of God in regeneration, and when the Father sees her through the Son He says, "There is no spot in thee."

Why that both women that Samson loved were Philistines, must represent the calling of the Gentiles; for history tells us that the Philistines were not Cananites at all, but a branch of the Greek race driven out of the island of Crete by another branch of the same race.

Samson married the woman of Timnath, but it is not said that he loved her; he loved Delilah but did not marry her, and while he loved her he told her what he had carefully guarded as a deep secret, yet he told her all he knew. Jesus assured His disciples that He had withheld nothing from them, but all he had received of His Father He had made known unto them.

And while he loved her, she did all she could to destroy him; and like Judas sold him; for the five lords of the Philistines gave her, each of them, eleven hundred pieces of silver to find where his great strength lay. Dr. Gill reckons this was equal in value to seven hundred pounds English money, which would be worth more than three thousand dollars American money.

This was quite a sum and very tempting, as our Savior and Joseph were both sold for the price of a slave, which was about sixteen dollars. How strange, what a spirit of ingratitude is here manifested, for our Savior's only reason for coming into the world was the love He had for the priceless jewel that was in it.

While God must love the entire

world, as He alone cares for it so wonderfully by sending the rain and sunshine on the just and the unjust; making no difference between the field of the saint and the atheist, and while He loves the whole world it is not with that everlasting love that He has for the church. Our Savior prayed for the people that His Father gave Him, but would not pray for the world.

Samson's strength did not lie in his hair, but in His peculiar relation to God as a nazirite, and when he violated his naziritish vow under which he was born, and had lived until now, the Lord departed from him; his enemies took him, bound him with fetters of brass and put out his eyes, and made him grind the prison mill at Gaza.

This was the scene of his greatest humiliation. He escaped once from Gaza by pulling the gate out of the solid masonry, and carrying it away, but now he is a prisoner, and does the menial work of grinding the prison mill there.

His enemies did not kill him, but kept him a prisoner in order to make sport of him. They praised their god who they claimed had delivered Samson into their hands, and belittled the God of Israel who was inferior to their God, they claimed.

Samson's eyes were put out, and our Savior was blindfolded, mocked, spit upon and smitten with the palm of the hand, and asked to prophecy and tell who it was that smote Him; the Lord departed from Samson for a season, till his hair grew again, and during this time there can be no doubt that he deeply and sorely repented for the deep

sin into which his passion for harlots had led him. There is no tongue can express, nor can the pen of the ready writer depict the depth of agony experienced by the person—the child of God—who fell away from the path of Christian duty into the horrible sin of adultery, fornication and lasciviousness.

The Lord departed from Samson for a season till his hair grew again; the Lord departed from His Son Jesus that the scriptures might be fulfilled, that His humanity might die and remain in the heart of the earth for three days, and then to rise triumphantly, and be a high priest over His church forevermore.

B. S. COWIN.

ELDER JOHN W. GARDNER

When our esteemed friend, Mr. B. Frank Taylor, asked us to write the article below, commemorative of our beloved friend and near neighbor, Elder John W. Gardner, we did not expect to have to delay doing so, but on account of not being able to use a pen a good part of the time, and also have had trouble in getting our typewriter repaired so as to more easily be in position to write anything, than with pen.

However, I think if nothing prevents, we will be able to finish what we wish to say, regardless of the fact that it is a mighty hard duty to perform, attempting to say the good things about a very dear friend, especially one with the record his many friends well know that he left behind.

It is an easy enough matter to write about the common every day character we meet along life's rugged highway, because of the fact that a general description, embellished with a sufficient amount of kind words written in good friendship, will suffice for the article of this kind. But when asked to write an article of the good deeds done and the high standard of Christian resignation this dear man advocated and preached from the pulpit as a most devout and devoted servant of the MOST HIGH, it is not such an easy matter, and we fear that we will fail in our attempt, but will have the consolation of knowing we did the best we could.

Elder John W. Gardner was the son

of William T. and Elizabeth Gardner, and was born February 2, 1851. He was baptized by Elder P. D. Gold in the Primitive Baptist Faith on April 25, 1878. He was married to Miss Percy Ann Pate on the eighth day of February 1870. To this union eight children were born; one girl and seven boys. Their daughter and three of the boys died in childhood. Soon after the turn of this century, probably during the first decade, Elder Gardner bought property in this community, built a modern home and moved here. He was one of the community's most prosperous farmers, making plenty and to spare, besides looking after his churches, which he served faithfully.

When the family moved out here from town the members of it were Elder and Mrs. Gardner, William, George, John and Leslie Gardner. It seemed that their home was typical of all that could be desired to make a happy home. And the combined efforts of the father and mother, and the influence of the consecrated Christian lives that both Elder Gardner and his good wife had always been known to possess. Next to his devotion to his ministerial duties, his influence and guidance of his immediate family, stood out as an inspiration and benediction to all who knew and loved him.

It was a great shock to the parents when their oldest boy died in November, 1913. And six years later a far greater shock when the good mother and loving faithful wife was called to her eternal reward.

Elder Gardner married Miss Bettie Woodard a few years after the death of Mrs. Gardner and she was also as good to him as anyone could be, could not get the date of her death as it was not in the family Bible). Mrs. Bettie Gardner only lived a few years, possibly two, and after her death Elder Gardner married Miss Fannie Ezzell, of this community, who was a faithful wife and devoted to him and children. They were married August 15, 1923, and as his son George and his wife had moved back to Goldsboro, Elder Gardner and Mrs. Fannie Ezzell Gardner moved out on the highway to the modern home of his son and daughter-in-law and rented out his home place.

He was one of our nearest neighbors, and we loved him as a brother because of the fact that "he touched our life with kindly hands, and left it richer than when he found it." He was one of the purest minded men we ever knew, and the only one we could compare with our own sainted father, as I never knew either one of them to say an unkind word about anyone. And never heard them utter a word that could not have been said

in the presence of the most refined assemblage that has ever been called together. Truly it could have been said of him as it was of Nathaniel, "Behold an Israelite, indeed, in whom there is no guile!"

Like our dear father, he simply went about doing good, following as closely in the footsteps of the Master as was possible for man to do. He carefully refrained his tongue from evil, that they spoke no guile. We asked him once how he found time to prepare his sermons for so many churches and keep up his successful farming interests too. His reply was, "I do not need to prepare my sermons, I am just impressed with passages of scripture, possibly as I am on my way to church, and it is little trouble to get up and say what I am impressed to say." Then he quoted this passage of scripture to me, "Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you mouth and wisdom which all your adversaries shall not be able to gainsay, nor resist." Some years before his fatal illness, his throat gave him trouble, and he consulted a specialist, and was told that he should give up his ministerial duties, as it was possible that he might have serious throat trouble, and more or less paralysis of the throat. He told us that he could no more give up his church work, which he served for fifty-five years, than he could make up his mind to give up life itself before the Good Lord saw fit to bring it to a close.

So he faithfully kept up this work until he was taken with his last illness. He did not carry his religion just on Sundays, but it was with him every day and every hour of his busy life, and when sickness came to one in this community, he was the good Samaritan as long as it was necessary. When any of us were sick here he and his good wife were here every day, and some times three or four times a day, if occasion demanded, and seemed never to tire in their ministrations at the bedside of the sick.

When we were called to see him, before his death, he was a very sick man, but in a few days he was so much improved that he thought he would soon be out again. Just a few days before his death we had a most remarkable experience. In opening the little book of "Daily Helps for Daily Needs", our eyes caught the passage of scripture, "I have finished the work Thou gavest me to do." The next morning when we reached his bedside he was not seemingly as sick as he was the day before, and there was the same friendly smile on his face that he always carried when well. After we spoke to him and asked how he felt, he remarked, "I dreamed last

night and in that dream this passage came to my mind, 'I have finished the work that Thou gavest me to do.' We did not tell him of our experience, as we thought perhaps it might not be best to do so. In a few hours he was some worse than he had been, and very soon he was feverish and restless, and followed Senile Pneumonia, which is the natural termination of advanced life, and we well knew that it was a question of a short time with him then, but also knew it was about as easy going away as could be desired, with little discomfort, fever, or anything that brought pain or suffering. He spent a fairly good night, and at eight the next morning he simply turned his head a little to one side, closed his eyes, as gently as a slumbering babe, and his generous spirit broke the bands which bound it to the tenement of clay, and with no doubt a convoy of heavenly hosts, mounted upon wings of light and went to the God who gave it Feb. 24, 1935, making his stay on earth 84 years and 22 days, leaving this old world a poorer place in which to live, but with the inspiration of his Christian life so indelibly fixed upon it, that his influence will live as long as time endures.

To such a life as he lived, there surely is no death. It is simply a transition. A disrobing of the mortal garments, and taking on the beautiful habiliments of Life Eternal.

We loved him as a brother, and the memory of him will live with us forever, and at the GREAT HOME COMING, in the FATHER'S HOUSE, we do hope to be numbered among those that will meet Elder Gardner in that GREAT HOUSE. And I hope I am imploring the HEAVENLY FATHER each moment of my life to grant me the same beneficial influence of his righteous life, which threw its halo around our life for so many years, and brought peace and comfort to our weary heart many times when life seemed not worth living, and grant us this added blessing as we approach life's evening sunset, with weary steps, and wistfully waiting on life's eventide.

I hope that I thank God for his friendship for the past half century, and may it still be an abiding benediction till our weary footsteps shall have made their last imprint in this sin-cursed world.

Sincerely,

Will B. Crawford, M. D.
Goldsboro, N. C.

IN MEMORY OF DEACON W. R. HAWKINS

It again becomes our sad duty to try in our weak way to write something to the memory of our beloved and highly esteemed Brother, W. R. Hawkins, who departed this life on January 1, 1947,

dying instantly from a heart attack, which was a great shock to his family and many friends. He was fifty-seven years old.

He united with the Primitive Baptist Church of Wheelers at the September meeting Nineteen Hundred and Thirty-three and was ordained to the office of Deacon November Nineteen Hundred and Thirty-five and truly filled the office well. Brother Hawkins was truly a good man. He was true to his church always filling his seat and looked after the welfare of the church. He was well established in the Doctrine and of good report within the church and without. He was a good husband, having been married twice and lived happily with both wives and leaves his last wife to mourn his departure. He will be missed in his home, his church, his community and his county.

Resolved First: that the church at Wheelers bows in humble submission to the will of our Heavenly Father that holds the issues of life and death in his hand and none can dare question why these things that are so hard to bear come, but we feel sure our loss is his, eternal gain. We will miss him so much for he was loved by every member of the church for Christ's sake and his everyday life bore the very image of Christ and His Spirit.

Resolved Second: that the church of Wheelers extends to the bereaved family their heartfelt sympathy in their bereavement hoping that they will be made to realize the truth of the Scripture that says that God will be a Father to the Fatherless and a Husband to the Widows. We know that he will be missed but God alone can comfort you all and our Prayer is that he will.

Resolved Third: that a copy of these resolutions be spread on our church records and a copy be sent to the family. Also a copy to the Old Faith Contender and Zion's Landmark. Done by Order of Wheelers Church at January Meeting, 1947.

T. F. Adams, Moderator
F. L. Moore, Clerk

MEMORIAL OF BERTHA TATUM DeBRULER

Sister DeBruler was born in Person County on September 24th, 1898. She was the daughter of the late John and Harriett Blaylock Tatum, and departed this life on November 11th, 1946; making her stay on earth 48 years, 1 month, 17 days.

Sister DeBruler was married to Brother Andrew T. DeBruler on September 1, 1917, and to this union was born two daughters, Mrs. W. O. Stephens, Reidsville, N. C.; and Mrs. P. N. Thompson, Jr., Burlington, N. C.; three sons, Roy DeBruler, Burlington, A. T. DeBruler, Jr., of the

U. S. Army; and Carl, of the home.

Sister DeBruler joined McCray Primitive Baptist Church on 2nd Sunday, September, 1937, and remained one of her most faithful members until death. She never lost interest in her church, often attending meetings when in great discomfort from bodily affliction. She was in declining health for two years prior to her death, and spent much of her time in hospitals. Her faith and trust in God was immovable. She often said to the writer that she would like to live if it was God's will, but was ready to go if it was His will.

We feel that McCray Church has lost one of its most lovable members; faithful and devoted, manifesting her love where ever she went for God's people and church.

Sister DeBruler had a lovely home, a most patient and faithful husband and children. They never failed to do all in their power to make her comfortable. But loving hands had to fail when the Great High Priest called her, come home.

May God's blessings guide and direct Brother DeBruler and children while they remain upon this earth, awaiting His call, come home.

A large crowd attended her funeral. Floral tributes were most beautiful.

Written by her Pastor,

W. C. King

MRS. VASHTI BELL

Born June 13, 1861, Mrs. Vashti Bell, daughter of Nelson A. and Chalcedonia Bell, died on November 2, 1946. Having been an invalid for over three years she was very patient to the end.

She was the widow of the late Gaston Shepard Bell of Cartaret County who preceded her in death by eighteen years and twenty-three days.

Surviving her are four daughters: Mrs. R. M. Kelly and Mrs. F. H. Plumb of Newport, N. C., Mrs. E. L. Hill of Mount Olive, N. C., and Mrs. J. C. Hancock of Norfolk, Va. Three sons: Nelson S. of Newport, J. Robert of New Bern, N. C., and William S. of Washington, D. C. There are twenty-six grand children and thirty-two great grand children. One sister, Mrs. Maye C. Nelson of Chicago.

Mother was a faithful member of Hadnots Creek Primitive Baptist Church, where she was laid to rest beside my father.

Funeral services were conducted at the church by Elder W. W. Roberts and Major Simmons of Newport.

Written by a daughter,

Lethia Bell Hancock

JOSEPH F. DIXON

The subject of this sketch was born December 17, 1890, and was the son of the late Burrell W. and Lorriana Deal Dixon, and departed this life on October 26, 1946. He was confined to his bed almost three years, lacking about a month. He suffered very, very much with what medical men call arthritis, a very painful disease of the joints, and also psoriasis, a very bad skin disease, and perhaps other diseases. He was treated in both Duke and Watts Hospitals of Durham, N. C., but with little or no benefit. After treatment in the hospitals he returned to his home at 1607 Angier Avenue, Durham, where he remained until death relieved him of all his suffering here in this life. His suffering was more than we can describe, but he was favored of the Lord to bear his pain with astonishing patience. All that the attending physicians could do was to prescribe such medicines as would tend to make him rest and cause his misery less.

His faithful wife, who did not have good health herself, and was very much afflicted before her husband's serious ailments came upon him, was blessed of the Lord with strength and sufficient health to stand by as a devoted and loving wife would, and untiringly, it did appear, wait upon her husband. It can be truthfully said that she did all she could for his comfort.

During his illness two of his sons, Burrell and J. D. Dixon, were in the service of their country battling against Germany. Their suffering father was much concerned about his sons in a far away land, and would often say that he desired to see them return home before the Lord took him away. This desire, the Lord granted to him. However, his youngest son entered into the service before his death, and when the end came his baby boy was over in Germany and was not favored to attend his father's funeral.

Cousin Joe was a firm believer in the sovereignty of God, and it was clear to see that he did from time to time rejoice in the truth of electing grace, for he did love his Lord, having an humble hope in Jesus as his Redeemer. He delighted in hearing the songs of Zion sung, and would often take part in singing when the brethren would meet around his bedside to conduct services for his comfort. His faith was unwavering, and he would say from time to time that when the Lord was pleased to remove him from the stage of action, that it was his hope that the Lord would receive his spirit. And the very thought of the resurrection of his mortal body, though then much perished away, was sweet to him. He rejoiced in the fact that though his

body would be sown in dishonour and in weakness, it will come forth when Jesus comes the second time, "without sin unto salvation", in the perfection of, and with the likeness of Him (Jesus), Who died that he might have life, and have it more abundantly.

His funeral services were conducted on Monday, after his passing on Saturday morning, at Willow Springs Primitive Baptist Church in Wake County, and his body was laid to rest in the Church cemetery. Those who officiated were those who Cousin Joe selected, viz., Elder N. D. Teasley and the poor unworthy feeling writer of this notice.

He leaves to mourn his highly esteemed and faithful widow, Sister Annie Sammons Dixon, four sons and one daughter: Winslow W., Mrs. Fannie D. Hathaway, Burrell W., J. D., and Joseph L. Dixon. His mother, five brothers, four sisters and one half brother also survive. And while we know that those who loved him will miss him much, and especially his widow, we do feel that their loss is his eternal gain. We trust that the God of all grace will smile in mercy upon his loved ones and reconcile them to every dispensation of His most Holy and gracious will.

Written by his cousin and by the request of his widow.

Frederick W. Rhodes

1506 Morning Glory Ave., Durham, N. C.

LIZZIE WOODARD CREECH

Lizzie Woodard Creech died Nov. 15, 1946. She left to mourn her loss a husband, John B. Creech and four children: Hubert, Aaron, Sherwood Creech and Mrs. Persie Woodall. She was born May 21, 1882, making her stay on earth 65 years. She joined the church at Bethany, Johnston County, N. C., June 21, 1924. She has one brother and one sister still living, W. T. Woodard and Nanny E. Woodard. Funeral was conducted by Elder E. C. Jones of Varina, N. C.

Resolutions of Respect

Whereas, it has pleased our Heavenly Father to call from our midst Sister Lizzie Woodard Creech, who was a faithful member of Bethany Church:

First—We by grace bow in humble submission to the will of God who is too wise to err and too good to be unkind.

Second—that we extend to the family our heartfelt sympathy in this sad hour.

Third—that a copy of these resolutions be spread on our church records, one to Zion's Landmark for publication, and one sent to the family.

Done by order of the church, assembled in conference January 25, 1947.

Elder E. C. Jones, Moderator,
W. H. Woodard, Clerk
W. T. Woodard, Deacon

OBITUARY NOTICE OF SISTER MALVENIA S. REID

Sister Reid was the daughter of Henry P. and Mary Malone Pope and was born May 15, 1863. She departed this life December 31, 1946. She married Rufus A. Reid, who passed away several years ago. To this union five children were born. Four daughters, Mrs. Rainey Roberts and Mrs. Jordon of Hillsboro, N. C., Mrs. John Hooper, Mebane, N. C. and Mrs. Wheeler of Winston-Salem, N. C., survive her.

Sister Reid received a hope in Jesus and united with the Primitive Baptist Church at Wheelers, in Person County, in June, 1916.

She was indeed one of her loyal and loving members. The vacancy can only be filled by one in whom she trusted—her Redeemer.

Her life was an inspiration and her memory a benediction. May her children, together with all of us, be given grace to emulate her worthy example.

Humbly submitted by her pastor,

T. F. Adams

BEAR CREEK ASSOCIATION

The spring session of the Bear Creek Primitive Baptist Association is to convene with the church at Liberty in Union County, N. C., beginning on Friday before the first Sunday in May 1947 and closing Sunday thereafter. Liberty church is located about three miles south of Monroe, N. C., turn at East Side at Courthouse travel Hayne Street straight, and about two miles at filling station turn left on dirt road one mile to church.

On Saturday and Sunday the meeting will be held in the Monroe High School Building. You will turn south at West Side of Courthouse on Main Street, travel to end of street, turn right on Lancaster Ave., about five blocks and turn left to school building.

A cordial invitation is given to Ministers, Brethren, Sisters and Friends to attend these meetings.

For more information, address Elder Oscar Broom, Route 4 Monroe, N. C., or undersigned.

TROY A. WILLIAMS, Asso. Clerk
Monroe, N. C.

APPOINTMENTS FOR ELDER S. GRAY OF KINSTON, N. C.

Angier, Friday Night, April 25th.
Willow Springs, Saturday and Sunday,
April 26th and 27th.

Raleigh, Sunday night, April 27th.
Oak Grove, Monday 11:00 A. M., April
28th.

Oblige,

T. F. Adams

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

APRIL 15, 1947

NO. 11

PSALM 31

In thee, O Lord, do I put my trust; let me never be ashamed:
deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily; be thou my strong
rock, for an house of defense to save me.

For thou art my rock and my fortress: therefore, for thy name's
sake, lead me and guide me.

Pull me out of the net that they have laid privily for me; for
thou art my strength.

Into thine hand I commit my spirit: thou hast redeemed me, O
LORD God of truth.

I have hated them that regard lying vanities; but I trust in the
LORD.

I will be glad and rejoice in thy mercy: for thou hast considered
my trouble; thou hast known my soul in adversities;

And hast not shut me up into the hand of the enemy; thou hast
set my feet in a large room.

Have mercy upon me, O LORD, for I am in trouble; mine eye
is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing:
my strength falleth because of mine iniquity, and my bones are consumed.

I was a reproach among all mine enemies, but especially among
my neighbors, and a fear to mine acquaintance: they that did see me
without fled from me.

I am forgotten as a dead man out of mind; I am like a broken
vessel.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PRAISE HIS HOLY NAME

God is in heaven, and all is well. The sun shines this morning, it seems brighter and sweeter to me than ever before. The birds are singing more sweetly in praise of His Holy name. My heart is lifted up in praise to my blessed Redeemer. Praise His Holy name.

After so long a time, when all about me was darkness, and I hardly dared to pray; it is a heaven below, the Saviour to know. Several months ago, the Lord apparently hid his face from me for some reason, and I only had my hope to cling to and sometimes that seemed almost gone; all I could say was, "Lord, have mercy on me a sinner." As an oasis in a desert, I was occasionally comforted by some passage of Scripture. "Let not your heart be troubled, ye believe in God, believe also in me." (John 14-1). "Lo, I am with you alway, even unto the end." (Matt. 28:20). "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." (Jer. 31:3). These, and others would come into my mind in a forceful way when I felt that I was about ready to give up in despair.

"Satan hath desired to have you, that he may sift you as wheat." (Luke 22:31). This last passage was what Christ said unto Simon Peter previous to the time when he denied him thrice, when asked by three different people if he knew

Jesus, after the Jews had brought Jesus to a high priest's house. When the cock crew, Peter remembered and wept bitterly. He had told Jesus he was ready to go with Him both into prison and death. Jesus had told him that before the cock crew, he would have denied him thrice.

When we think we are strong, then are we weak, and are made to realize that we have no confidence in the flesh. If God wills and is with us, we can do all things whatsoever he commands us to do.

"The steps of a good man are ordered by the Lord: and he delighteth in his way, though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." (Psalm 37:23-24).

Can you not understand Peter's feelings when after the cock crew, Jesus turned and looked at him sorrowfully? Have we not been in a similar situation, and afterwards remembered and shed bitter tears? I have.

When we are tempted, it is of the evil one, and sometimes fall prey to those temptations to try us, to purge and to make us white. I refer you to Daniel 11:34-35, "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries". "And some of them of understanding shall fail, to try them, and to purge, and to make them white, even to the time of the end; be-

cause it is yet for a time appointed. My understanding is that it is evident there are no conditions, but shall in this passage.

All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (2 Tim. 3:16). How sweet it is in a believer's ear to hear the Scriptures expounded by the shepherds of God's little ones, which do hunger and thirst for heavenly food. God prepares the heart to receive these blessings; and also puts in the mouths of his shepherds what to preach. May God bless them!

"My doctrine shall drop as the rain, my speech shall distil as the dew. As the small rain upon the tender herb, and as the showers upon the grass."

The small rain upon the tender herb, to me means those who cannot eat meat, but who are newborn babes that desire the sincere milk of the word: and are young in their experience. While the showers, upon the grass, are those who are qualified by the Lord to preach, teach and instruct. Some eat meat while others need milk. When those who eat meat sit at the Master's table and sup with Him, the babes may eat of the crumbs that fall, and grow in grace thereby.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I" (Psalm 61:2). How often I feel the need of asking Him to help my unbelief; for in him we live, and move, and have our being. "Truly my soul waiteth upon God: from him cometh my

salvation." (Psalm 62:1).

Mrs. C. W. Adams, Sr.
643 Mt. Vernon Ave.,
Portsmouth, Va.

ARE WE DRINKING OF THE WATER THAT CHRIST GIVES?

The writer herein is not attempting to do the impossible, to remove the veil from your eyes and unfold to you all the deep mysteries of our God, because he knows too well that it can't be done. There are some who, perhaps, believe they are endowed with such wisdom, but God will never, this side of the great eternity, bless His children to behold all of His goodness, mercy, and love until they begin to gather around the great white throne. Hence, I am only giving my version of the subject as I understand Christ to have taught it to His disciples during his short stay on earth. If you, therefore, have not reached the point in your Christian experience where your greatest desire is to live a little nearer as our Lord taught, then I fear you will not be able to grasp fully the true significance of the facts I shall endeavor to set forth herein.

John 4:15. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If you will read the connections in this lesson and the history of the Jews at the time He taught that poor woman what the water of life really is, you will find that it takes away from us all of our little petty ideas concerning man-made theories of Christianity. You will surely find that true Christianity comes only from God Himself

and that human beings have nothing whatsoever to do with that. They, at that time, apparently thought that race, color, political beliefs, and religious beliefs were about all that entered into the picture. But Christ taught her and is teaching us today, that none of these things are the ingredients of the pure water of life. He wiped it all out of the picture. He showed her that the water from heaven pouring into her heart made a difference in her life; she went into the city praising her Lord; she went from Jacob's well to the well of salvation; she went for the water of earth, but she found the water of heaven.

When we are made to drink of the water that Christ gives us, instead of the water handed out by feeble man, then it is that we too discover God in an entirely different light. Old things begin to pass away and our eyes become centered in another direction. Yes, we then forget creed, color, and political beliefs, and strive to live a little closer to the one who said, "Let your light so shine before the world that others seeing your good works may be constrained to glorify your Father which is in heaven." Then we begin to think about the kind of life we should live before our children and the example we should be setting before them. Yes, then we are seeking for more of the light that shone so brilliantly on the road to Damascus, the light of the star that led the Wise Men to the place where the Babe was born. That water also gives us a greater vision of the hour of His death, when He gave His all for the sins of His people. It creates within our hearts a desire to send

our prayers up to God's throne that it may be His will to grant unto His children the true interpretation of the words, "Awake thou that sleepest, arise from the dead and Christ shall give thee light."

What is the general conception of Christianity as practiced by society today? Isn't it true that many people have the idea that if they belong to some church and take an active part in its activities on the Sabbath day that they are at liberty subsequently to go out on the streets or to their places of business and engage in anything their hearts crave to do? Hence, they leave the church and soon begin to curse, swear, drink, and use all kinds of vulgar language, often-times in the presence of young boys and girls, without any regard whatsoever for sex or age. And if one comes along who has been blessed by the Lord to endeavor to put in practice some of His teachings, those same ones will rise up against him and try to laugh him out of the picture. Now, I know not what God has in store for those people, because it is all in His hands, but I do know that His teachings are all to the contrary of such action.

Therefore, I think we all can agree that society cannot drift away from the teachings of the Bible and expect God's blessings to continue to shower upon it. Neither can it do so without leaving the imprints of Satan himself stamped upon the younger minds. A nation cannot continue to disobey the moral teachings of God's law without it too having to suffer. So why not we be frank with ourselves and put the blame right where it belongs—upon our own shoulders? Our own govern-

ment officials set the example of drinking, gambling, cursing, and fighting, and we as a part of society follow along the easy road and wonder what will become of our young people. Let us remember this one fact: Nothing happens to the younger generation until it has already happened to the older generation.

Let me close with this thought: If we are drinking of the water that Christ gives, it is possible that we are looking out yonder in the sunshine, somewhere close to God and finding our highest aspirations nearing fulfillment—ever hopeful—and, saying, in the words of Louisa Alcott, "I may not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead."

Humbly submitted,
A. C. Owens.

Wilson, N. C.

PEACE AND HARMONY

"Peace and harmony prescription—guaranteed to cure and prevent church trouble, if taken before and after each meal and digested or obeyed."

Eph. 4:26. Let not the sun go down upon your wrath. Gal. 4:15. For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thy self. (Matt. 19:19-22-29. Mark 12:29-31. Luke 10:27. Romans 13:9. Matt. 7:4). Matt 7:12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: For this is the law and the prophets. 1 John 4:20. If a man says, I love God and hateth his brother, he is a liar. Mix thoroughly and take before and after each meal for the rest of your

natural life.

I read all the Primitive Baptist papers I can find in order to keep posted; if you publish a Primitive Baptist paper and I am not on your list, send me a sample copy. And as I see so much about peace movements and now they are asking me to "fast and pray" and that is all right but if we want peace, we are going to have to have "charity"—that is, the love of God put to action.

Let us now comment a little on the above scriptures. If you are a little ruffled up at a brother, get right over to him and straighten it out before the sun goes down on your wrath; if necessary, do as Jacob did, stay all night. If your neighbor has sinned against you love him as thyself and before you declare non-fellowship, check your own record and put yourself in his place and look from that angle, and check the scriptures and do as they command or as Christ did, and if you are not very careful instead of kicking him out, you will save a soul and lovingly pull him in and for your reward see Daniel 12:3.

I do not believe there is a Primitive Baptist Church in the world but what there is more of God's children on the outside, around about that church, than there are members on the membership list, and as long as this condition exists, the faults of that church and its pastor have no time to spend looking for the faults in some neighbor church, but do not misunderstand me—I believe in strict discipline as laid down in the Bible. If you love these your brethren, you and I will be working with them and for them. If you and I say we love God and hate our brother,

we are liars. See I John 4:20.

Each and every Primitive Baptist Church is a separate unit, responsible to God only. (That does not mean we can sin against our neighbor church and get away with it), and He only can and has the authority to cut us off and remove the candlestick, so let the church first clean, renovate and put our own house in order, before going a-visiting, and if our neighbor church has not her house in order, unless called on to help her restore order, then wait until she puts her house in order and instead of talking about her to all other churches, put that time in our own flock.

Let each say something good about our brother, neighbor, sister church, and if we cannot say something good, just keep our mouths shut. When we go visiting, we preachers, are supposed to behave ourselves, and if we do, we will preach Christ and Him crucified and know nothing else, and that will cause no trouble in a church or between the churches. We like visiting preachers but when you come leave your troubles at home and when you go back home, do not tell bad tales on us. Christ said, Love thy neighbor as thyself.

In civil affairs, when I see trouble coming up between persons, I get away from it; I have so taught my children and grandchildren, and it has kept us out of trouble. If I cannot say something good about a person, I simply say nothing; and I do that same thing about my church work. And I believe if we will all tend to our own business as commanded by the Bible, read, study, work, pray and obey, God will give

us His approval and add to our number, and then we can truly say, "The Lord is my Shepherd, I shall not want." Pray for this sinner.

Your brother in hope,

ELDER JOHN W. GRIFFITH,
1803 Beechwood Avenue,
Nashville 4, Tennessee.

FAITH STRENGTHENS

My dear friend and brother:

You tell me that faith has strengthened me through the years? Are you mistaken or am I deceived? If so, how and why was I led, directed, guarded, protected, called out, chosen out from the world while in my youth? And placed among a people, the children of God? Did I make the choice? Oh, no, that is impossible, from a natural carnal standpoint, for they would never have chosen such a person that is so hated, rejected and despised by the world. Or it must have been that faith that is common. Death and every heir of promise, but every one does not have it, for it is only those that doeth the will of God that has this faith. Those that are in possession of this faith are desiring to know the will of God, that they may be found living to His honor.

Lord teach us Thy will that we may apply our hearts to know Thee, which is eternal life. Help us to crucify ourselves to the world, flesh and the devil. Seek first the kingdom of God and His righteousness and all these things shall be added. What are all these things such as we stand in need of? Surely the Lord knows our needs. We do not have to acquaint Him. Oh no, but instead I fear there is too much

concern about conditionalism, progressivism, worldism, fleshism and so many other isms have crept into the tents of Israel to such an alarming extent that candlesticks have been removed, and the ways of Zion do mourn; the churches have been left desolate, and so many of the children are hungering and thirsting. Yes their tongues are parched, they cleave to the roof of their mouths for water, yes that living water that flows from the wells of salvation. And that heavenly manna that the Lord has abundantly prepared for His children. Yet through and by the failure of the churches, lack of faithfulness, the candlestick has been removed, left in a barren, desolate state and condition. Like me their harps are hung upon the willow, and while they, the world, require of me one of Zion's songs in a strange land. It seems that I was never more famished than now. I have not heard a sermon in most four years, so you see my state. Yet in all this I am not without hope. Oh, no, for I feel sure that God at His own time will visit Zion again. Yes, springtime will come again, the song of the birds will be heard, flowers will bloom again, and the voice of the turtle will be heard for the winter will then be over. I am looking forward to that time, for surely the Lord will come, then Zion shall flourish as the green bay tree. Yes, she shall bring forth sons and daughters to His honor and glory. So in patience, I possess my soul, and wait. In waiting my heart shall be strengthened, my joy shall be full. So now while I am waiting for the fulfillment of that promise,

the Lord has not forgotten me nor left me comfortless. Oh no, but He visits me in so many ways. Yes, by sending me his messengers through and by the papers which feed my soul and keep me built up in the most holy faith and keeps me encouraged to carry on.

And then, too, He comes into my heart and soul. Yes, the sun of righteousness arises with healing in His wings, dispels, drives away all my gloom and fears, despondency and discouragement. And my mourning is turned into joy. Yes, that is unspeakable, full of glory, telling me all will be well. I am sure it will, for He will not leave me. Oh, no, but He will devise means whereby His banished shall not be expelled. Oh no, but I know that He sent forth His Son to lead me into pastures of green, and by the still waters of His everlasting love, for it is through and by this same love that He drew me to Himself from a mere child, and has preserved me. Coupled with hope, this same love that has kept and faith will continue to the end, that is my salvation.

Your sister in bonds of love,
Effie H. Carawan

EXPERIENCE

Dear Brother Adams:

After so long, I will try to write what I hope has been the dealings of the Lord with me. Although, not knowing just how to begin, I will begin by saying:

When I was about sixteen years old, I became somewhat concerned about my soul, I often meditated about Heaven and divine things. It seemed to me that my greatest longing was to go to heaven. And, of

course, what I could do to get there. I recall asking my mother once—If I would never do another thing wrong for the rest of my life, would I go to Heaven when I died. And, of course, she told me I would. So I began doing what I thought was right about everything. But it was not long before I had forgotten, and I was as sinful as ever. I saw that I could not do that.

I had never been to a Primitive Baptist Church at that time, but I would go often to other churches, and especially Protracted meetings. And I tried to do as they said. But I did not feel satisfied at all. So I continued on in this way and manner until about two years later. It seemed to me that it had been a very long time since I had ever thought on the name of the Lord. And a burden came on me. Oh—I felt so lonely, and sad. I felt as if I were a cast-out. Every day was cloudy, though the sun was really shining. I tried everyway that I could to get away from this burden, but everything I did was useless and the burden grew worse. I did not want any one to know anything about it.

I tried to pray, but to no avail, this continued on for some time until one day as I was working in the field, I became as I described it—so swallowed up in this condition—that I went away from the knowledge of anything that was going on. But when I came to myself again, everything seemed quite different. I felt as though a great storm had passed. Everything was beautiful, the sun shone brighter, and that awful burden was gone.

The one thing that I wanted to know then was the right church, and I tried to ask the Lord to show me in some way the true church. shortly after that I dreamed that I was in the yard of our home and, suddenly I heard a voice saying, “look yonder,” and I looked. A man was standing there near me with a firm countenance, and dressed in long clothing. He was pointing to the East. There I saw a beautiful little white church, setting on a hill with a white fence around it. And the man said, “this is the right church”—the church of God.

This I have never doubted and am well satisfied with it. All that I doubt is myself. My judgment and understanding is so little, that sometimes I feel that I truly do not know anything about it.

I will not take any more of your time. But will close by saying that I do not know that this is an experience of a Child of Grace. But it is such as I had. And if you wish to publish it you have my consent to do so.

Here is hoping that all is well with you all, and I wish to say again that we enjoyed having you and Brother Young with us last first Saturday night. I hope that you will visit us again soon.

Pray for me, that I may be blessed with wisdom, patience and kindness to perform the duties that is required of me.

Yours in hope,

Earnie E. Prince

February 21, 1947

Fuquay Springs, N. C.

Route, 2, Box 129

AN ENDORSEMENT OF ELDER R. B. DENSON'S ARTICLE

Dear Bro. Adams:

I was so happy when I saw your name added to the editorial staff of our dear old Landmark, a paper so precious to me.

And from time to time I have put off writing to you, for which I have to hang my head in shame.

One thing I am in arrears, and I haven't the money now, but the Lord willing, I will send a check March 1. The Landmark came in this morning's mail, I opened it and read Elder R. B. Denson's letter, "Encourage Children to Go to Church," and my heart went out to him. I felt to thank the Lord for this admonition.

When I read the paragraph where he says some tell me they could not go to church on account of their children coming home, or their son was home on furlough. I felt that I must sit right down and tell you I have two children and they have never kept me from going to church. I started taking my daughter, the oldest, when she was five weeks old and she never missed a meeting unless providentially hindered. My son, who is in the Navy came home one Sunday morning at 4 o'clock, he got up and went with me to church. In the summer of 1945 I spent a few weeks with my daughter, who was then living in Waycross, Ga. On my way home I stopped off at Danville, Va., to attend Cane Creek, the church where I joined thirty-five years ago. My son traveled all night to meet me at church. Of course he was sleepy and perhaps didn't get much of the sermon.

But he enjoyed seeing the church people, our relatives are there also. He always wanted to go when he came home, and seemed disappointed when he got home on the week-end of Fourth Sundays because we do not have meetings on that Sunday.

And I can say my daughter is always willing and does attend regularly, when possible. She found an Old Baptist church in Waycross and took me to meetings there, and to visit some of the members. As Bro. Denson says it is not in our power to give them a love for it, but we can teach them to respect the Church so dear to us.

And dear Brother aren't we commanded to bring up our children in the nurture and admonition of the Lord? And the Psalmist says, "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following." I fear that some of our dear people are drifting into fatalism.

Eleven years ago today dear Elder Rowe passed from the shores of time. I shall never cease to miss him. Am so alone at the present, but expect my son home in June to stay, thank the Lord. I love my work, though it is confining, and being conscientious, it, requires practically all my time and thought, have tenants in my house, running a home is not easy. I would love to have more time for reading and writing and studying the Word of God. Yet unless God should give the understanding, it would be useless. I feel to be so unprofitable, striving for the things of this world, cold and destitute of any thing spiritual. I often have to cry out

with Paul, "O, wretched man that I am, who shall deliver me from the body of this death?"

Dear Brother, please pray for me and mine when at a throne of grace.

A little sister, I hope,

Mamie W. Rowe

704 Deepdene Road,
Baltimore, Md.

EXPERIENCE

Dear Brother Turner:

I desire to relate some of my experience, which I hope is the Lord's dealings with me.

When I was a child I had a vision. I found myself at the forks of the road. I saw something, I could not tell what it was, fall dead. I saw the blood from this fallen object running down on the ground, then I heard a voice say, this is Jesus' blood, He died to save sinners. This vision made such an impression on my mind that I have never forgotten it.

After I had grown up, I had another vision. In this vision I went out on the porch. A white bird flew down and gave me a piece of paper. I took the paper and read my name and Jesus' name. I wanted to pray, but I was such a sinner all I could say was, Lord have mercy on me.

I would dream of joining the church and preparing for baptism. At these times I would feel better for awhile. Later in life I was sick, and during this sickness I saw myself riding in the most beautiful cloud I ever saw. It was so white. I thought when I recovered I would go to the church and offer myself for baptism. But after I recovered

and began attending church the impression to unite with the church left me. At these times I would have a feeling that I was lost in sin. I went on like this for a long time. But later on I was taken sick again, and this time my illness took a more serious turn, making it necessary for me to undergo a serious operation. I had lost my husband; my children were all I had left, and I love them dearly, but when the day came for me to undergo the operation, I forgot my children and was happy while I was being made ready for the ordeal. I prayed the best I could, asking the Lord's presence with me. My state of happiness still continued with me. I was ready for either life or death. When I awoke, my heart seemed to be praising my Saviour, for I felt His presence with me.

My experience has been that I cannot always feel the presence of the Lord. At times He is gone. I cannot even find comfort in the Scriptures.

Brother Turner, if you find anything in this letter that is worth publishing take it to Mr. Gold and let him print in Zion's Landmark.

Soliciting your prayers for a poor sinner, I am,

A sister in hope,

Piety Parker

Smithfield, N. C.

Sister Parker was received into the fellowship of the church at Old Beulah, Johnson County, about two years ago, and I had the great pleasure of administering baptism. She has made a very faithful member.

W. E. Turner

CHURCH REQUESTS HELP

To the readers of Zion's Landmark:

I have been authorized in time of conference by the Hunting Quarter Primitive Baptist Church at Atlantic, N. C., in which I serve as pastor, to ask the churches and friends through this paper for help in putting a new roof on the church building and some repairs on the building. This is the church of which Elder L. H. Hardy was a member, and was pastor for nearly 53 years.

All contributions that will be given by churches and friends will be highly appreciated by the church and by me, their pastor, and acknowledge through the Landmark.

Please send all contributions to Bro. John D. Smith, Atlantic, N. C. I am witness to the fact that the church needs this help.

S. Gray, Moderator

John D. Smith, C. C.

Let us know what the repairs will cost. I will be glad to contribute, and I am sure others will.

J. D. Gold

READING LANDMARK AT 88

P. D. Gold Publishing Co.,
Wilson, N. C.

Enclosed find \$2.00 to cover my subscription to Zion's Landmark for one year, January 1947 to 1948.

I am 88 years of age and The Landmark affords me joy and comfort. I anxiously await each issue.

Kindly acknowledge receipt

Very truly,

Mrs. Mary P. Smith
2514 Clark Ave.,
Raleigh, N. C.,

ENJOYS THE LANDMARK

P. D. Gold Pub. Co.:

Enclosed you will find two dollars to renew my subscription to Zion's Landmark. I appreciate your sending the paper right on even if I was late one month. I love the Landmark and would miss it terribly as there is no church near me. Its all the preaching I get. As my eyes are very dim I had thought to discontinue the paper for a while. Its hard for me to read much at the time, but I can't do without it and the copies will keep. Maybe, if it is the Father's will, I can see better a little later on.

If not providentially hindered I will go to Columbia Hospital, Columbia, S. C., for an eye operation (cataract etc.) this coming Monday, March 24th. I hope to see better after my eyes heal.

I was surely sorry to see the death of Sister Mollie Stewart in the Landmark. Surely to know her was to love her. At one time we belonged to the same church.

Tomorrow is my birthday and a sister sent me these two dollars for a birthday present. So you see as the Lord said to Elijah, "and it shall be, that thou shall drink from the brook; and I have commanded the ravens to feed thee."—1 Kings 17:4. Who is this sister but the ravens? and the Landmark but the means by which I get the food? I desire the prayers of all the brethren.

Yours in hope of Eternal Life,

Mrs. Frank Freestrom
1219 1-2 Boyce St.,
Newberry, S. C.,
March 21, 1947.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

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Winston-Salem, N. C.

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THE PEACE THAT PASSETH UNDERSANDING

It has been said of many would be peace makers that many of them have made more pieces, or divisions, among the people than they have really effected unity or peace among people, all claiming to be the children of God.

I am being asked by some well meaning ministers and some laymen to write something for publication on the subject of peace among our people.

It was in the days of Pharoah, and Joseph, who is a type of the Lord Jesus, that the word Peace is found in the scriptures. (Gen. 41: 16).

Pharoah had a dream that greatly disturbed his mind, and since none of the wise men of his court could interpret the dream, Joseph, who was in a dungeon, was sent for, and he came hastily out of the dungeon; shaved himself, and put on

or changed his raiment, and came in unto Pharoah. Pharoah said unto Joseph, "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee that thou canst understand a dream to interpret it."

And Joseph answered Pharoah, **IT IS NOT ME: GOD SHALL GIVE** Pharoah an answer of **PEACE**. And Joseph was made the second place of honour in Pharoah's kingdom. And so it was in the days of Esther, when Haman was denounced by Esther, and Mordecai, the Jew, became the second onto King Ahasuerus, and we read, "For Mordecai the Jew was next to King Ashasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking **PEACE** to all his seed."

Therefore it was Mordecai, the despised Jew, rather than the enemy that ruled in kingdom second only to the King, as a type of Jesus, second only, and equal to His Father in glory, that rules in the hearts of his people, and brings peace to all **HIS CHOSEN SEED**."

David said, "The Lord sitteth on the flood; yea, the Lord sitteth king forever. The Lord will give strength unto his people; **THE LORD WILL BLESS HIS PEOPLE** with **PEACE**." (Ps. 29:10-11). Do we believe what he said about it? Isaiah said, 25th Ch., "In that day shall this song be sung in the land of Judah; **"WE HAVE A STRONG CITY: SALVATION** will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep **HIM IN PERFECT PEACE**,

whose mind is stayed on thee." "TRUST IN THE LORD FOREVER, for IN THE LORD, JEHOVAH IS EVERLASTING strength. "LORD THOU WILT ORDAIN PEACE FOR US: FOR THOU ALSO HAST WROUGHT OUR WORKS IN US." In the song of joy for Jehovah's protection of his people it was no idle song of the worldly mind; but a song of the redeemed of the Lord.

Isaiah said, and we believe it, "Behold a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind and a covert from the tempest: as rivers of water in a dry place, as a shadow of a great rock in a weary land. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. AND MY PEOPLE SHALL DWELL IN A PEACEABLE HABITATION, AND IN SURE DWELLINGS, etc.

Jeremiah was a sent servant of God, but was grieved on account of the sins of rebellious people of whom the Lord said, "From the least of them, even unto the greatest of them everyone is given to covetousness; and from prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying peace, peace; when there is no peace." He then asks were they ashamed when they had committed abomination; and he said, NAY, THEY WERE NOT AT ALL ASHAMED. It is no wonder they suffered for their sins and forgetfulness of their God, from whom all blessings come.

If there is true peace, it is from God from whom all blessings come.

Just before the departure of the Lord from this world to the glorious home above, He said: "These things I have spoken unto you, being present with you, BUT THE COMFORTER, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, what so ever I have told you. "PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU, NOT AS THE WORLD GIVETH, GIVE I UNTO YOU." "LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID. Ye have heard how I said unto you, I go away, and come again unto you." "If ye loved me ye would rejoice, because I said I go unto my Father, for my Father is greater than I."

And did he not say I go to prepare a place for you, that ye may be where I am? As surely as the THRONE OF GOD unshaken stands so sure are his blessed promises, that WHERE I AM YE SHALL BE ALSO.

That is my answer to peace movements, if the Lord is in it, and the author of it, all the men and demons in or beneath the earth cannot overrule the willpower and purposes of an all-wise God and His Christ.

O. J. D.

**"ALL THINGS WORK TOGETHER
FOR GOOD TO THEM THAT
LOVE GOD"**

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8-28.

I have had a mind for the past several weeks to write a few lines upon this portion of God's sacred

word, but my mind has been so barren and the leanness of my soul has caused me to refrain. I now make the attempt with the hope that the Holy Ghost may direct my pen in such a way that what I write may be a comfort to the household of faith and in honor and praise to Him, who dwells in heaven, earth, seas, in his people and in all deep places.

If we undertake to limit the "all things" to what uninspired men call good things, to the exclusion of what men call "evil things," we would at once mar the beauty of this sacred scripture, which the apostle Paul wrote, by divine revelation, for the comfort of God's humble poor, that we through patience and comfort of the scriptures might have hope.

It is evident to my mind that the Apostle Paul was familiar with the old testament scriptures that were written by inspired men, that "spoke as they were moved by the Holy Ghost." 2 Peter 1-21. By faith He could see the wicked acts of Joseph's brothers, who took vengeance on their brother, and put him into a pit and later lifted him up, and sold him to the Ishmaelites for 20 pieces of silver, with the thought of vanishing him forever from their presence. Joseph, like Jesus, suffered many hardships because of the wicked acts of his brothers. Pontipher was moved through a false accusation by his wife, and put him into the lowest dungeon, later he was mounted to the throne of Egypt by Pharoah through the mighty hand of God, and was made ruler over all of Egypt, for the purpose of storing away corn in the seven years of plenty to be meted out to the

poor and hungry in the seven years of famine.

When the famine set in, his brothers were forced through necessity to come to their brother (whom they, at that time, did not know) to get corn. After much suffering, because of their evil deeds, Joseph made himself known to them as their precious brother, and settled them, their wives, little ones, and their father in the goodly land of Goshen.

After their father died, they became very uneasy, and said "Joseph will peradventure hate us and will certainly requite us all the evil which we did unto him." But Joseph comforted them by saying, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50-20.

Is there anyone that hath an eye to see, and an ear to hear, and a heart to understand, that could fail to see that the evil acts of Joseph's brothers together with the righteous acts of God, worked together for good, "To save much people alive?"

May I mention another portion of God's sacred word, as recorded in the 15th chapter of Gen. 13th verse, "And He said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." After the death of Joseph and Pharoah this prophecy was fulfilled. Other Pharoahs rose up, who were not so kind to the children of Israel. Task masters were appointed over them. They were unable to perform the task which was assigned to them and because of their afflictions they cried unto the Lord, and the Lord

heard their cry and at the expiration of the four hundred years God sent Moses down to Egypt to deliver them out from under the mighty hand of Pharaoh. But first, we will see that God made them willing through their sufferings under the imposed affliction by Pharaoh to come out. Through suffering, "He makes his people a willing people in the day of His power." God hardened Pharaoh's heart, many times so that he would not let the children of Israel go and finally God "slew the first born of man and beast" before his heart was softened. And notwithstanding the fact that Pharaoh was a cruel and wicked king, yet the Apostle Paul records, "For the scripture saith unto Pharaoh: even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Ex. 9-16 and Rom. 9:17. Can we not see in the evil acts of Pharaoh as well as the righteous acts of God, some of the "all things work together for good to them that love God?"

When Shim-e-i cursed David it was indeed repulsive to A-bish-a-i. He said "why should this dead dog curse my Lord the King, let me go over I pray thee and take off his head." 2 Sam. 16:9. But David accepted it as a rebuke from God, for he said "So let him curse, because the Lord hath said unto him, curse David, who shall then say, wherefore hast thou done so?" "It may be that the Lord will look on mine affliction and that the Lord will requite me good, for his cursing this day." 2 Sam. 16:12. Was not this "evil act of Shim-e-i embraced in some of the all things which the

Apostle had in mind, that "work together for good to them that love God?"

If there should be or remain any doubt in the mind of any of the precious saints of God about the "evil" or "wicked" acts of men as well as the righteous acts of God, working together for good to them that love God. Surely, it must be expelled by the unequivocal testimony of Peter, who said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. Notwithstanding the fact that they were fulfilling the prophecy of old, which is recorded, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation for he was cut off out of the land of the living: for the transgressions of my people was he stricken. And He made his grave with the wicked and with the rich in his death; because He hath done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, He shall prolong his days and the pleasure of the Lord shall prosper in his land." Isaiah 53:7-8-9-10. May I ask is there anyone that has been taught by divine revelation, that could fail to see that the "evil" or "wicked" acts of men in crucifying our Lord and Master, as well as the righteous acts of God in delivering him for our offenses and

raising him for our justification, was a part of the "all things" that "work together for good to them that love God: to them who are the called according to his purpose?"

Peter, as well as all the chosen people of God, was ignorant of this precious truth, until it was revealed to him by the Holy Ghost. Then He could exclaim, "For of a truth against thy Holy Child Jesus, whom thou hast anointed, hath Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27. Again he said, "And now, brethren, I thought in ignorance ye did it as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets that Christ should suffer He hath so fulfilled." Acts 3:17-18.

In my concluding remarks, may I say that in the crucifixion of Jesus, this was the channel through which God designed that He should travel, in order that we might eat the flesh of the son of man, and drink his blood. And in my humble judgment all of this was accomplished by the wicked hands of men as well as the righteous acts of God, and embraces a part of the "all things work together for good to them that love God, to them who are the called according to His purpose."

Humbly submitted,

T. F. Adams

February 21, 1947,
Willow Springs, N. C.

WALTER REDMOND HAWKINS

The subject of this sketch was born Sept. 3, 1889, and departed this life Jan. 1, 1947 at the age of 57 years, 4 months.

He was the youngest of nine children born to Rainey B. and Ann Hawkins, which consisted of six boys and three girls, two boys having died in infancy. Walter was first married to Miss Barsha Bradsher October 12, 1913. To this union was born nine children; five girls and four boys, only one of whom died. All are married except Arnold Dean, eleven years of age. His first wife died August 6, 1940. They joined the church at Wheelers the second Sunday in September, 1933, and were baptized the next day by Elder T. F. Adams. He was ordained a deacon in 1935 and served well for nearly twelve years, having earned the high esteem of all who knew him, who were at the different church meetings over the state. October 31, 1941 he married Miss Bessie Lee Wilson, who survives to mourn the loss of a good husband. The children all love and honor her almost as if she were their own mother, for she has been a mother indeed to them. He also leaves one brother, Ira, to mourn his loss. He being the last of nine children and four grandchildren to miss his love and kindness to them also.

While his death is a great loss to us, we feel that it is a great gain for him, for he no longer has to bear the crosses, disappointments and sorrows of life, and on the resurrection morning his body will rise in the likeness of Jesus to forever sing his Great Redeemer's praise. Walter died suddenly at about 7:45 o'clock New Year's day after having spent the day with one of his daughters.

He visited us here on Friday before he died and seemed to be in his usual good health, hence the great shock, the news of his death brought to us, but the Lord giveth and the Lord taketh away, and blessed be the name of the Lord, who doeth all things well in the armies of heaven and among the inhabitants of the earth and none can stay His Almighty gracious hand. His body was laid to rest under a large, beautiful mound of flowers contributed by a host of his relatives and friends, which bespeaks the high esteem in which he was held. After his funeral was preached by his pastor, Elder T. F. Adams, Elders A. B. Barham and L. P. Martin spoke very lovingly of him, for which we are very thankful. We shall sleep, but not for ever,

There will be a glorious dawn,
We shall meet to part, no never

On the resurrection morn
From the deepest caves of ocean,
From the desert and the plain,
From the valley and mountain

Countless throngs shall rise again.

Written by two who loved him, his brother and sister,

Ira and Ailey Hawkins

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

MAY 1, 1947

NO. 12

PSALM 31

For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

But I trusted in thee, O LORD: I said, Thou art my God.

My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Make thy face to shine upon thy servant: save me for thy mercies' sake.

Let me not be ashamed, O LORD: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city.

For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications, when I cried unto thee.

I love the LORD, all ye his saints; for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

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ELDER T. F. ADAMS ----- Willow Springs, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"I AM THE WAY, THE TRUTH AND THE LIFE"

"I am the way," the Saviour said,
No other way is found.
While on the cross the Saviour bled,
And poured it on the ground.

"This is the way," walk ye in it,
The holy and the high,
The narrow way to heavenly bliss,
And folks won't err thereby.

"I am the way," you can't be lost
For Jesus is that way,
He shed His blood whate'er it cost
To bring eternal day.

"I am the truth," He also said.
And truth shall make you free.
With angel's food you shall be fed,
And honey from the bee.

"I am the truth," those words rang
out,
And sank in every heart.
For all who heard the world did
shout,
And would not with it part.

"I am the truth," the truth though
crushed
Shall rise from earth again,
And all the demons shall be hushed
'Twas Jesus bore the pain.

"I am the truth," though one did
say,
"What is it?" says Pilate loud,
So he did give his whole consent,
And yielded to a furious crowd.

"I am the life," says Christ, the

Lord,

The dead to them He spoke,
For them who heard His holy word,
The bonds of death He broke.

"I am the life," Eternal life,
To them who do believe,
Free from envy and scorn and strife
No more to sigh or grieve.

"I am the life," it's mine to give,
Salvation, and through grace
He died but once, that we might
live,

He died our sins to erase.

By T. W. Walker
Gibsonville, N. C.

VERY FOND OF LANDMARK

Dear Mr. Gold:

If this does not crowd out your
more valuable space, will you please
publish this some time in the Land-
mark. I am very fond of the
Landmark and enjoy so much to
get them.

Very truly yours,

T. W. Walker

ASKS INTERPRETATION OF SCRIPTURE

I can't get these lines off my mind
and I want to know the meaning
and have wanted to for sometime.
"Pure religion and undefiled be-
fore God and the Father is this,
To visit the fatherless and widows
in their affliction, and to keep him-
self unspotted from the world."
The first question I ask myself is
who are the fatherless and the

widows. I think of a child without a natural father, but then what of the motherless children. What then is to become of them? They are left out of that statement. I can't see how true religion would leave them out. Then I think of a child who may or may not have both parents living, but who has all their lifetime longed for a friend that will stick closer than a brother, closer than any earthly tie that ever existed, who has been lonely all their life no matter how large a crowd they were in and at times they were made to feel so low and so little, and unwanted by everybody, with not a friend in the world, to look around and see their brothers and sisters in the flesh and think they are all so much better than I am. I'm the meanest child my parents have. I know they are ashamed of me. I know they can't love me and feel so alone in the world and no matter how much friendliness is shown to them by their parents and everyone else, that vacant spot it never filled by anything they ever say. Is this a fatherless child? If so, how does anyone know who they are to go see them, for these things are in the heart and who can see what's in the heart? God, the Father, Son and ever Blessed Spirit, and is that vacant spot filled when He speaks peace in that soul and makes him to know He has loved him with an everlasting love and bids him come home to his friends and tell what great things the Lord has done for him whereof he's glad. What peace, rest and joy to ever be looking at the Father walking onward and upward toward Him, to be encircled in His loving arms

never to be fatherless again.

Then my mind goes on to the widows. Do the widows of this world, a woman with her husband dead, have afflictions? As my mind goes on, it seems to be their afflictions spoken of in a natural sense are many and it says "affliction." But how about one who has felt the loving hand of the Saviour guiding them through this uneven journey, knowing their sinfulness, weakness and unfitness to be among the Lord's people or to be visited by the Saviour but feeling His very presence beside you, making you feel you're walking on Holy ground and that Holy One walks beside you as you make your faltering steps and you are made to fall down in your feelings and look up to see the Saviour and then to be lifted up to be made to sing with Him, "Amazing Grace, how sweet the sound that saved a wretch like me." Then all this world and ten thousand more and all they owned couldn't make you as happy as this. They long to see the time when they're brought down in death and raised to ever be with Him, be like Him and "have no less days to sing God's praise than when they first begun." Then as the season of joy passes by and we're let down in this world again, how lost the feeling. And as days go into months and yet another visit, everything so black, no way out of all the trials and tribulations of this world, nothing in this world could comfort a poor mortal who has once been visited by that great Holy One, though they be rich in this world's goods, they are poor and needy and their affliction is great. How long, oh, how long

until He will part the clouds and show His smiling face, walk beside them and gently lead them with His guiding hand. In the coming and in the going is He not keeping Himself unspotted from the world? And yet visiting the fatherless and the widows in their affliction. "How great and how marvelous are His ways, His judgments past finding out." No His garment is not to be touched and soiled by this world any more, so as He visits the fatherless and widows, all worldly things vanish and are swept away and the widow or fatherless one is lifted up above this world for he dwells only in the upper room that he may keep himself unspotted from the world. So don't they have to be fatherless and widows to be visited in their affliction by that Holy One and hasn't the love for the worldly things gone and in its place a longing for a visit from the Holy One before the visit comes, and aren't they helpless, that is affliction to be helpless to reach out and touch the Saviour aren't they helpless to do anything? Then their affliction is such that they are completely helpless, in that they can't perform one move that will raise them up to meet the Saviour but He has to come all the way into the heart of that afflicted one, that can't help himself, and lift him up and hold him by the hand as he is made able to walk thus in the upper room with the Saviour, this world can make no spot on that Holy One or cannot even come near Him to soil His robe for He is able to keep Himself unspotted from the world and visit those that the Father has given Him out of the world and He lifts them out of the

world as He visits with them from time to time here until He can say child come home, and that fatherless one and the widows will be fatherless and widows no more. but be made like unto His glorious body that will be forever unspotted from this world of sin to sit around the great white throne, singing His praises where congregations will never break up—there'll be no more darkness, no more sorrows, no more tears but everlasting joy, peace and love.

Written by Sister Floyd Cox
Wilmington, N. C.

CONTRIBUTIONS TO MEMORIAL FOR ELDER WYATT

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

Through your paper, Zion's Landmark, I wish to thank our dear brethren, sisters and friends for their liberal contributions for the purpose of erecting a suitable monument to the memory of our dear and faithful minister, Elder J. W. Wyatt, in our church cemetery at Willow Springs, where he was buried.

The fund now amounts to \$409.-50, which is ample for the stone we have selected. There will be a balance which we purpose to give to his widow Sister Wyatt, who I am sure will be very grateful, because her income is very limited and she is not able to work, being of a mature age.

I am hereby submitting a list of the recent contributors with the amount of their contributions.

Again I wish to thank every person who has lent a helping hand to this worthy cause. Furthermore,

if I have omitted any person's name with their contribution, I will appreciate being notified of same, because it was through oversight, if I have.

Yours in hope,

T. F. Adams

Mr. H. E. Wood	\$ 1.00
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A GOOD LETTER

Portsmouth, Va.,

Elder J. T. Williams,
301 Virginia St.,
Rocky Mount, N. C.

Dear Beloved Minister in Christ:

I promised to try to write to you after I arrived home in December, but I have felt too utterly unworthy, for my sin is ever before me. At this time unless I am holpen with a little help, I am afraid my effort will be in vain.

The week-end I spent at my sister's home was a Heaven below to this poor sinner, hearing you speak about what the Lord has done for you. (Not what you had done for Him.) If I know anything concerning spiritual things, I feel to give God all the praise; for in Him we live and move and have our being. If I could only feel assurance about myself as I do about you, I can only hope that God has loved me

with an everlasting love, while I feel confident that you are His workmanship created unto good works.

As we were talking at sister's home, I have so many regrets, and shed bitter tears of sorrow and repentance. (I hope) In Timothy 5:24, Some men's sins are open beforehand, going before to judgment; and some men they follow after. I believe I felt to be the chiefest of all sinners, even in my earliest recollections. I'd feel that I was going to die, and that everlasting torment would be my doom. At night when I'd retire, I would feel that I would die before daylight, and that Satan was waiting to get my soul to put in torment; even when I slept, I would dream that he was sitting by my bed telling he was just waiting for my soul to leave my body so that he could get it. If I could only sleep with my mother, I did not have those feelings, but thought she could protect me from all harm. Sometimes she would hear me crying and ask me what was the matter. I always told her just that I wanted to sleep the feelings I had about dying and with her. I never told her about about how I felt about my soul. She was a member of the church, and I wondered if she had any inkling of what really was wrong with me.

In later years after I was married, I had a dream that reminded me of when I was small. I was lying on a narrow bed, feeling that I was dying; while on both sides of the bed were two husky uniformed devils bending over me waiting to take my soul to torment as soon as the breath of life had left my

body. I was calling mother to come and help me, but it seemed she could not get near me. A voice spoke to me saying, "Why don't you call on one who can help." Then I was given a heart to pray, and was asking the Lord to have mercy on me, and save me. Gently the bed on which I was lying began to rise as I continued to pray, and it was lifted up out of reach of those two devils. I was praising God with all that was in me when I awoke for this sweet deliverance.

I have had many dreams in my earlier years, that as I journey along in this vale of tears are being revealed to me, a little at a time and are being forcibly brought to my mind anew. I ponder over them.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jeremiah 31:3). This part of the above verse was spoken very audibly to me. I did not know where I could find it in the Bible, but I have since found it while reading my blessed Bible. Nearly as soon as it was spoken, these words were spoken also: Satan has desired to have you that he may sift you as wheat." (St. Luke 22:31).

I travel much by night, but I can still see that bright little pathway that leads to Heaven above; even though at times it seems mostly covered with thorns by the wayside. I hope I trust in the Author and Finisher of our faith, for I have long since found out that I have no confidence in the flesh. Sometimes I feel that I have been deceived and am deceiving the church, almost to the extent of asking that my name be dropped.

Then in a still small voice I hear, "My grace is sufficient for thee." At rare times like this I feel that if I were called to die I could say, "Come welcome death, I'll gladly go with you."

Brother Williams, please pray for me that my faith fail not, if it so be that the love of Christ dwell in me. My consolation is that we may know that we have passed from death unto life because we love the brethren; and I love each and every one that has tasted that the Lord is precious.

One night last week while I sat meditating upon what the dear Saviour has done for poor unworthy me, and of the many blessings that he has bestowed upon me all the days of my life; I had a peculiar dream or vision. As I said I was sitting up in a chair and was wide awake. I saw a little line that extended from the distance beyond my vision of sight on my left, and extended to my right to the Heavenly Mansion and was made fast to the door thereof; while I was firmly cemented to this precious cord (it was precious to me) I cast my eyes downward, and saw dark pits and all the troubles of this world that beset us so. I was several feet upward from all that I saw below. I looked the second time and saw that this cord was firmly attached to the door of Heaven.

I think I saw the meaning of the "Terror of the Lord," which is found in II Corinthians 5:11. Just before I joined the church, I had a dream; I was at the cemetery where one of my brothers is buried, and I heard a great roaring in the East, I looked in that direction and

saw fire in the heavens, and at the same time heard the angels in the heaven singing, "In the final judgment morn," the dead were being brought forth from their graves as a vapor; and they were all singing and echoing the same song. Oh, what a terrible burden I felt, I turned away to try to escape from it all, but I could make no headway for the heavy burden I was carrying kept me from going very fast. After I had plodded along for some time I arrived at a place and asked if I were at the right place (I was seeking heaven in my dream); I was told I had come too far and that I would be obliged to go back some distance and then turn to the right.

At this point, I awoke, and was in the most trouble. (At this time I think I knew something about the "Terror of the Lord." I got out of bed and went to the window and raised the shade to see if my dream was true, for I thought that if it was, surely I was lost. I could not go back to sleep for some time, but when I finally did, I was back in the same dream, only I had found the right path and was walking across a deep chasm on a tiny bright path; when I had passed over on the other side I felt happy, and said, "Thank God, I have found the right way at last."

I could write on and on this evening it seems, but I must not tax you any further with this. Please cast a mantle of charity over it. I am so hungry to hear you preach again. I have been once since I heard you.

I trust you are well, and that our Blessed Redeemer will continue to enable you to preach Christ crucified to the sheep, for they do

hunger and thirst for the bread that cometh down from Heaven. I love you with a love that is Christ-like, (I hope'.

A sister in hope,
Mrs. C. W. Adams

WRITING ON THE SCRIPTURES

Norfolk, Va.,
March 23, 1947

Elder Cowin,

Dear Bro. in Christ:

I have thought much about writing you of late, but feeling my weakness and unworthiness to such a degree that I have put it off from time to time, however, I decided to try to pen a few of my thoughts (disjointed and rambling though they may be) for your consideration. Although I know before hand that you are already aware of things and conditions as they are today without my trying to write you about them. But I feel that even though we know these things it behooves us to speak up or to put it another way to cry aloud and spare not, because these things were and are written for our learning. And I believe that it is to our comfort and edification to have a mind to speak about these things to one another.

The Scripture I have in mind is found in 2nd Timothy, 3rd chapter. For the sake of space I will not try to quote it as it is written knowing that you are familiar with it. I shall only refer to it as well as I may be able with what I hope I can or will say concerning it. If we had no other evidence of the truth of this Scripture other than the times that we are passing through now, we could have no reat-true forever. The carnal mind can

son other than to believe it to be see it, but to be able to see it by the eye of faith in Christ Jesus as it was written by Paul, the greatest writer of the New Testament, it assumes ominous proportions to those who have been given that precious hope, and like faith with him who wrote. For if we are not living in perilous times now I don't know what the phrase means. For men shall be lovers of their own selves. What an awful accusation, but oh how true. Without natural affection; how low can man sink where Prophet Isaiah said they have all turned away, all gone astray, and he has laid on him the iniquity of us all. What a comfort to the sinner who was dead in trespasses and sin to feel the quickening spirit at work in his heart and soul raising him from that old dead state of nature to walk in newness of life, turning his heart to sing his praises and his lips to speak of his wondrous works. (Having a form of Godliness, but denying the power thereof, from such turn away). What a solemn warning he gives here to those who have been made free from the law of sin and death and made alive by the spirit of life that is in Christ Jesus. (For of this sort are they which creep into houses and lead captive silly women laden with sins led away with divers lusts). What sort does the apostle refer to if it is not those who having a form of Godliness and what did he mean where he said "creep" if it was not to come in by flattery and high sounding phrases of the wisdom of men wherein they lay in wait to deceive with enticing words. The phrase,

led captive silly women laden with sins, are the various bodies of the physical church that have fallen into a state of slumber and have become inactive in a spiritual sense.

"The houses", I take to mean the different creeds and forms of religion we have today, even including we old Baptists. I can see it, and sad indeed it is to me. Not that I am any exception, but weak as I feel myself and as prone to sin as I am it does seem to me that the ways of Zion do mourn, that we have fallen asleep with carnal things and follow after the things of God like the two kine that went one way, but went lowing as they went. It appears to me that we Primitive or Bible Baptists as we are wont to consider ourselves, as an institution or body of people are on the way out because the black and ominous storm clouds of persecution are beginning to gather just over the horizon and it will break with all the fury and destruction that the Devil and his henchmen will be permitted to bring.

But in the end he leaves us a consoling thought as he tells us to continue in the things that we have earned knowing of whom we have earned them and that the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus. But they shall proceed no further because their folly shall be manifest to all. So with these many and imperfect remarks I will stop with the very solemn thought—Dark and thorny is the desert through which weary Pilgrims wend their way, and how I know because it seems that I am in the midst of the desert most of the time, and truly do I find the

pathway thorny, but by His grace I will wear the crown of thorn and bear my cross with patience, for without Him I can do nothing.

With love to all of like precious faith,

Tommie

P. S. Remember me in your prayers and to the household of faith. Ask them when they have a mind to pray to remember me, a poor sinner saved by grace, if saved at all.

LOVE AND FELLOWSHIP

Route No. 5,

Dunn, N. C.,

March 20, 1947

Dear People:

Once again I take my pen in hand with a great fear upon me, and I am afraid to attempt to write and afraid not to write. What I will write I have no idea, but I trust and hope it will be concerning Jesus Christ, the Saviour of sinners, and when we realize the great love God has for his people that He would send His Son, Jesus, in the world to redeem the bride. We must also realize that He gave His people love one for another and in love they have fellowship one for another. And this love reaches out so far that it makes one love their enemies, and do good to their enemies. It also brings them home to the church, and there they see the real beauty of love manifested. First they feel what love does for them when God forgives their many sins, and then when they see the church as I stated above they see the real beauty of love.

There is something else that goes with love and that is Faith and

hope. Faith which causes one to look to one that has delivered and will yet deliver. Hope is an anchor of the soul both sure and steadfast, and is anchored in Christ. Therefore, we live in hope that we are God's children, and look forward to that time and it is in hope that we trust we look forward to the time when Jesus will say, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

But while we sojourn here in this fleshly body that is not perfect, we have a warfare, and that troubles us very much. Because sin, a thorn, dwells in our flesh, and Paul says, "When I would do good evil is present." So I feel he spoke the experience of all of God's children about that. So where are we traveling? Are we not traveling in the wilderness and being led about by the Spirit and kept by the Grace of God? Do you ever get in so much trouble till you feel to be the most wretched person in all the world, and feel that the brethren and sisters would be far better off without you in the church? Well, when one feels this it is a sure sign that God is working to will and to do in any one that feels this way.

Yes, there is a purpose in one feeling cast down; it keeps one humble and makes them esteem their brethren and sisters better than self. But God knew you would need comfort, so he sent the Holy Ghost, the Holy Spirit, the Comforter.

Now dear people, I know that from time to time you are going to have troubles. But remember Jonah was shut completely out from the world and carried to the

bottom of the sea before he was willing to vow that salvation was of the Lord, and when he did the fish gave him up on dry land. All must really realize that salvation is of the Lord, I mean all the elect.

Guess I had better begin to close and I want to close by saying, I love you all, and hope and pray that love, and peace abounds among you all, and may He bless you with all needed blessings both spiritual and natural. And may I ask an interest in the prayers of all.

A little brother in Christ, I hope,
Lester E. Lee

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

You will find enclosed check for \$5.00. Use it as you see fit, and keep sending me the Landmark.

May God continue his blessings upon you in your undertakings and ask an interest in your prayers when you feel cast down.

A servant I hope,
Shepard Langdon

ELDER LEFFERTS TO PREACH

Elder H. H. Lefferts of Leesburg, Va., is expected to preach at the church in Durham, N. C., third Sunday in May, and Saturday afternoon before. Sunday morning service will be at 10:30 A. M. Saturday afternoon is at 2:30 P. M. Elder Lefferts is also expected to be at the church at Stem (Gooch Memorial) third Sunday in May at night at 7:30 P. M. Brethren, sisters, friends and ministers are invited to hear him.

E. L. Cobb

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N.C.
Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C.	MAY 1, 1947
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"CRUMBS FROM THE MASTER'S TABLE"

(Gathered from J. C. Philpot's
treatise, The Sacred Humanity
of the Lord.)

To glorify His dear Son has from
all eternity been the purpose of the
Father; and both in the plan and in
the execution has He manifested the
depth of His infinite wisdom, power,
and love.

Creation, with all its wonder of
power and wisdom, was not neces-
sary either for the happiness or the
glory of the self-existent Jehovah.
Father, Son, and Holy Ghost, had
from all eternity that holy, intimate
union and inter-communion with
each other, that mutual love and
ineffable fellowship of Three dis-
tinct Persons and yet but one God,
which creation could neither aug-
ment nor impair.

But it pleased the sacred Triune
Jehovah that there should be an
external manifestation of His heav-
enly glory; and this was to be ac-

complished by the incarnation of
the Son of God, the Second Person
of the holy Trinity. The Father,
therefore, prepared Him a body,
which in due time He should as-
sume. Thus addressing His heavenly
Father, He says, "A body hast Thou
prepared Me." (Heb. x. 5). That He
should take this prepared body into
union with His divine Person was
the eternal will of God, so that when
the appointed time arrived for the
decree to be accomplished, the eter-
nal Son could and did come forth
from the bosom of the Father with
these words upon His lips, "Lo I
come; in the volume of the Book it
is written of Me, to do Thy will,
O, God." (Heb. x. 7).

Now, the word of truth declares
that "God manifest in the flesh" is
"the great mystery of godliness."
(I Tim. 3,16). Therefore, without
an experimental knowledge of this
great mystery there can be no godli-
ness in heart, lip, or life; and if no
godliness to salvation, unless we
mean to open the gates of bliss to
the ungodly, who "shall not stand
in the judgment?" (Psa. 1,-5); and
to count for nothing that "ungodli-
ness" against which "the wrath of
God is revealed from heaven."
(Rom. 1, 18). It is the truth, "the
truth as it is in Jesus," which alone
"maketh free"; and it is the truth,
"the truth as it is in Jesus," which
alone sanctifies as well as liberates;
"Sanctify them through Thy truth;
Thy word is truth." (John 17, 17).
How important, then, how all essen-
tial to know the truth for ourselves,
in our own hearts and consciences,
by divine teaching and divine testi-
mony, that, set free from bondage,
darkness, ignorance, and error, lib-
erated into the blessed enjoyment

of the love and mercy of God, and sanctified by His Spirit and grace, we may walk before Him in the light of His countenance. And as in the Person of the incarnate Son of God "are hid all the treasures of wisdom and knowledge," how blessed it is to look up by faith to Him at the right hand of the Father, and to receive out of His Fulness those communications of wisdom and grace which not only enlighten us with the light of the living, but cause us to be partakers of His holiness, and thus make us meet for the inheritance of the saints in light.

II. The sacred humanity of the blessed Lord consists of a perfect human body and a perfect human soul, taken at one and the same instant in the womb of the Virgin Mary, under the overshadowing operation and influence of the Holy Ghost. This is very evident from the language of the angel to the virgin: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God." (Luke 1, 35).

Thus, the apostle argues, "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." (Heb. 11, 16)

Thus the Son of God "took upon Him the form of a servant, and was made in the likeness of men." (Phil. 11, 7). The Word was made flesh, and dwelt among us." (John 1, 14). "God sent His own Son in the likeness of sinful flesh." (Rom. viii, 3); "Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same." (Heb. ii, 14). He was "made flesh," therefore real flesh, "in the likeness

of sinful flesh," therefore not in the reality of sinful flesh. He took flesh of the virgin, or He could not have been the promised "Seed of the woman" which was to bruise the serpent's head. (Gen. iii, 15), or of "the seed of Abraham" to which the promise was especially made (Gal. iii, 16), and from whom the virgin Mary was lineally descended.

III. The next thing to be believed in and held fast is that, this humanity was not a person, but a nature. This point may not seem at the first glance of deed and signal importance; but as all God's ways and works are stamped with infinite wisdom, it will be seen, on deeper reflection, that it involves matters of the greatest magnitude—of the richest grace and the highest glory. For look at the consequences which would necessarily follow, when the sacred humanity of our blessed Lord a person and not a nature. Were it a person, the Lord Jesus Christ would be two Persons, one Person as God, and another Person as man, and thus be two distinct individuals. But being a nature, which had of itself no distinct individuality, but was assumed at the very instant of its conception into union with His Divine Person, the Lord Jesus is still but one Person, though He possesses two distinct natures. The angel, therefore, called it "that holy thing"—i.e. that holy nature, that holy flesh, that holy substance—a "thing" because it had a real substance; "holy" because not begotten by natural generation, but sanctified in the moment of conception by the Holy Ghost, so as to be intrinsically holy, impeccable, immortal—capable of dying, but not tainted with the seeds of sickness or death. It

was not a body like ours, "shapen in iniquity and conceived in sin." (Psa. Li, 5); but was begotten by a divine and supernatural operation of the Holy Ghost, and was therefore "holy," not relatively and partially, as we, but really, thoroughly, and intrinsically holy; "harmless," or as the word might be rendered, "free from all ill," "undefiled" with no taint of corruption in body or soul, original or actual, in any seed, inclination, desire, feeling, or movement of or toward it; "separate from sinners" in its conception and formation, in every thought, word, or deed, so that it was as separate from sin, and sin as separate from it, when on earth as it is now in the presence of God: "and made higher than the heavens" by the exaltation of that human nature to the throne of glory; higher than the visible heavens, for what is the glory of sun, moon, or stars, to the glory of the sacred humanity of Christ in the courts of heaven! And higher too than the invisible heavens, for in His human nature as the God-man He is exalted far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. (Heb. vii, 26; Eph. i, 20-22.)

Consider the blessings that are connected with, and flow out of this heavenly truth. The glory and beauty of this mystery, it is true, can only be seen and known by faith; for faith, as "the substance of things hoped for, and the evidence of things not seen" alone gives to these divine realities a substantial existence in the believer's heart. But looking by faith into this heavenly

mystery, we may see in the two points we have thus far touched upon signal beauty and blessedness. The human nature which the blessed Lord assumed into union with His divine Person hungered, thirsted, was weary, went asighing, groaned, sweat drops of blood, agonized in the garden on the Cross, was tried, deserted, tempted, buffeted, spit upon, crucified, and, by a voluntary act, died. This is beautifully unfolded by the apostle: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted. He is able to succor them that are tempted." (Heb. ii, 17-18).

But again, were the human nature of our blessed Lord a Person, its acts would have been personally distinct, and the virtue and validity of Deity would not have been stamped upon them. We may thus illustrate the distinction between a nature and a person. Man and wife are mystically by marriage one flesh, but they still remain two distinct persons. Their acts, therefore, as persons, are individually distinct, and each is morally and really responsible for his or her individual actions. But were they so incorporated, like a grafted tree, as to become two natures and only one person, then the acts of the weaker nature, assuming for the moment that the female is weaker, being, the acts of one and the same person, would be stamped with all the strength and power of the stronger. Thus it is with the two natures of

our blessed Lord. The human nature, though essentially and intrinsically holy, impeccable, incorruptible, and immortal, being the weaker and inferior nature, yet becomes stamped with all the worth, virtue, and validity of the divine nature, because though there are two natures there is but one Person. Thus the grand, vital truth of the two natures, yet but one Person of the glorious Immanuel, is no more dry or abstract doctrine, no speculative theory spun out of the brains of ancient fathers and learned theologians, but a blessed revelation of the wisdom and grace of God.

O. J. DENNY.

"FOR I AM GOD AND THERE IS NONE ELSE"

"Look unto me and be ye saved all the ends of the earth: for I am God and there is none else." Isaiah 45:22.

The above words are made precious to our souls when we come to the end of our wits, when we have seen ourselves as great sinners before a just God and all creature help has failed and our strength is exhausted, then we become these "Ends of the earth." Then it is that the blessed Savior says "Look unto me."

The above is beautifully portrayed in types and shadows and especially so in the journey of the Israelites as they traveled in the wilderness as recorded in Numbers 21:9, "And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." As the only remedy for this bite was to look

upon the serpent of brass, so it is, the only remedy for the sting of sin is to look upon Jesus: "And the blood of Jesus Christ, His Son, cleanseth us from all sin." I Jno. 1:7.

The Savior Himself referred to the holy scriptures, dictated to Moses by God, and said: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." Jno. 3:14.

The blessings which soothes our souls can not be measured by earthly wealth when our precious Redeemer says, "Look unto me and be ye saved all the ends of the earth." The poet evidently felt the power of this when he wrote these precious words:

How sweet the name of Jesus
sounds,
In a believers ear,
It soothes his sorrows, heals his
wounds
And drives away his fear.
Humbly submitted,
T. F. ADAMS.

IN MEMORY OF GEORGE B. CUDDINGTON

In loving memory of our beloved husband and father, who entered into rest one year ago today, December 17, 1945.

We often think of you,
Of the life you always spent.
He was good and kind to others.
We often wonder why you went.

The home still seems sad and lonely,
And in the home we still feel blue;
For your memory is still with us,
As we sit and think of you.

But God called you home to glory,
Who does all things well.
For He was so kind and good to you,
He took you home to rest.

Our thought go back to yonder years,
When you were by our side;
We shared each other's troubles,
In you we could confide.

We think of you as just asleep,

Not dead, just gone away;
Asleep in peaceful, sweet repose,
To wake another day.

In the graveyard sweetly sleeping,
Where the flowers gently wave,
Lies a precious father,
In his silent grave.

Till then we'll say sleep on, dear Father,
Sleep on and take thy rest.
We hope some day we'll meet again,
In that home forever blest.
His wife and children

RESOLUTION OF RESPECT

Brother Alexander Woodson Ambrose was born October 6, 1865; died January 26, 1947. His stay on earth was 81 years, 3 months, and 20 days. He was twice married; his first wife preceded him to the grave several years ago. He is also survived by his second wife and three daughters by his first wife: Mrs. Rossie Oliver, Mrs. E. M. Edwards of Creswell, N. C., and Mrs. L. E. Davenport of Norfolk, Va. Two half sisters: Mrs. Betty Furlough of Creswell, N. C., and Mrs. Herbert Ambrose of Norfolk, Va. Three half brothers: Elder Richard, C. R., and Henry Ambrose, all of Creswell, N. C. 13 grandchildren and 2 great grandchildren, also several nieces and nephews.

Brother Ambrose united with the Primitive Baptist Church at Concord, on Saturday before the fourth Sunday in September, 1937; and was baptized by Elder W. M. Stubbs. He was a faithful member until death. His funeral was conducted at the Concord Primitive Baptist Church, on Tuesday at two o'clock P. M., January 28, 1947, by his beloved pastor, Elder S. Gray of Kinston, N. C., and was laid to rest in the family cemetery.

Be it Resolved, that we, the Church of Concord, in Washington County, bow in humble submission to the will of God.

That the Church has lost a faithful Brother, and we believe our loss is his eternal gain.

That a copy of these Resolutions be sent to Zion's Landmark, and to Old Faith Contender for publication, and spread on our Church record, and one to the family.

Done by order of conference, on Saturday before the fourth Sunday in Feb., 1947.

Elder S. Gray, Moderator
A. W. Ambrose, C. C.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom and power has seen fit to remove from our midst our much-loved sister, Molsey Willis, who was born May 24, 1863 and departed this life on February 12, 1947.

She united with the Hunting Quarter

Primitive Baptist Church at Atlantic, N. C., on Saturday before the second Sunday in June, 1910, and remained a true and faithful member until her death. Her funeral was conducted by her pastor, Elder S. Gray and she was laid to rest to await the resurrection morn and the coming of the Lord. Therefore, be it resolved, that it is our prayer and sincere desire that we be enabled to bow in humble submission to His holy will, feeling our loss is her eternal gain.

That we extend our heartfelt sympathies to the bereaved family.

That a copy of these resolutions be sent to our church papers, one to the family, and one, spread on our church book.

Done by order of conference assembled this Saturday before third Sunday in February, 1947.

Elder S. Gray, Moderator
John D. Smith, Clerk

IN MEMORIAM

Mary Francis Norman Willard was born near East Bend in Yadkin County, N. C., on April 3, 1863. Was married to Jefferson G. Willard in November 1881. They settled on the farm near Smith Town in their native county, where they reared one son and three daughters and were blessed with a plenty of these worldly goods and their friends, especially Primitive Baptist ministers, always found a hearty welcome until the death of her husband on the 24 of April, 1927. She quit housekeeping and made her home with her daughters until the death angel called for her in our home at 9:15 A. M., January 25, 1947, when she passed from the troubles of this world into that city which hath foundations whose builder and maker is God. Mother Willard professed a hope in Christ and joined the Primitive Baptist Church at Holly Springs Church near her home the first Sunday in November 1903, and was baptized the same day and was strong in the Baptist faith till death, and before her death while unconscious was heard calling her father and mother and to say, I want to go home, and during her intense suffering she often called on the Lord for mercy.

In her passing she left behind her daughters, Mrs. S. A. Painterder of East Bend, N. C., Route 1, Mrs. F. P. Stone, Dobson, N. C., Route 2, Mrs. J. H. Hardy, Siloam, N. C., one son, J. H. Willard of Sipe Springs, Texas; 21 grand children, 11 great grandchildren; 3 brothers, J. Lee, Farris and Dock Norman of East Bend, one sister-in-law, the widow of the late Elder A. M. Denny and many other relatives and friends to mourn her passing. After funeral services were conducted by Elder S. H. Reid of Walnut Cove, N. C., and Elder C. D. Hall, of Halls

Mill, N. C., her former pastors, she was laid to rest by the side of her husband in the presence of a large assembly of relatives and friends.

Elder F. P. Stone

IN MEMORIAM

Jacksonville, N. C.,

R. F. D. 2, Box 381 $\frac{1}{2}$,

March 15, 1947

In memory of our dearly beloved sister, Maggie Hamilton, who was born September 18, 1857 and died June 26, 1946. Her life here on earth was 89 years. During this time on the first Saturday in August at quarterly meeting Elder Jobe Smith was serving the church as pastor, but was so he could not be there, so the church agreed to choose Elder Steven Brown to serve as moderator and Brother Ben Scott as clerk. As they went through the conference the way was open for reception of members and Sister Maggie Hamilton came and offered her body and told the church her feelings and what she hoped the good Lord had done for her, so the church received her, and she was baptized by Elder Job Smith on Monday after the first Sunday in August.

To her family seven children were born and Sister Maggie was always at her meeting until she was old and afflicted. After she was disabled the preachers would meet at her home and preach for her. She always enjoyed having them in her home for she loved the sound of the Gospel, for we believe they that hear the joyful sound are alive for ever more. She was always kind to everybody in speaking, and Sister Maggie was one that believed if saved it was by the Grace of God, and nothing good that she had ever done to bring God in favor with her, and we are told in the Scriptures that the darling son came into the world to save his people from their sins and we believe that in Him is righteousness and eternal life for His people given to His family and our hope is that when that great day of all days comes that God's people will be resurrected from the grave and fashioned just like the Son of God, and see Him and be satisfied and there to sing praise to His great and holy name forevermore.

This done by order of Comforts Church the third Saturday in November, 1946, at Northeast Church composed of White Oak Association.

Written by a poor, unprofitable sinner. I desire the prayers of God's poor, humble people.

E. D. Morton

RESOLUTIONS OF RESPECT

Sister Jane White Sexton was born February 23, 1866, and died on Friday morning, March 7, 1947, at the home of her daughter, Mrs. Z. H. Phelps. Her stay on earth was 81 years and 14 days. She was twice married, her first husband preceded her to the grave several years ago.

Surviving her are one son and two daughters by her first husband, T. J. White of Creswell, N. C.; Mrs. Z. H. Phelps, Mrs. H. L. Phelps, both of Creswell, N. C., one brother, Rev. David Arnold of Washington, N. C., and one sister, Mrs. Mary Spruill of Plymouth, N. C., 18 grandchildren and 26 great grandchildren, several nieces and nephews and a host of friends. To know Sister White was to love her.

Sister White united with the Primitive Baptist Church at Concord, Saturday before 4th Sunday in August, 1892, and was baptized by Elder J. I. Ambrose and was a faithful member until death. She was one who loved her church and filled her seat and administered to her pastor greatly. Her funeral service was conducted at Concord Primitive Baptist Church, Saturday, March 8, by her beloved pastor, Elder S. Gray, of Kinston, N. C. She was laid to rest in the family cemetery under a mound of beautiful flowers to await the morning of the Resurrection when spirit and body will be united to meet the Lord in the air.

Be it resolved that we the church at Concord bow in humble submission to the will of our Heavenly Father for we the church feel our loss is Sister White's eternal gain.

That a copy of these resolutions be sent to Old Faith Contender and Zion's Landmark for publication, one spread on our church record, and one to the family.

Done by order of Conference on Saturday before the 4th Sunday in March, 1947.

Elder S. Gray, Moderator

A. M. Ambrose, Church Clerk

APPOINTMENTS FOR ELDER W. J. BERRY OF ELON COLLEGE, N. C.

Atlantic Church, Saturday and Sunday, June 14 and 15.

Sea Level Church, Sunday afternoon at 3 p.m., June 15.

Morehead Church, Monday night at 8 o'clock, June 16.

Newport Church, Tuesday night at 8 o'clock, June 17.

South West Church, at 11 a.m. Wednesday, June 18.

White Plains Church, Thursday, 11 a.m., June 19.

Friday, rest.

Concord Church, Saturday and Fourth Sunday, June 21-22.

ELDER S. GRAY.

ZION'S LANDMARK

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NO. 13

PSALM 32

BLESSED is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the draught of summer. Se'lah.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Se'lah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Se'lah.

I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

DAVID KNEW OF THE DEEP THINGS OF OUR LORD

Panama City, Fla.,

March 23, 1947

(Sunday)

Elder C. H. Byrd:

Your little short letter received and read and I simply tossed it aside, deciding I was nothing and less and why would I write any one anyway, on what the God of this whole earth did inspire His chosen to write? Then for me to take my pen in hand and explain what He inspired, it does look foolish indeed—but I believe with all my heart that David knew something of the **deep** things of our Lord. The Depths of Grace, Love, Mercy, Pity, all are His goodness. David, being a “called out” of God, **knew** something by and through the teachings of God in Him. God leaves not his teaching to someone else, for them to do, but He teaches them all, all His own, to know His goodness and to whom does the wonders of Grace belong and whom should the children praise in Song. He teaches them who are the inhabitants of that City—And How all their springs had to dry up—as did Sarah—before we or they can bring forth—as long as we are menstrous, we bring forth after the flesh—Americanism—Do and Live—

My story, Babylon, The Menstruous Woman, but Poor Sarah, all her springs were dry! Thank God

for eyes to see the beauty of God's goodness. I believe **we see** this, Bro. Byrd. Why! Oh, why me? You? And a few that proclaim, All our Springs are in **Him**. He makes the rivers of water where we once were a wilderness, there we wade around, then He can, through His mighty power, turn this Wilderness wherein we wonder into a **Place of Water**. **We drink** because it is in us a well of water springing up! Why Springing up? Because of Him. He wills it so. **Praise Him**, I mean **Praise Him**, not man, not flesh not worldly wisdom, not wise earthly men. Praise Him! It's something Bro. Byrd, to feel this praise going through you like a cool refreshing draught—and just saying it like you learned to say 'Mary had a little lamb'.

Once when I did not know one word, and could in my way carry a tune, my own sister, my only one, **taught me** the words of Hymn 280, “Sister Thou Wast Mild and lonely”—then I learned it to sing at an old church to please my grandpa. He said if I would sing a song at church, he would get me a new dress. He really thought I was smart and quick to learn—and I learned it and sang it—but, Bro. Byrd, I knew nothing of that feeling for a gentle, mild Sister, in Hope he walked with me, in Faith and Hope, then; I just knew that song seemed sad and I did not like it any too well, but the request was

a song in that book and dear Sis looked it over and it was all dry to her, too. And she decided on this one, and, Oh, how little we knew it's meaning! There was no depth to it for us then. We had not been led by that Wonderful Power to know how to feel Praise, to Him, and say Praise Him! Someway, I think it could possibly be now our experience, that all our springs dried up, and we did drink of that water of Life, and know something about going into deep waters—doing business in deep waters—go down to the sea in ships! You know **these** see the works of the Lord—And His wonders in the deep.

One writer to the Signs said, speaking of the deep, says it's the depths of Sin—and we all had known it's depths! That too may be so, and I think we all know when we see Our Lonely Christ Jesus, and I mean Christ Jesus, Christ, the Lord of Glory, and Jesus, the Lonely Nazarene who had taken the blood of his mother, Mary, for us, and that Blood, He had to lose, for us too—and **not in vain**. So it is **Christ Jesus** we hope we have had the glimpse of and it's **Him** we see, and then our own selves we can **see** when we view Him as everything, then we see the depths of our sinfulness, and the greatness of our Savior's strength. So this deep waters to me mean **seeing, feeling** here and doing business in deep and **hoping in** the seeing of **His works**. We lose sight of what we can do when we have seen Him all in all. Then we get the glimpse of our nothingness and that all our springs **are** in **Him**, or else we do not have wherewith to Glory.

So the deep to me in Jesus Christ, the way—it's not of us to believe in Him—it's not of us to see His works—then there must be, and is a Great and Wonderful, Mighty and Precious thing to be accomplished before the deaf ears are unstopped, and the blinded eyes, which are puffed up with nature, **can see**, and this thing to be done is to kill and make alive—deep, isn't it? Then understanding opened up deep eh! Set your feet on a Rock. The Rock establishes your goings **deep**, yes deep! Deep calls unto deep—that which **He** opens up to you is deep, and the Deep that He is—calls to Deep in you! His planting. Now, when this Deep is in you, you can do business in deep waters. You can **Sail out to Sea**. You can go, but **Only in Him**.

These are my thoughts—it's all of Him.

March 24, 1947
(Monday)

Brother Byrd:

I wrote on the **Deep**, a few days ago—and I wondered if I did know anything! I get low, indeed! I seem to be full of the world—my mind runs so freely on current events, I just have to keep up with every affair that is going on. I get the angles of the **Big 4**, and all of this, but it seems to me if I were a child of The King, I would not have a head full of "this and that." There was a time though, I know, when I only could boast of being a good scholar—best speller in our County—took off the honors—couldn't mention a date in history, but that I knew it—no sentence but that Effie couldn't diagram—but, oh, my Soul! When this something,

which all the children of hope believe in, was God working out that which would be left in them, a Hope. Oh, when it works like yeast fermenting, rising, then is He not our leavening Power to make us rise up and call Him King. He is Lord of Lords!

I rather sing His praise all the day long, but I find I go off on everything else too. But one time I didn't know Him, had not experienced that which worked for a hope. I hope in Him.

I may sometime write on 10 Virgins. Glad we agree on same—in Hope.

Effie Bowden

DEACON LEE'S OPINION

McDowell, Ky.,

April 9, 1947

Zion's Landmark,

Dear Brother Editors:

Here is "Deacon Lee's Opinion," which I came across recently. I read it years and years ago, and it caused me to do some very deep thinking; and I have been helped much by reading it. If appropriate and timely you may publish at your convenience.

Elder Milford Hall, Sr.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor who, after the usual greetings, began to lament the low state of religion, and to inquire as to the reason why there had been no con-

versions for two or three years past.

"Now what do you think is the cause of things going dull here? Do you know?" he persisted in asking. The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't." "Do you think the churches are alive to the work before them?" "No, I don't". "Do you think the minister fully realizes the solemnity of his work?" "No, I don't." A twinkle was seen in the eyes of this troubler in Zion; and taking courage, he asked, "Do you think Mr. B—— a very extraordinary man?" "No, I don't." Do you think his sermon, "Their eyes were holden' anything wonderfully great?" "No, I don't." Making bold after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?" The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted, "No, I don't." "Why," cried the amazed visitor, "you agree with me in all I have said, don't you?" "No, I don't". "You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean." "I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!" The troubler was startled at the earnestness of the hitherto silent unmovable man, and said, "What happened to you thirty

years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men that led me—for I admit I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival while we were gossiping about, criticizing, and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with a half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer, till worn and bleeding he fled into a covert to die. Then God came among us by His Spirit to show that he had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, 'that he might teach me a lesson that he who toucheth one of his servants toucheth the apple of his eye.' I heard my former pastor was ill, and taking my oldest son with me, set out

on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—'He may be dying, and the sight of your face might add to his anguish!' 'Had it come to this,' I said to myself, 'that the man whose labors had, through Christ brought me into the fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness. What did I care whether the pews by the door were rented or not?

As I entered the room of the blessed warrior, whose armor was falling from his limbs he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm.' He was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream was,

"Touch not mine anointed, and do my prophets no harm!" I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will take care of us.'

"Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept, Christ was there in my dreams, saying, 'Touch not mine anointed, and do my prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men (and women) who have given up all for his sake, and vowed to love them evermore for his sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God hath joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

PLEASURES AND TROUBLES

Dear Brethren, Sisters and Friends:

I would like to write a little of my troubles and pleasures mixed, as my life has been somewhat like the dear old song, "Mixtures of Joy and sorrow, I daily do pass through; sometimes I'm in a valley, and sinking down with woe." I was born of poor parents, my dear mother died when I was only eleven years old, and I had to work and toil hard to support myself with the help of my two older sisters. At the age of twenty-one I married the dearest man on earth, and oh so good to me. We lived happily for one year, then the good Lord gave us a sweet little girl baby, which we loved so dearly. At the age of three months she was taken with whooping cough, and then developed pneumonia. She came very near death so many times, but for some reason the good Lord let her live. She is now the mother of two sweet girls, and a good husband and home.

Then a few years later he sent us a baby boy, but it pleased Him to take him at birth. Two years later He gave us another darling baby boy. He was spared to live with us until six months old. O, how we loved him, but the good Lord loved him too, and took him from us. O, how it grieved our poor hearts, but we knew the Lord's will must be done.

After a few years he sent us another darling baby girl. She was spared to live with us and is now my joy and all. Years of trouble and pleasure passed on, and the Lord sent us our third boy, but not to live as he was born dead, and I came very near going with him,

but the blessed Lord spared me to live and help take care of my dear husband in all his afflictions. He had been so feeble for a long time, and in the spring of 1944 we had to put him in the hospital. He recovered and came back home, was able to get around and work a little. In 1945 he developed pneumonia and stayed in the hospital a week, came home and got so he could do a little light work again, but the spring of 1946 he developed pneumonia again. He was in the hospital for twenty-two days and everything that could be done for his recovery I feel like was done for him. I would come home at night and pray to our blessed Lord if His will to raise him, and to give me strength to stay by him and wait on him in his affliction, and He answered my prayer. He recovered and we brought him home, but he was never able to work any more, and would cry and say to me, "You are working yourself to death." In October of last year he was taken seriously ill again with pneumonia, we rushed him to the hospital, but nothing did him any good, so on the 15th of October, 1946, he called, "come home my child, come home." Oh that sad day I never will forget.

He joined the church on Saturday before the third Sunday in September, 1923. I joined Saturday before the third Sunday in June 1914. We went to our church together and enjoyed it so much. After a few years he was made deacon and he served his church faithfully, always ready to help or serve in any way he could.

He was a good husband, father and neighbor, always ready to give

a helping hand.

Oh the sad and lonely hours me and my dear daughters have spent here and the hardships we have had to go through.

He is gone but not forgotten,

His vacant chair is empty still.

His dear, sweet face is always with me,

But his vacant seat can never be filled.

Written by his sad wife,

Minnie V. West

LANDMARK A PLEASURE

Raleigh, N. C.,

R. F. D. No. 2,

April 2, 1947.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I am enclosing two (2.00) dollars by money order to renew my Landmark subscription until March 15, 1948. Sorry to be late sending my dues.

It is always such a pleasure to read each issue, and it seems such a feast of heavenly things.

May God bless you and all readers of the Landmark.

A Sister in hope,

Mrs. Z. M. Burchette

MEDITATIONS

Elder O. J. Denny and wife,

Winston-Salem, N. C.

Dear Brother and Sister:

Since meeting you both at our Kehukee Association last fall, I have wanted to write you, but have felt my unworthiness.

I surely did enjoy the privilege of meeting you and others, and you caused my mind to go back to the time your brother, Elder C. F. Denny, who was Pastor of Tarboro

Church until the time he passed on to the great beyond. He and his wife were such fine people. I hope I loved them for Jesus' sake. At the Kehukee Association I hope I was truly blessed of the Spirit to rejoice in hearing the many gifts all proclaiming the riches of the Grace of the Lord God of Heaven and earth. It was good to be there. I am sure it is good for all of us to feel our sinfulness and unworthiness, and have to beg for the mercy of the Dear Lord every day we live. We need His Mercy every moment of our lives.

Oh, how precious is our hope in Jesus. He is merciful to the brokenhearted, to all who truly mourn in Zion, to the poor in Spirit, and He can apply the healing balm. I have no one to go to in this life, that I can call my own; but He has blessed me to have many good friends, and can go to the Lord in the darkest hours, for it is He who knows my heartaches, and He can soothe every mourning child of His Grace.

I go back in my meditations to some promises that I have felt the Lord has given me. Once in my travels, while asleep, I was traveling with some one on my right, the little narrow path seemed to have woods on each side, it opened up in an open place, it seemed to be low; but very rich or fertile soil, and behold, there was a mound or great bed of lilies, that seemed to be about three feet tall, all in bloom, all white except one in the middle or center of the bed, which was taller than the others and it had green leaves which seemed to be a beautiful golden colour. All to be about a foot wide in the center.

I feel that beautiful flower bed represented Jesus and all his chosen people, who all share in His beauty, and holiness, and all will, with one accord, sing His praises to all eternity. They all need His continued care and keeping. He will never leave nor forsake his own, and I have a little humble hope that I am one of His little ones. I send this in love, and fellowship.

Mrs. Lula Overton Hyman
Rt. 3, Tarboro, N. C.

A GOOD LETTER

Danville, Virginia

April 2, 1947.

P. D. Gold Pub. Co.,
Wilson, N. C.

Dear Sir:

Enclosed find \$2.00 for which please send me the Landmark. I am a new subscriber. I used to read the Landmark 30 some years ago when my father and mother took it, and enjoyed it then. I am sorry for different reasons that I haven't been able to read it regularly for so long. I went to visit Sister Mary Shelton not long ago, and she gave me several of last year's Landmarks. I enjoyed reading them so much that I decided to take it myself. I feel thankful for such people as you, the editors and writers of this dear paper.

Hope God will bless you to publish it in the future as you have in the past.

The pieces that you re-publish that your father and other dear saints wrote in their day, are just as comforting and good for us now as when written.

I was very young when your father used to visit our Associa-

tions. I remember hearing him preach and my father and mother and other dear saints would talk about how good he preached. As well as I remember and from reading his pieces, he was a kind, gentle peace loving Baptist. I hope that you have been enabled to follow in the footsteps of your father. Pardon me and my mistakes.

Yours truly,

Eva L. Hall

Mrs. John A. Hall,
Rt. 3, Danville, Va.

**SENDING LANDMARK TO
ANOTHER**

Bassett, Va.,

April 8, 1947.

Dear Mr. Gold:

I'm so sorry I've been so long in paying my dues for the Landmark and I really enjoy reading it, so I'm enclosing check for \$3.00, \$2.00 for my subscription price to August, 1947, and \$1.00 to help send the Landmark to someone else.

It was just an oversight for I kept thinking it was time to pay for Signs of Times, Zion's Landmark and Old Faith Contender. The Signs has received my check a month or more ago. Sorry I didn't write yours before now. I get old copies and reread them to keep myself in reading matter. You did right to call my attention. Sorry you had it to do.

Yours in fellowship and hope,
Mrs. G. T. Franklin

**ENJOYS GOOD LETTERS OF
BROTHERS AND SISTERS**

Mr. J. D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I am enclosing two (\$2.00- dol-

lars to renew my subscription to the Landmark for another year.

I enjoy reading the good letters and writings of the sisters and brothers so much during the winter for I do not get to hear preaching very often.

I had the pleasure of attending the Association held at Laurel Creek Church in Floyd County this past fall and to meet Elder O. J. Denny and wife and to hear his good sermon.

I do enjoy the letters of Miss Mary Lancaster of Cuba, Alabama, very much and I am sorry she does not live near some Primitive Baptist Church that she could attend.

I trust that the Landmark can continue to be published.

A sister in hope,

Ora G. Lancaster

Air Point, Va.

SUBSCRIBER FIFTY YEARS

Mr. John D. Gold, Publisher,
Zion's Landmark,
Wilson, N. C.

Dear Mr. Gold:

Please pardon me for letting my subscription to Zion's Landmark get so far past due—most twelve months—purely negligence on my part. My check for ten dollars herewith enclosed. Five to the credit on my subscription account, three to those unable to pay account, and the other two on monument for the late Elder Wyatt. Please forward to Elder Adams.

Mr. Gold, as long as I live I want the Landmark to come to my house. I have been a continuous subscriber for more than fifty years—am now in my 87th year, and according to nature, I do not expect to be here many more.

Since my dear companion passed away a year ago, I am living a lonesome life, and if it was not for the enjoyment and pleasure I get from reading the Landmark I would be most miserable.

With very best wishes for you and all the Landmark folks, I am

Sincerely yours,

W. A. Hall

Yadkinville, N. C.,

December 3, 1946.

P. S. Mr. Hall is a very remarkable man. He has served as cashier or president of the Bank of Yadkin since it was organized 41 years ago. No stockholder or depositor has ever lost a cent in this bank, for it was strong enough to weather the depression. Brother Hall was register of deeds and clerk of the superior court for twelve years before entering the banking business.

WANTS OLD LANDMARK

Dear Bro. Gold:

I am enclosing \$2.00 two dollars in currency to pay for Landmark for one year. This is a new subscriber. Her address is below.

Yours in hope,

Mrs. J. T. Gray

Send to Miss Nancy W. Shumate, 105 1st St., Schoolfield, Va.

Bro. Gold, this lady is my cousin, 81 years of age, and she would like to have the issue reprinted concerning the old Baptist Elder that went to the rich lady's house to preach for her and she would not receive him.

He went then to the old colored people, there they took care of him that night and the next day the rich lady was changed from nature to grace, etc. Probably you have

the Landmark you could send her without reprinting. Thank you.

APPRECIATES THE LANDMARK

Mr. John D. Gold,

Wilson, N. C.

Dear John:

Enclosed I am sending you check for \$2.00 renewal subscription for Landmark to April 15, 1948. Certainly appreciate this last number because it contains Elder A. B. Denson's experience. My husband loved him dearly, and he is dear to me.

Hope your health is improving, and that you may be able to mingle with your many friends as of old. Am still remembering the pleasant call we had with you in October.

With kindest regards to Mrs. Gold and you, and hoping you both will come to see me when you can, I am

Very truly yours,

Laura R. Gooch

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed you will find check for five (\$5.00) dollars for which send the Landmark to Mrs. A. J. Morris, Ringgold, Va., R. F. D. No. 2, for one year; to renew my subscription a year, and the other dollar to help send the Landmark to someone else not able to pay.

I do enjoy the Landmark so much, and I surely hope our Heavenly Father will bless you to publish it for many years to come.

With very best wishes, I am

Most sincerely,

Mrs. F. E. Wiles

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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Elder M. L. Gilbert, Dade City, Fla.
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Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C. MAY 15, 1947

THE SPIRITUAL BIRTH

John says, "He was in the world, and the world was made by him, and the world knew him not." He has reference to the INCARNATE WORD. "In the beginning was the WORD, and the Word was with God, and the Word was God." "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made, IN HIM WAS LIFE, AND THE LIFE WAS THE LIGHT OF MEN." Why the need of SPIRITUAL BIRTH? Because the natural man receiveth not the things of the SPIRIT, neither can he know them, because they are SPIRITUALLY discerned," or made known.

So it is evident that there must be a new birth, NOT BORN OVER; but born again, born of love, born of God, and thus become a new creature in Christ. Once in Christ always in Christ, for we read, where John said, "He that sat upon

the throne said, behold, I make all things new." "And He said unto me, IT IS DONE, I AM ALPHA and OMEGA, the beginning and the end, I WILL GIVE UNTO HIM THAT IS A THIRST OF THE FOUNTAIN OF WATER OF LIFE FREELY."

"He that overcometh shall inherit all things, AND I WILL BE HIS GOD, AND HE SHALL BE MY SON." (Rev. 21 Ch.) How do they overcome? Only through the blood of the Lamb, Jesus, the head of all things to the triumphant Church of God. Jesus said, "Of myself I can do nothing, MY FATHER WORKETH AND I WORK HITHERTO." John says of this safe word, Jesus, the Christ, "He came unto his own, (the Jews) and his own received him not. BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD." Even to them that believe on His name." Not all who knew him as a man, believed on his name as the SON OF GOD, but only those believed, "WHO WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD." AND BEING BORN AGAIN, John says, "AND OF HIS FULNESS HAVE WE ALL RECEIVED AND GRACE FOR GRACE." (Read 1st Chapter of John).

If God be for us who can be against us? Paul said with regard to the new CREATURES IN CHRIST, "THERE IS THEREFORE NO CONDEMNATION to them which are in CHRIST JESUS, who walk not after the flesh, but after the Spirit." (1st John, 1). Paul said, "They that are in the flesh

cannot please God." Those who only have a natural mind and carnal reasoning, but said he (with reference to the spiritually born NEW CREATURES IN CHRIST), "BUT YE ARE NOT IN THE FLESH, but in the Spirit, IF SO BE THAT THE SPIRIT OF GOD DWELL IN YOU." "Now if any man have not the Spirit of Christ he is none of his."

"Therefore, brethren, we are debtors, NOT TO THE FLESH TO LIVE AFTER THE FLESH, FOR IF YE LIVE AFTER THE FLESH, YE SHALL DIE, BUT IF YE THROUGH THE SPIRIT MORTIFY the deeds of the flesh ye shall live." "FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD." NEW CREATURES IN CHRIST JESUS, (John 3rd Chapter).

O. J. D.

"MERCY AND TRUTH ARE MET TOGETHER"—PSALM 85:10

Without mercy no one can be saved. The only being that ever lived on earth, was none other than the Lord Jesus Christ, THE SINLESS, AND RIGHTEOUS REDEEMER, SAVED HIS PEOPLE alone by HIS MERCIFUL SACRIFICE OF HIMSELF.

David said, "Bow down thine ear, O Lord, hear me, for I am poor and needy." All such needy creatures are prayerful beggars at a throne of grace.

David said, "Shew us thy mercy, O Lord, and grant us thy salvation." He hears and heeds the sinner's cry. "Surely HIS SALVATION IS NIGH THEM THAT FEAR HIM." "MERCY AND TRUTH ARE MET TOGETHER; RIGHTEOUSNESS

AND PEACE HAVE KISSED EACH OTHER." (Psalm 85:10).

He is the way, the truth and the life, in that way there are no pitfalls or by ways, that lead astray, for He leadeth them beside the still waters He maketh them to lie down in green pastures, He restor-eth the joy of salvation. He that beginneth a good work in the hearts of His people, will perfect it unto the day of the second coming of the Lord.

David said, "Behold, O God, our shield, and look upon the face of thine anointed. For a day in Thy courts is better than a thousand, I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." In the day of His visitation, under the leadership of His Spirit, "Truth shall spring out of the earth; AND RIGHTEOUSNESS SHALL LOOK DOWN FROM HEAVEN." Yea, the Lord shall give that which is good; it is from Him that all blessings flow into the garden of His Grace, and water the plants of his Pasture. "Righteousness shall go before Him; and shall set us in the way of His steps."

David said, "I will sing of the mercies of the Lord for ever." "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of THY COUNTENANCE". The Lord is our defense; and the Holy One of Israel is our King." Thus His seed shall endure for ever, AND HIS THRONE AS THE SUN BEFORE ME." "It shall be established for ever as the moon, and as a faithful witness in Heaven." (Ps. 89th Ch.) IN THE MOUTH OF TWO OR THREE

WITNESSES every word shall be established." David was so impressed with the fact that, the mercy of the Lord endureth forever, that each one of the 26 verses of the 136th Psalm ends with that blessed assurance, that "HIS MERCY ENDURETH FOREVER." What a friend the sinner has in Jesus, for there is no time in life when we poor sinners do not need the Mercy of the Lord manifest.

Concerning Israel's forgetfulness of His mercies we read: Many times did he deliver them; but they provoked HIM with their council, and were brought low for their iniquity. NEVERTHELESS HE REGARDED THEIR AFFLICTION, WHEN HE HEARD THEIR CRY, AND HE REMEMBERED FOR THEM HIS COVENANT, AND REPENTED ACCORDING TO THE MULTITUDE OF HIS MERCIES." (PS. 106:44, 45). Bless the Lord for a COVENANT KEEPING MERCIFUL GOD.

O. J. D.

SOLOMON TAUGHT BY DIVINE INSPIRATION

"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."—Prov. 27:17.

Solomon was indeed a wise man. His writings exhibit the knowledge of one who had been taught by divine inspiration, as will be seen by reading Proverbs, (or true sayings).

It matters not how good and humble a dog we may have, if we endeavor to pick him up by the ears, he will bite us if possible. But note the change in the dog if we are kind and gentle toward him,

he seems to delight in doing the bidding of his master.

Speaking of "strife" I heard a little story several years ago which made a great impression in my mind, which was something like this: A man traveling along the road spied a small object in front of him. He began to punch it, and the more he punched it the greater it became. It swelled out so large that he could not pass, so the man decided to back off and let it alone. Having left it alone, he observed that it began to shrink down, and it continued to shrink and became so small that he had no trouble in continuing his journey. Upon being asked the question, what the object was, he said it was "strife".

Once I heard of a man who desired to leave the community in which he lived and move to another neighborhood and when enquiring of a man in the distant community, as to whether the people were good or bad, the man said, "I will answer your question by asking you one." "How are the people where you now live?" He said, "They are bad." The gentleman said, "They are bad here." At a later date, another man approached this same gentleman and said, "I desire to move in your community, but first I would like to know how the people are in your community." The same gentleman asked him the same question, as he did the former "How are the people where you now live?" "Oh! he said, they are good people." The man said, "They are good here."

An old and precious brother and deacon of Clement Church, namely,

Willis Calvin Lassiter, who passed away several years ago, once said to me, "Brother Adams, I would have good neighbours, regardless of where I lived, for I would treat them in such a way that they could not afford to mistreat me."

How true are the words of this wise man Solomon, "A man that hath friends must show himself friendly."—Prov. 18:24.

Again we quote the precious words of this inspired writer, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth."—Prov. 26:20.

When we are possessed with a carnal mind it is so easy to see a mountain of sin in our brethren, but when we are clothed and in our right mind we can see that the great mountain of sin dwells most within.

David said, "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1.

Humbly submitted,

T. F. Adams

April 17, 1947,

Willow Springs, N. C.

TRIBUTE TO MRS. SALLIE AYCOCK FREMONT, N. C.

The sad news has just reached me, and I can't become quite reconciled until I pay this last tribute to a great spirit. To her loved ones I will say that I know too well how little words mean in such a dark hour. You can't say anything and have it mean what you feel. But surely I must let you know that you have my heartfelt sympathy and sincere prayer. It has been of immeasurable value to have known her for a good many years. She possessed every characteristic of the finest in womanhood. Her every act, her walk, and her speech proved beyond a doubt that she was living close, yes, very close to the One in whom she had implicit faith. I often tried to express to her the inspiration it

gave me to look upon her heavenly expression, for there you could behold all the attributes of a real Christian. You could see that she was living the kind of life that Christ taught us to live.

She was a true and faithful member of the Wilson Primitive Baptist Church for over fifty years. After the Fremont Church was constituted, she moved her membership there to her home. She loved her church with pure devotion. How well she knew that when Christ enters into the human heart that selfishness, narrowness, bitterness, and intolerance all disappear. She has left us as she lived, respected, beloved, and in peace with all mankind. She lived in a different world from the one in which many of us live. Her church knew no limits in its love for her, and every one who knew her will always think of her as leaving on record the kind of life for all of us to strive to reach. We, of course, know we can't attain the heights to which she had reached, but we can look up and observe the stakes she set as our guide posts and find our highest aspirations, believe in them, see their beauty, and try to follow where they lead.

Can't we then be thankful today for the privilege of having known such a lovable character. Such a life is bound to sweeten and brighten the lives of others. Oh, what a dark world we would be living in at this time if it were not for the few we have among us like her! What a grand world we would have if more of us were living as she lived.

As I think of her now, I am reminded of a little poem written by someone whose name I can't recall. She put in practice the meaning of the following words.

Oh, what a lot of pleasure,

Sweet smiling faces bring;

And what a lot of music,

In pleasant voices sing.

The skies may meet in sadness,

The blistering wind may blow,

But if our hearts are cheery,

There is sunshine where we go.

Something each day, a smile,

It is not much to give,

And the little gifts of life,

Make sweet the days we live.

The world has weary hearts,

That we can bless and cheer,

Makes sunshine all the year.

A. C. Owens

Wilson, N. C.

IN MEMORIAM

George B. Cuddington, was born, March 10, 1868 and died December 17, 1945.

On February 27, 1895 he was married to Miss Thannie Aycock. To this union were born nine children: Mrs. Nattie Rowe, Pikesville, Lawrence, Clarence, Brantley and Ben of Kenly, N. C., Herbert

of Portsmouth, Va., Mrs. Gladys Holland, Kenly, Mrs. Sallie Ricks and Miss Annie Cuddington of the home. Also a nephew, Fred Cuddington, of Selma, that he raised. The funeral was conducted by Elder S. B. Denny of Wilson.

IN MEMORY OF SISTER EFFIE SADLER

Our sister in Christ and the beloved wife of Jessie Sadler, died Feb. 7, 1947. She was the daughter of Rufus and Mary Carawan. The writer hasn't been able to secure the date of her birth and marriage. There were two boys born to her.

She joined the Primitive Church Sept. 28, 1946; only lived four months and nine days after she joined. Since it pleased God, that, she should be removed from us

Be it resolved that the church at Goose Creek Island, bow to His will, and extend her sincere sympathy to the bereaved. She leaves to mourn, the church she loved. Her husband, father, and many brothers and sisters and her two boys.

Done by order of Conference on Sat., before 4th Sunday in March 1947.

T. H. Edwards, Mod.
W. R. Lewis C. C.

IN MEMORIUM

Mrs. Harriott E. (Stockton) Teague, Born August 18th., 1869, in Davie County, N. C. Died April 5th. 1947, Age 77 years, 7 months and 18 days.

She was married to Mr. W. L. Teague January 1st 1891, and to this union were born four sons and one daughter, all surviving, as follows; Ira L. and Paul S. and the daughter Mrs. R. K. Mendenhall (nee Teague) Winston-Salem, N. C. and Russell R. Teague of Fayetteville, N. C. and Percy L. Teague of Morehead City, N. C. Five grandchildren, and two great grandchildren also survive.

She was an invalid for nine years and seriously ill for one month. "Mother Teague" as she was called in her later years, was a good and faithful wife, mother, mother-in-law, grandmother, neighbor and friend. She leaves many other relatives and friends who will miss her, but no one doubts that our loss is her eternal gain.

She joined the Primitive Baptist Church at Saints Delight, in her early womanhood; but later became a member of Broad Street Primitive Baptist Church where she remained a faithful member as long as she could attend its services.

While it grieves her husband, children and friends, to know that all ties that bound her to us here are broken never to be reunited here, still we weep not for her as for those who had no hope in the goodness and mercy of God. Though long an invalid, she never lost hope in the

great beyond, and was quite often heard to quote. "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am, ye may be also."

During her long illness, she kept unusually well posted on all current events, as she read and listened to her radio. She was interested in all events. With reverence to the God she loved, her family and friends, commit her spirit to Him who is able to keep her from falling, and to present her faultless before the presence of His Glory, majesty, dominion and power, both now and ever.

A short service in the home was concluded in Saints Delight church by her Pastor O. J. Denny. The many friends and the beautiful floral display only testified in silent language, the high regard in which she was held.

O. J. Denny

RESOLUTION OF RESPECT FOR BROTHER J. O. WILLIAMS

"A beautiful life ends not in death." How appropriate those words seem when applied to Dear Brother Williams, for his was indeed a beautiful life. He was of humble manner, honest in his dealings, faithful and upright.

Brother Williams was born on March 9, 1873, and was married to Miss Luddie Corey on April 25, 1906. Brother Williams and his faithful companion united with the Flatswamp Primitive Baptist Church during July, 1934, and were baptised by Elder W. E. Grimes. They lived devotedly together until death took him from her side on the 31st day of January, 1947. Their home was a place of comfort and Christian living, and it was their pleasure to entertain the Brothers and Sisters of the Faith and friends with a hearty welcome and true hospitality, as from far and near gladly testify.

We realize that our loss is his eternal gain, and may God's richest blessings rest upon his dear companion that she may say: "The Lord gave and the Lord has taken away, Blessed be the name of the Lord." His funeral was conducted in the Flatswamp Primitive Baptist Church by his Pastor Elder W. E. Grimes, assisted by Elders A. B. Ayers and E. C. Stone. His body was then laid to rest in the Robersonville Cemetery, to await the second coming of our Lord.

Often have the writers of this sketch met with the Dear Brother on the Church ground and his remarks to us were: "I don't feel worthy to be with you dear people," and the comforting language of our Savior would come to our minds: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." When we are

at your grave and kneeling and looking at the withered flowers, we recall your smiling face, which was so happy and fair.

Separation is now painful and our loss is so hard to bear, with our grief we will go to Jesus, he will our sorrows share. We feel to say in his passing that he has left a memory still in our hearts, that this good man has gone to Glory, and John in Revelations says: "There shall be no night there and they need no candle, neither light of the sun for the Lord God giveth them light and they shall reign for ever and ever.

Elder W. E. Grimes, Moderator
C. D. Jenkins
Hettie Jenkins
COMMITTEE

SISTER EFFIE SMITH TART

In memory of our Dear Sister Tart. She was born August the 29th, 1873. And departed this life on March 12th 1947 making her stay on earth 74 years.

We believe she is sweetly resting where all is joy, peace and love. She was a devoted and faithful member of Reedy Prong Church, having joined the church the fourth Sunday in October 1939 and was baptized that afternoon by Elder L. A. Johnson. Due to poor health she wasn't able to attend church reguraly, but was faithful to go when she was able. Many times she went when she wasn't able too, but she had a love for the church, brothers and sisters.

Funeral services were conducted from her home on Thursday March 13th by her pastors Elders L. A. Johnson and Lester E. Lee assisted by Elder G. T. Williams of Rocky Mount, N. C.

She was taken to the family burying ground and laid to rest beneath a mound of beautiful flowers, there to await the resurrection morn when we shall awake in the likeness of our Saviour and be satisfied.

She is survived by one daughter, two step daughters, four step sons, three brothers, several grandchildren, neices and nephews.

Written by one who loved her dearly.

Hazel Dunn

RESOLUTIONS OF RESPECT

God in His infinite wisdom has seen fit to remove from our midst one of our most faithful members, Sister Sarah Ellen Johnson, who departed this life September 19, 1946 at the age of seventy-seven years. She had had a home with the Primitive Baptists fifty-two years and always filled her seat if not providentially hindered.

Therefore, be it resolved: First, that we bow in humble submission to the will of God and His providence as we feel that our loss is her eternal gain.

Second: That the church has lost a good, faithful and loving sister.

Third: That a copy of these resolutions be sent to the family, a copy to Zion's Landmark for publication and a copy recorded on our church records.

Done by order of the church in conference on Saturday before the first Sunday in November, 1946.

Sophonra Jones,
Vara S. Hardee,
Brookie Stewart,

Committee
Elder T. F. Adams, Moderator
W. F. Young, Church Clerk

MASSEY'S CROSS ROADS CONFERENCE REPORT

The church at Massey's Cross Roads in conference at a called meeting Friday, March 29, 1947.

1st. On motion, Sister Hattie Howell was chosen moderator.

2nd. On finding ourselves in peace one with another and but few in number and without a pastor and our house badly in need of repair, it was unanimously agreed and also done best for all concerned that we disband and that we grant each member a letter of dismission from the church at Massey's Cross Roads to join any church of the same faith and in order.

3rd. It was agreed that a copy of these minutes be spread on our church record, one to each member, one to each of our corresponding churches, and one to Zions Landmark and OldFaith Con-tender for publication.

4th. After reading and approving these minutes conference adjourned in order.

Sister Hattie Howell,
Moderator

Sister Hattie Gurley,
Church Clerk

Andrew Brewer

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

JUNE 1, 1947

NO. 14

PSALM 33

REJOICE in the LORD, O ye righteous: for praise is comely for the upright.

Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song; play skilfully with a loud noise.

For the word of the LORD is right; and all his works are done in truth.

He loveth righteousness and judgement; the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him.

For he spake, and it was done; he commanded, and it stood fast.

The LORD bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MY DREAM

I went to Norfolk to hear some
preaching,
When I arrived, too soon for
teaching;
I walked around, about the
ground,
And there behold, a well I'
found.

Upon the well were new papers
laid,
I was so thirsty, twas there I stayed;
And wondered how I could
attain.
The desired water without a chain.

A cup was placed within my
hand,
I looked around and found a stand;
Upon the well, I turned it up,
And filled my little earthen cup.

Twice did I drink in this same
way,
My cup runneth over, and I did say;
This precious water I must not
waste,
I drew too much in my great haste.

Twas the sweetest water I ever
drank,
My Blessed Redeemer I wanted to
thank;
That living water, I trust and
believe,
Was the cups of water I did receive.

I tried to look within and see,
This well to me, was a mystery;

I saw as through a glass, but dim,
My cup runneth over, it was of Him.

If I am blest to attend again,
And instead of one Shepherd,
there's two men;
Then if my cup should overflow,
It would be God who willed it so.

I am a sinner from first to last,
And regret many things that have
happened and past;
Turn me, O Lord, and I shall be
turned,
Trust in God-not man, I have
learned.

I have loved you with an ever-
lasting love, therefore with loving
kindness have I called you. Satan
has desired you, that he may sift
you as wheat. (I heard these words
spoken one day while I was sick),
many years ago; and I have had
many temptations along my un-
profitable life. Blessed is he whose
transgressions are forgiven, and
whose sins are blotted out as a thick
cloud. He has been so good to me,
yet I am a most undeserving sinner
yet.

Mrs. C. W. Adams
643 Mt. Vernon Ave.
Portsmouth, Va.

SOME BROTHERLY ADMONITIONS

Believers in the Lord Jesus
Christ should join the Primitive
Baptist Church because they love
it, love its Doctrines and Practice.

And it can be well expected that it will make a good church-home for them, and that they will make good and faithful members. The Church Covenant, Articles of faith, and Rules of Decorum of this Church is believed to be in harmony with the accepted, held and followed by all Scriptures, and therefore should be the members as being their Church-guide in Doctrine and Practice. To be orderly and consistent with these, they should carefully respect and abide by them, because these Principles of Doctrine and Practice are Fundamental to what their Church stands for and represents; and also they have taken upon themselves a solemn obligation of Fidelity and Obedience to their Church when they joined it. And these obligations should lead them to kindly and brotherly work and live for the Church's welfare, peace and harmony.

While I think it will be generally agreed among Primitive Baptists that all the members have some reasonable rights and liberties of private and individual opinion and judgment concerning perhaps several things; but for full brotherly accord, harmony and fellowship in their church, I believe it should be held and practiced by all that the open and public use and exercise of such rights and liberties should be restricted, and all disputes and differences be solved in a kind and brotherly way. For should there be much differences or opposition, there is danger that unbrotherly contentions may arise that would be hurtful to the peace and welfare of the church. While all may feel very strongly as-

sured that they are altogether right in their views and positions, yet is it not a mark of humbleness of mind in anyone, to also admit that it may be possible for them to be mistaken, and especially where there are several of a different opinion? Is there not some question upon which many good and able Baptists are not fully agreed? And is it not sometimes even possible for both sides to be mistaken, more or less, on disputed questions?

The Gospel Standard says Baptist Churches of England all use the same Articles of Faith and Rules, and which I think greatly contributes to their harmony of Belief and Practice. I wish that the Primitive Baptists of the United States were fully agreed on this same arrangement and all used the same Articles and rules. For as it now is, there are some differences among our churches in their Articles and Rules, and which has a tendency to breed more or less disagreement of opinion. And while Fundamental Principles should not be set aside, but for full fellowship, peace and harmony, it seems that there should often be shown considerable brotherly kindness and forbearance that contentions may be avoided. Yes, I wish that all the Primitive Baptists were unitedly agreed on the London Baptist Confession of 1689, for I believe such accord would lead to greater harmony and fellowship and less contention.

"Be at peace among yourselves."
—1 Thess. 5:13. "Live in peace, and the God of love and peace shall be with you."
—2 Cor. 13:11 "Speak not evil one of another, brethren."
—James 4:1. "It is an honor for a

man to cease from strife: but every fool will be meddling."—Prov. 20:3. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32. "But if ye bite and devour one another, take heed that ye be not consumed."—Gal. 5:15 "Where envying and strife is, there is confusion and every evil work."—James 3:16.

"Whoso keepeth his mouth and his tongue, keepeth his soul from trouble."—Prov. 21:23. "Leave off contention, before it be meddled with."—Prov. 17:14. "Avoid the occasion and prevent the beginnings of contention." — Poole 2-246. "Christian forbearance is a noble principle when wisely followed." "A soft answer turneth away wrath: but grievous words stir up anger."—Prov. 5:1 Matt. 18:15-17. There is most surely a peaceful, brotherly and scriptural way to avoid and settle all differences among the Lord's dear people, and that good and right way should always be carefully followed. The blessed Bible surely gives plenty of good advice and warning instructions.

W. S. GRAIG

Cozad, Nebraska.

Elder Craig is an able student of Scriptural teachings, and has had many booklets published, which are very instructive and are moderately priced. Any one interested should write him direct. O. J. D.

THE TRUE DOCTRINE OF CHRIST

I hope that I have been taught the doctrine of Christ, my Saviour,

if indeed I am one of those he died for. I would like, if God so blesses me, to write these things as they so often go over and over in my mind, to see if it is what others feel that the Spirit and scriptures teach.

I believe that, before there was an earth, or people were made, God and His Son, Jesus, agreed as one, in that a people should be formed in Christ. A people chosen out of every nation, kindred and tongue.

Adam and Eve were not able to keep the law because they were made too weak to keep the law, and so fell with all their race from the beginning to the end of the world. I don't believe God foreknew something would happen and then arranged his Kingdom accordingly, but I do believe all things were then in His purpose, before the world began, fixed to work together for good to them that love God, and love God unless they are born of the Spirit, then they love because He first loved them. It was agreed that Christ, the Son of God, should be born of a woman, take on flesh and blood like brethren, that where they were too weak to fulfill the law. He was able to keep the law and take on Himself a body of flesh and be crucified, buried and resurrected from the tomb and sit on the right hand of His Father to intercede for His brethren. God sees His people as formed in Christ and Christ sees His brethren formed in Him and yet knows the temptations people have while here on earth. I do not believe anyone in his natural mind can love or worship God. While they profess to love God and to be able to reach out themselves

at their will and believe on God and do His will. I feel like, that those gods that people can worship at will, are gods they have set up themselves, idle gods. But, to worship the true and living God, there is only one way and that is to be chosen in Christ before the world was and predestinated to be born again of the Spirit, at the appointed time, and being chosen in Christ, they will just as surely be born of the Spirit at God's appointed time and be taught just the things God purposed before the world began. They love Him because He first loved them and have Christ formed in them as they are in Christ. As they were chosen in His will, all things concerning them, Christ in the beginning, just so come to pass that was in His mind and purpose. The saints all down through the ages have been punished, some being beheaded for His name sake. That was their lot here on earth just as Jesus agreed to die on the cross. Christ told them, "It must needs be to fulfill the scriptures" but woe unto the ones that betrayed Him. Betraying the Saviour was evil and the slaying of the saints was evil, but the devil must need be given this power for it was the way things were to go. So, I see the evil of this world coming from the devil. It is said that sin entered into the world because of the lust of the flesh. The heart of man since the fall of Adam is naturally cold, sinful and hard, murdering, lying and deceitful. So, left to ourselves, it brings about the sinfulness that's in the world today and anything good has to come from God who works in His

people both to will and to do of His good pleasure. To me He is an all wise and all powerful God.

God means an all powerful being and as I see it, He had a purpose in making man too weak to keep law. I believe He could have made man perfect and strong enough to keep the law had he wanted to. So, there was a purpose in Adam's fall. There was a purpose in the devil's being given power to do certain things and it all works together for the good of God's kingdom. As a child, I used to think when I'd hear people say that such and such a thing happened and then was when God found it out. I thought "Well it must be awful for God to run His business in heaven even if someone dies that is going to heaven and He's not prepared a place for him or her." That kind of reasoning didn't fit together with what I hope God is like. I hope that He not only knew all these things before time, but had a purpose in things happening as they do.

Mrs. Floyd Cox
Wilmington, N. C.

WANTS VIEWS ON SCRIPTURE

Dear Brother Adams,

Although you are a stranger to me in the flesh since reading and rereading your article in March 1. Edition of the Landmark "Meditations on Light and Darkness, Peace and Evil" I have had a desire to write you asking your views on the scripture found in Heb. 6:4-6.

I feel to be so great a sinner that I find myself wondering, have I fallen away so far that there is no hope for me, or have I never been enlightened or tasted of the Heavenly

gift.

I know that I desire above all things to live a christian life and to love and serve my Lord and Savior with all my soul, mind and strength but I find myself sinning each day and begging for mercy and forgiveness. My daily cry is "Lord be merciful to me a sinner." "Create in me a clean heart O God, and renew a right spirit within me." "Help me to lay aside the sins that so easily beset me and to run with patience the race set before me, looking unto Jesus the Author and finisher of my faith, but it seems my prayers are not answered.

I joined church nearly fifty years ago when I was only fifteen years of age.

Elder J. T. Rowe baptized me and those were such happy days. He preached such sweet comforting sermons to me. I did not have a great experience to tell but I was received joyfully and I have tried to be faithful.

Brother Rowe asked me to write my experience for the Landmark. I did so and it seemed to be all the evidence he wanted, but now as I think it over and hear others tell of such great experiences and how God so miraculously relieved them and spoke that "Peace" to their souls, I find myself wondering, have I had an experience of Grace or was it only a childish fancy? Have I been playing the part of hypocrite all these years and deceiving God's little ones? Yes, I know that John said, "We know that we have passed from death unto life because we love the brethren."

I hope I love the brethren. I know that I have a different feeling

for the Primitive Baptists than any other people on earth. I feel at home with them, and the ministers tell my feelings better than I can myself, but I long for more assurance, for brighter evidence that I am one of God's little ones and that He has a home prepared for me in Heaven.

Sometimes I go to a church near me where my children hold membership but it does not seem like home to me. The members don't seem to care anything about me or make any effort to make me feel at home and I get no comfort there. I feel so out of place most of the ministers say it is so easy "Just give God your heart and accept Jesus as your personal savior and be baptized." But I don't find it easy to give God my heart and life's service as that. I desire above all things to but so many things step in my way, my work seems a burden to me as I grow older and I get cross and do and say things that make me weep and cry for mercy.

James said, "The tongue is a little member, and boasteth great things—and the tongue is a fire, a world of iniquity: So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature." Further on he goes on to say, "But the tongue can no man tame; it is an unruly evil, full of deadly poison," Of the heart, one said, "The heart is deceitful above all things, and desperately wicked who can know it." Jer 17:9. So unless God comes into our hearts and sets up his abode there, we cannot give our hearts to Him.

I realized that I was a sinner

when only a child and had a desire to live above sin, when I did or said something I felt was wrong my conscience would smite me and I would ask forgiveness and resolve not to do those things again. I remember a little party I went to and something happened to cause a great disturbance. I felt that it was because it was wrong for me to go there and I resolved to go no more.

All my life as far back as I can remember I have had serious thoughts and feelings about life and death, good and evil and it has been my chief desire to refrain from sin and heed my conscience.

Some years ago the faculty where I was teaching were all going to a distant city to attend a teacher's meeting. In order to get an early start I spent the previous night with my daughter in town. There was a show that night that she wanted to see. She began telling me about it and asked me would I like to go. I saw she wanted to go so I went with her. After we arrived at our destination the following day and were seated in the auditorium some of the things I saw at that show came up between me and the speakers on the stage and my conscience smote me. When I returned I told my daughter it might be all right for her to go, but I knew it was wrong for me and I would not go again. These and many other incidences in my life make me know or feel that God is watching over me and has given me a glimpse of his guiding hand and watchful care. Yet, I ask myself Why do I stray so far from Him when I want to be so near to Him, all the time?

I heard a preacher say that if we

sin and ask forgiveness God would forgive us one time but if we did that sin again He would not forgive us. That worried me and made me fear and tremble because I know that I sin over and over again.

I would love a sinless life if I could, but my flesh is too weak to resist temptation. I ask myself is it that "light" you mentioned shining in my heart that makes me know I am a sinner and that there is nothing good that I can do to save my poor soul from destruction.

There are times in my life that I have a peaceful feeling and everything around me looks so beautiful. The birds sing so sweetly and all God's creation looks so good to me but soon those feelings are gone and I'm in darkness again. O how I want to feel God's presence with me at all times. I know that He has blessed me in many ways and given me strength to bear the many trials and troubles. I have had to pass through and I hope I am thankful to Him for all his blessings. I thank Him for material blessings but I crave spiritual blessings.

My hope (if I have one, seems so little that I desire a renewal; some brighter evidence that I may know that I have been changed from death unto life. Like John when in prison, I want to be shown again. Jesus did not tell the disciples to go tell John that He was the Christ. He said, "Go shew John again those things which ye do hear and see." etc. Sometimes when my hope seems almost gone I recall one sweet dream I had when in my childhood. I dreamed I was in an open field ragged and dirty. I saw my mother and the Savior afar off conversing

with each other. I ran to them and fell in my dear mother's arms crying. She said to me, "Why Viola, why will you do so? You who was hated on earth is loved in Heaven." O how happy that made me feel and I still draw some comfort from that dream. I would to God I could have more comforting dreams, like that, but I never do now and that makes me fear that God has turned His back on me.

Brother Adams, I don't know why I've told you all this. When I first read your article I felt a desire to write and I took my pencil and sketched a few thoughts. Then later a thought came to me "Why write and deceive others again" so I laid it aside. But this morning while cooking dinner the impression came to me again and thoughts came so forceable that I left my work and went into my room and sat down and sketched some of the thoughts that I have written. I don't know what I will do with it, now that I have tried to assemble my thoughts and put them on paper whether I will venture to submit them to you for your judgment or cast them aside.

However, if the impression remains with me and I do mail this to you please do with it what you feel right. If you can feel in your heart a willingness to do so please pray for me for I need the prayers of all God's children.

Please give your views on the scripture above stated. I enjoyed your article so much and have read it over and over again. I hope it may be my privilege and pleasure to hear you preach sometime.

An unworthy Sister, if one at all.

Sadie V. Barnes

EXPERIENCE

Dear Bro. Fly,

In my weak way of thinking, I have been impressed to write some of my experience and some of the things that I hope have been taught by experience and by the revealing of the one and only all wise God.

I have always loved the Old Baptist doctrine. When I was a boy growing up I would think that some day I would be a member at Upper Black Creek. Just why I would have these thoughts is something I could not understand.

After I was married I moved out of this community for five years and then moved back right at the church and lived there for five years, and for about four and a half years I did not attend church services. I wanted to go so bad but I just could not go to church but one time.

When word came to me that she had united with the church I had to try in my weak way to pray to God to give me strength to go with her to be baptised and to give me strength to go to that dear old place that I loved until I could gain the love of the ones that I loved so. The first week after she united with the church there was no rest for me in any way. I tried every way I could to throw the burden off but could not for long.

I began to dream of being baptised. I dreamed this on two different occasions. The last time was the plainest. I could feel the water come over me just the same as it did the day I was baptised. My burden left me for a while. Then one night about a week after this I had another dream. This time you baptised a dear old sister that I love so much.

Just as you were leaving the water these words were spoken to me, "Come unto Jesus and I will give you rest; I am the light, I give you, I will guide you the balance of your days." This made my burden heavier, but as usual it soon wore off.

On Thursday night before fourth week end in September, which was yearly meeting, I had another dream. This time I dreamed I was in heaven. That was the prettiest place I have ever seen. The grass looked like a beautiful lawn. The trees were all green and all around sat the prettiest little people I have ever seen. They were all laughing and talking and having the best time, and I was just wandering around by myself just as I felt to be, and right in the middle of this place was Upper Black Creek church. I could not go to church on Friday or Saturday. I felt that if I could just go and hide behind the door I could have enjoyed it so much. I could not feel that any one out there wanted me. I was lost in the world without friends. It seemed that no one cared for me, not even my wife. On Sunday I felt a little better and went that morning. Just as we walked in the yard, you and Bro. Frank Scott got off your car and shook hands with me and Bro. Scott said it seems like we ought to call you Bro. That very minute my burden was lifted again. I did not have any desire to go to the church that day. I talked with my wife about the way I felt some days. It just did not seem like I could live through the week ends when we had our meetings. I could not feel my worthiness to go before such good people to ask for a home with

them. Things of this kind went on with me all the time from June 1946 until this past Sunday. When my own dear brother went up to ask for a home with the church it was almost more than I could bear. After the crowd was dismissed I went to my car. I did not feel like I could speak to any one. The time was set for his baptizing at 4:30 o'clock. The nearer the time came the heavier the burden grew, until it just did not seem like I could live. I had to do something. I put on my clothes and went to the pond. When I got there I could not get out of the car but something kept saying, "Go on and do your duty." My wife kept trying to get me to go on, but I just could not. When you and Bro. Barnes and my brother came to me and spoke to me then I knew the time had come. What I knew was God's appointed time.

"God moves in a mysterious way, his wonders to perform." Bro. Fly I love to think of these words.

I do not know if this is an experience of a child of God, but I only hope it is. I would not exchange it for all the world. Man did not give it and man can not take it away. Bro. Fly Sunday was the happiest day of my life. When I was received into the church and was given the right hand of fellowship. No one knows how I gloried in the hand shakes except those that have been called by God to go home to their friends as I hope I have been. I feel that I had to write this experience hoping that some poor soul might get some comfort out of this that is traveling the same road that I have traveled.

Bro Fly I am sending this to you

for your consideration. If you think it worthy to be published, send it in, if not just throw it away and all will be well.

As this is getting lengthy I will try to close but I could just keep on writing. The Bible says "the half has never been told."

May God always rain his sovereign grace upon this church at Upper Black Creek and all other Primitive Baptists and those that love the sound doctrine of our Lord Jesus Christ, our Savior is my humble prayer.

Your brother in Christ I hope.

Paul Lamm,

Lucama, N. C.

April 29, 1947

A LETTER FROM BROTHER FRED COBB

Dear Bro. Denny,

I am enclosing a letter which I received some time ago from a Bro. Cobb. He had seen the letter that I had written to you, in the Landmark and that is why he wrote to me. He was a stranger to me, but as I read his good letter, somehow I felt a kindred spirit. It seems that he has the same kind of nervous affliction I have, and he certainly has my sympathy. Since he mentioned your name in his letter I felt like you would enjoy reading it. I feel like the Landmark readers would enjoy it too, but I'm asking you to use your own judgment about sending it to the Landmark.

I long to go back to church and mingle with the people I love and hear them sing the beautiful old songs, but I want to be resigned to the will of God whatever that may be.

I certainly hope you and sister Denny are well. Come by to see us when you can.

Love,

Mamie P. Aldridge

A GOODLETTER

To The Teachers of Zion Church,

As I feel like writing to some of the dear people of God this morning, I will, with the help of God write you a few lines. I feel like I want to tell all the dear people of God just how I feel and what makes me feel so. It is nothing I have or have not done, for it is the work of God in my poor unworthy soul for I have been feeling so alone most all this winter. I haven't been able to attend as often as I wanted to in my afflictions, because of bad weather. So I would just sit here alone day after day. Even the Bros. and sisters did not come so often for the same reason and worse of all, the dear one I have been writing to and enjoyed their letters so much stopped writing. I felt like I was forsaken by everybody even God for it has been so long since I had a sweet revelation. So yesterday as the sun went down I was setting at the window looking and thinking about the great works of God. I felt the reason I was so alone and forgotten was because I was so unworthy. I saw a little bird and I thought that bird is so much better than I, and as I sat there I prayed in my heart that if I was truly a child of God to let me feel better. Give me something to rejoice about once more. So praise God, He did last night. I dreamed I was in a room with my husband, Ed Hall, Elder Roy Smith, Laton Wingfield and

another Elder, whom I had never seen before. But something told me that he was the Apostle Paul. We were all talking about Jesus as if he was gone from us forever. I don't remember what the others said, but I began praying and I was saying, "Oh Lord don't forsake us come back to us again." Then I looked up and Jesus was standing in the room with us. He said fear not for I am with you always. Just a glimpse of our heavenly king can send us far above the skies. We think he is gone. But he is always near. I hope I will never feel again that He has forsaken me.

A sister in hope.

Mrs. E. G. Hall

Spray, N. C.

March 26, 1947

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

P. D. Gold Pub. Co.

Wilson, N. C.

Dear Sirs,

Enclosed is money order for \$3.00. Please extend my subscription from April 1, 1947 to 1948. And put \$1.00 in the fund for those unable to pay.

Would have sent my subscription sooner, but have been sick since January. I am not able to get around, and the Landmark is a lot of comfort to me.

My address has been changed from Lucama, N. C. Rt. 1 to Selma N. C. Rt. 2.

Sincerely,

Sarah E. Boyette

Selma, N. C.

Route 2

May 6, 1947

TO INFORM HUNTING QUARTER CHURCH

Mr. John Gold

Wilson, N. C.

Dear Sir:

Byrequest, I am writing you to give you an estimate of the cost to repair the Hunting Quarter Primitive Baptist Church at Atlantic, N. C.

I would say it will take about five hundred dollars to fix it so it would do very well. Although we could use more to make it as we would have it.

Thanking you in advance for whatever you may do for us, I am.

Yours truly,

John D. Smith

Atlantic, N. C.

April 21, 1947

We will be pleased to receive and acknowledge through the Landmark any contributions for the repair of this church, or they can be sent direct to Brother Smith at Atlantic, N. C.

John D. Gold

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Robersonville, N. C.

March 13, 1947

P. D. Gold Publishing Co.

Wilson, N. C.

Genelemen:

Enclosed you will find a check for \$5.00 to renew my subscription to the Landmark. Renew Mrs. Effie Rogers, Williamston, N. C., subscription for one year also and use the one dollar for someone unable to pay.

N. M. Green

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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NO. 13

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WILSON, N. C.

MAY 15, 1947

**"AND THERE SHALL BE ONE
FOLD AND ONE SHEPHERD"**

John 10; 16

There is much hue and cry, in the world today, about the Churches' failure to bring peace out of chaos, among themselves, and the world at large.

It is easy to criticize; but quite hard to get people of various shades of beliefs or opinions to reach a common agreement in church or world.

In Palestine the various leaders of world powers, are vainly trying to bring peace, and a working agreement among the Arabs and Jews and other elements, of that country, once the home of Jesus, and many of his followers. It was there that Jeremiah, Ezekiel, and many of the Lord's chosen seed were imprisoned.

Mr. Bevin of Britain, says. "If there is dispute, let there be arbitration, and in this way, let Arab

and Jew, who have contributed so much to the religious and cultural thought of the world, work together to end this century old conflict."

But it is said "A man convinced against his will is usually of the same opinion still."

What shall the answer be? "Jesus said. "And there shall be one fold and one SHEPHERD." Though all men are sinners, and fail to reach perfection here, yet, in the final end, "THERE SHALL BE ONE AND ONLY ONE SHEPHERD." SAID JESUS.

Now it could be if man was disposed to be right, if the undershepherds were all in agreement, all faithful to their charges, "BUT THERE SHALL BE ONE FOLD AND ONE SHEPHERD." JESUS ALONE THEIR CHIEF SHEPHERD.

Jesus, as the good Shepherd, said. "I know my sheep and am known of mine." And continued, saying; "As my Father knoweth me, even so I know the Father, and I lay down my life for the sheep, and I have also other sheep which are not of this fold, THEM ALSO I MUST BRING, FOR THEY SHALL HEAR MY VOICE; AND THERE SHALL BE ONE FOLD AND ONE SHEPHERD." THE LORD ALONE KNOWS THEM ALL, AND HEARS AND HEEDS THEIR CRY.

Do we believe this world? Surely so, for He spake as never man spake, and all his words are true and righteous all together. All HIS PROMISES WILL BE FULFILLED.

Jesus said, "I and my Father are one," "My sheep hear my voice, and I know them, and they follow me,

And I give unto them ETERNAL LIFE, AND THEY SHALL NEVER PERISH." NEITHER SHALL ANY PLUCK THEM OUT OF MY HAND." And he gave the reason by, saying, "My Father which gave them me, is greater than all, and none is able to pluck them out of My Father's hand."

The late editions of the Bible says no man is able to pluck them out of my hand, but the original says NONE IS ABLE, which includes satan and his followers. It is God that speaks, and none, can limit his word, or destroy its meaning, NOR DEFEAT HIS PURPOSES.

We are taught, that; "In the mouth of two or three witnesses, let every word be established." So we now quote the second witness although he lived hundreds of years before Jesus came in the flesh. Jesus is the first, and great witness. He is the faithful and true witness "THE AMEN." Rev. 3.14)

EZEKIEL, (The name EZEKEL means God Strengthens) was one of many exiles in PALESTINE, the same country that is the worst trouble spot in the world today. Both Jeremiah and Ezekiel lived and preached in many parts of the Babylonian Empire, as prisoners. His preaching was around 590 or more years before the birth of Jesus the Christ.

The reader will find, in reading Ezekiel's writings, that he had much to say of the backslidings and abominations of the Israelites, and yet after the destruction of Jerusalem and other Babylonian empires, EZEKIEL became A PROPHET OF CONSOLATION. In that day it looked like the Shepherds

might destroy the flock or perish with it. EZEKIEL TAUGHT THAT GOD HIMSELF would be the SHEPHERD OF ISRAEL. Ezk. 34th Ch.)

It is said that Israel had become as a valley of dry bones, But he that has creative power can cause the dry bones to live. (Israels' hope; "God can make dry bones live." See Ezekiel 37. Chapter)

See 34th. Ch. of Ezekiel where you will find an account of the woe, pronounced against the shepherd's of Israel, and the reason as to their failure, and beginning with the 11th verse an account of the CONSO-LING PROMISE OF THE LORD.

What of the scattered condition of believers today? Read Ezekiel 34th and 37th. Chapters and see if there is not hope in the LORD, ALONE. In Him is life and light and "He is the way, the truth, and the life, of all his people. "AND THEY SHALL NEVER PERISH." BUT THEY SHALL BE GATHERED INTO ONE FOLD, WHERE GOD AND HIS CHRIST, THE ANOINTED LORD, ONE, SHALL BE WITH THEM, AND DWELL WITH THEM FOREVER. "For thus saith the Lord God, "BEHOLD I EVEN I, will both search my sheep, and seek them out." How will this be done? "As a shepherd seeketh out his flock in the day he is among his sheep that are scattered; SO WILL I SEEK OUT MY SHEEP, AND WILL DELIVER THEM OUT OF ALL PLACES WHERE THEY HAVE BEEN SCATERED, IN THE DARK and CLOUDY DAY, AND BRING THEM FROM ALL PEOPLES, AND GATHER THEM FROM ALL COUNTRIES, AND

WILL BRING THEM TO THEIR OWN LAND, AND WILL FEED THEM UPON THE MOUNTAINS OF ISRAEL BY THE RIVERS, and in all the inhabited places of the country, AND I WILL FEED THEM IN A GOOD PASTURE, I WILL FEED MY FLOCK, and will cause them to lie down, sayeth the Lord." Surely this promise will be fulfilled.

Compare this testimony with what Jesus said. "For there shall be one fold and one Shepherd." (John 10;16)

The half has never yet been told; but he said. "I will seek them which was lost, bring again that which was driven away, and bind up that which was broken, and will strengthen that which was sick, but I will destroy that which was fat and strong; I will feed them with judgment. But as to the flock he will feed my pastors of his own choosing. Pastors after His own heart, who shall feed my people with knowledge and understanding," sayeth the Lord. He will judge between the fat and the lean, and His mercy toward the poor and afflicted will endure forever. Paul said to the ministry, "Take heed unto thyself and unto the Flock over which God hath made thee overseer." And he also said to His Son Timothy, in the ministry, "Take heed unto thyself, and unto the doctrine; continue in them: For in so doing this thou wilt both save thyself and them that hear thee." (Tim. 4;16)

We will note that he said first take heed unto thyself, and if we want to know the true doctrine, it is well to read His Sermon on the

Mount, and when the Jews marvelled at his doctrine, seeing that He had not known letters, "Jesus answered them, and said, MY DOCTRINE IS NOT MINE; BUT HIS THAT SENT ME." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7.15 to 17) and Ezekiel, the strengthened of the Lord, "AND YE MY FLOCK, THE FLOCK OF MY PASTURE, ARE MEN, AND I AM YOUR GOD, SAYETH THE LORD."

Ez 34;31)

"Poor and afflicted, Lord are thine,

Among the great unfit to shine:
But though the world may think it strange,

They would not with the world exchange."

Let us hope in the Lord. O.J.D.

"FOR WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM. "Eph. 2:10.

We learn from Genesis that Adam was created out of the dust of the earth, and that Eve, his wife had no separate creation, but was created in him.

Adam, which means red or original earth, is a type of Christ, and Eve a type of the church, but was created in Adam; so the church was created in Christ unto good works, and God ordained that the church should walk in them.

And any organization or individual claiming to be the church, that fails to walk in good works is a har-

lot, and not the bride the Lamb's wife, it matters not, what its claims may be. First they were given to the Son, their names written in the book of life when there was none of them, foreknown of God and predestinated by Him to be conformed to the image of His Son, to be called, justified and glorified.

When born in this world they were dead in sin, and had only a nominal or historical knowledge of God, and were without God and without hope in the world until they were quickened by God, not because we were righteous, for Jesus came not to call the righteous but sinners to repentance. He first sends His quickening spirit in our hearts which convinces us that we are not little, but great sinners, the greatest sinners in all the world, which makes us to cry unto God to save or we perish. We never had any such thoughts as these in all our lives, and we are anxious to know why these things came so suddenly while we had been thinking well of ourselves, and boasting within ourselves as to what we were, and laying plans as to what we were going to do in the future.

But now we have new thoughts about ourselves. We once thought well of ourselves and praised our manner of life, but now all things are different; we see now we are condemned wretches, and any punishment God puts upon us is just, and any mercy He shows us is something of which we are not worthy, and any blessing He bestows is the result of his given freely to a hell deserving sinner.

While we had been careless as to some things we had done, and

many things we had said, we now after realizing the exceeding goodness of God and experienced some of the wonders of His love by realizing the truthfulness of the scriptures, "That He loved us when we were dead in trespasses and in sin," that He had graciously taken away our pride and vanity, and had put His fear in our hearts.

We have learned that God does not tolerate sin, but chastizes us for every sin we commit, which makes us to go mourning all our days because we cannot cease from sin. The very motions of our flesh are sins. We sin by our thoughts, actions and deeds, even our dreams are mostly unpleasant, and we wish we could forget them.

This thing makes us to cry out, "O wretched man that I am, who shall deliver me from the body of this death."

The Apostle says, "With my mind I serve the law of God, but with my members the law of sin." We then serve God mostly in our wishes, craving, hopes and desires, as Elder Hassell said "We either do these things that are God honoring or want to do them."

If we crave to serve God perfectly every day, even though sin is always present, it is a true evidence of eternal life which God has graciously given us, not as a reward for our goodness toward Him, but because of His Covenant love given to Christ for us before the world began.

If our lives are spent in such manner as to show forth His praise and our conversation harmonizes with a well ordered walk before God in love, it proves to those who

are watching us that we are His witnesses," that, we know in whom we have believed, and are persuaded that He is able to keep that which we have committed unto him against that day."

There is but one way to heaven and that is by Jesus Christ, and as many as are traveling this highway see but little they have ever done to the glory of the God of their salvation, so that when the King shall put His children on His right and give them a hearty welcome to the kingdom prepared for them, they will be surprised at such a welcome and say, "When saw we Thee hungry and fed Thee". But the answer will be, "In as much as ye did it unto the least of these my brethren ye did it unto me," and they will go into life eternal.

B. S. Cowin.

**APPOINTMENT FOR ELDER Z. L. RHUE
OF HIGH POINT, N. C. AND F. W.
RHODES OF DURHAM, N. C.**

South West—Monday, June 16th, 11:00 o'clock.

North East—Monday P. M. at 5:30 o'clock.

At Brother Tom Rhue's home—Tuesday, June 17th, 7:30 P. M.

Cypress Creek—Friday, June 20th, at 11 o'clock.

Maple Hill—Friday at 7:30 P. M.

Sand Hill—Saturday, June 21st, at 11 o'clock.

Muddy Creek—Fourth Sunday at 11 o'clock.

RESOLUTIONS OF RESPECT

Whereas it has pleased the Lord of Heaven to call from us our beloved Brother Arthur Creech. He was born October 19, 1887 and died October 29, 1946, making his stay on earth 59 years and 10 days. He joined the church at Creeches October 7, 1945, and on account of his feeble condition, he was baptized August 4, 1946 by his pastor, Elder E. C. Jones. His funeral was conducted at the church by his pastor, and burial was in the church cemetery. His first wife was Miss Annie Cook, pre-

ceded to the grave about 30 years ago. To this union one son was born, Norman Creech.

His second wife was Sister Zettie Creech, who preceded him several years ago. To them one son was born, Nevel Creech. He leaves his two sons and two brothers, one sister and a host of friends and neighbors to mourn his departure. We feel sure that our loss is his eternal gain. Therefore, be it resolved: First, that we bow in humble submission to the will of our God, who is too good to be unkind. Second, that we extend to the family our heartfelt sympathy in this, their sadness. Third, that a copy of these resolutions be spread on our church book, one to Zion's Landmark and one to the family.

Done by order of conference.

Elder E. C. Jones, Moderator
J. E. Creech, Asst. CC

RESOLUTIONS OF RESPECT

Brother Heary Smith was born December 11, 1872, died Saturday evening at 7 o'clock May 3, 1947. He was married to Eliza Gillikin on February 9, 1896.

Brother Smith united with the Hunting Quarter Primitive Baptist Church at Atlantic, N. C. in June 1937, was baptized by Elder Leonard Raper who was pastor at that time.

Surviving are his widow, 6 children, 2 boys and 4 girls, one brother, John D. Smith who is deacon in the church, 14 grand children and a host of relatives and friends to mourn his loss. He loved his church and attended when able, and went lots of times when he wasn't able. His funeral was preached by Elder James Gaskill from Hobucken, N. C., being his pastor Elder Gray was away and could not get here in time. He was laid to rest in the neighborhood cemetery under a beautiful mound of flowers to await the morning of the resurrection when spirit and body will be united to meet the Lord in the air. Be it resolved that we the church of Hunting Quarter at Atlantic bow in humble submission to the will of our Heavenly Father, for we the church feel that our loss is Brother Smith's eternal gain.

That a copy be sent to Zion's Landmark, one to Old Faith Contender for publication, one spread on our church record and one to the family.

Done by order of conference on Saturday before the 3rd Sunday in May, 1947.

Written by a little Sister in Christ I hope.

Mrs. John E. Nelson
Elder S. Gray, Moderator
J. D. Smith, Clerk

C 2864

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXX

JUNE 15, 1947

NO. 15

PSALM 33

The counsel of the LORD standeth for ever, the thoughts of his holy name.

Let thy mercy, O LORD, be upon us, according as we hope in thee.

Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

The LORD looketh from heaven; he beholdeth all the sons of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; he considereth all their works.

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

An horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

To deliver their soul from death, and to keep them alive in famine.

Our soul waiteth for the LORD; he is our help and our shield.

For our heart shall rejoice in him; because we have trusted in his heart to all generations.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CHRIST AND HIS CHURCH (Matt. 16:18; Eph. 5:25-29)

I love the church that Jesus built;
She is "all glorious within;"
He took away her dreadful guilt,
And washed away her sin.
To resurrect His chosen bride
From her lost estate,
He laid His robes of glory aside,
And became incarnate.
By the flesh His glory was veiled,
For He must suffer death;
To the Roman Cross He was
nailed,
And ceased to draw life's
breath.
But death did not mean the ces-
sation
Of His own life Divine,
And He arose for the justification
Of a favored royal line.
They are indeed a royal priest-
hood,
As the Bible doth declare,
And being washed in Emmanuel's
blood,
A change of raiment wear.
Raiment of needlework so bright,
Clothing of wrought gold,
Of fine linen, clean and white,
As in the Scriptures told.
This is Christ's robe of righteous-
ness,
In which the saints appear,
The wedding garment, the glor-
ious dress
Wrought by the Saviour dear.
O may I be found in glory at last,

Among the blood-washed
throng,
With no more clouds to overcast,
And never more do wrong.
Blessed is the church triumph-
ants state,
Sheltered within the veil;
How sweet it is to contemplate
Her joys which never fail.
Celestial joys from the beatific
vision
(Sight of the glories above),
Consummate bliss in a land Ely-
sian,
Where all is perfect love.
There Zion's King doth reign
supreme,
"Which is blessed for ever-
more,"
And His praises shall be our
theme,
While His beauty we adore.
He's "fairer than the children of
men,"
Indeed He is all fair;
How truly great to be His near
kin,
And with Him a joint heir.
To the riches of eternal life,
In mansions ever bright,
Far removed from toil and strife,
In realms of ineffable light.
By His presence and intercession,
He prepares the heavenly
home;
For His bride He has taken pos-
session,
And for her He will come.

Yea, with a shout He shall descend,
 And the saints at His word
 Shall rise to meet their dearest
 Friend,
 "And ever be with the Lord."
 C. W. Vass

PRIMITIVE BAPTIST MEETING AT DURHAM

The members of the Primitive Baptist Church of Durham, visiting brethren and all those who had the pleasure of hearing Elder H. H. Lefferts, of Leesburg, Va., and others Sunday, May the 18th, heard most able sermons. All enjoyed the day that was made most delightful, not only on account of the able interpretation of God's word, but on account of the pleasant hospitality offered. At the recess, after the sermons, evrybody repaired to the basement of the church where the members served a delicious dinner of good things that was enjoyed by everyone present.

Of course the drawing card was the presence of Elder Lefferts, who ably analyzed God's plan of redeeming His obedient children, whom He separates from the outcasts of the earth that allow their own selfish interests to dominate when they analyze the plan of salvation as laid down by the Father through His son, our Lord and Saviour Jesus Christ, who gave His life to redeem those who believe on Him and follow His admonitions and the plan of redemption as laid down by the Saviour and explained in Holy Writ.

The services were opened with praise and prayer by Elders T.

W. Walker and E. L. Cobb, of Wilson, the latter being the pastor of the church.

Elder J. E. Mewborn followed Elder Lefferts and communion was served to members of the church after the preaching.

Deacon Whitley and other members saw to it that the large congregation, occupied comfortable and advantageous seats where they could see and hear the preaching, to which devout attention was given.

In opening his sermon, Elder Lefferts gave God all the glory and impressed upon the congregation that without Him they could do nothing, but with Christ on their side they could do all things. He emphasized this fact and proved it by the declaration of the scriptures. When John was on earth they went out to see John baptize through mere curiosity, and they were informed John was as a reed shaken by the wind and the answer came back "a bruised reed, He will not break, and smoking flax He will not quench." John the Baptist was a broken reed. "So it is this morning," said Elder Lefferts, "I can do nothing of myself, and if you came here expecting a great message from me without God being its inspiration, then you will be disappointed."

Elder Lefferts ably discussed the 14th chapter of Revelations and stated there is a blessing in connection with the book of Revelations that is not stated in any other book of the Bible. In another place it says, "Blessed is the one that keeps these words." "These admonitions are not any more difficult to keep than any other part of the Bible,"

said Elder Lefferts, "for the same spirit is directing our thinking that our knowledge may be enlightened in the wisdom that it teaches. However, this does not satisfy the spiritually discerning mind, which requires more than a moral explanation. It requires the working of the spirit of God in the heart and soul to supply that knowledge of Jesus Christ that was given to St. John the Divine, and is so ably expressed in Revelations."

Elder Lefferts said the great and outstanding purpose of the coming of our Lord and Saviour Jesus Christ to the earth was to show God's love and interest in humanity and to give us an example of His son, our Saviour, thus emphasizing the statement that "every good and perfect gift cometh down from the Father of lights." In the Saviour is all the fullness of the Godhead bodily, grace for grace according to the great love that God has bestowed on His people. There is no other name through and by which one can come to the Father.

Elder Lefferts ably and interestingly discussed the relation of the Saviour with His people and the consolation the sinner receives when he knows that the Saviour has smiled on him, forgiven his sins and received him into the family of God. He also discussed the measuring rod and the temple and the difference between those who worshipped in the temple and those on the outside. God always has a definite standard of righteousness and every true child of God, whether Jew or Gentile, bond or free, is subjected to His holy stand-

ard of righteousness and truth, for God has set out in His truth what is required of a sinner before he can enter His Holy presence. Murderers, adulterers and fornicators and those who make and love a lie are excluded and He tells them He never knew them.

God has set out in His truth what is required of a sinner before he can dwell in His presence. But while man must be washed clean in the blood of the Lamb, our Lord and Saviour Jesus Christ, nothing is impossible with God, who can cleanse a sinner and make him worthy of coming into His presence. God saves sinners in a way that not even the angels surrounding His throne can grasp. The angels can never change the song of redeeming grace and the salvation of the sinner whose robes have been washed in the blood of the Lamb. God has not redeemed angels or devils, but sinners. God never saved at the expense of His Holiness and righteousness. Every requirement of His holiness and righteousness must be met.

Elder Lefferts then explained how the Holy Ghost, a servant of the Father, implanted in the womb of Mary the divine seed and His only Son was given to the world to save the world from sin, and Christ was sent to the earth to suffer, bleed and die for His people that they might be cleansed in order to meet the holiness and righteousness of God.

Elder Lefferts said, "It may be strange for me to say that God exerted the limit of His power, love and grace to save His people so when Christ came to the earth it

was God coming in His own glory to redeem His people from sin. Our people elect their own law-makers and they put laws on the statute books, and sometimes to suit their purposes they circumvent their own laws, so God, rather than break His holy law regarding the deserved punishment that a sinner should receive sent His only begotten Son to die for sinners that those who believed on Him might have everlasting life."

Paul said that God can't deny himself His righteous holiness and fail to fulfill the principles of His holy decrees, so Jesus Christ is the altar on which the offering is made.

Elder Lefferts explained the cross is not the altar, Jesus Christ is the altar, for the offering had to come up to the divine standard prescribed by the Father for the salvation of His people and was the greatest accomplishment He had ever anticipated. So the words of Christ are the fullness of the Godhead, and any man who brings any other message shall be declared anathema.

Every worshipper and every professed Christian, said Elder Lefferts, is subject to the measuring rod or the standard as laid down by Christ in Holy Writ, so Christ must be worshipped in spirit and in truth, for His life here on earth is in conformity with God's plans and purposes and every true child of God must live up to the standards that Christ set while he was on earth.

Elder Lefferts made eloquent reference to the communion table, and the bread and wine as repre-

senting the body and blood of Christ which should be taken in all solemnity. Peter says the hypocrite does not want the scrutiny of light, but he who is not ashamed of the truth and desires to be an embodiment of the truth will come into the light of God. God is not satisfied with "make believe" Christians, said Elder Lefferts, but wants His children to be measured by the standard of righteousness and holiness.

Elder Lefferts ably presented the difference between the inner and outer court of the temple. The Jews believed that the man who was not circumcized was a Gentile and said that one who is a Jew is circumcised, that is the flesh hath no more dominion over him. There are those who make the profession but are not sincere. In that day many will make profession of what they did and said to win the good graces of the Father and His Son and Jesus will say, "Depart from me ye workers of iniquity, I never knew you."

Elder Lefferts said that the word Palestine is a corruption of the word Philistine for which the country was named. It has always been the home of the Jews.

Elder Cobb expressed his pleasure at having Elder Lefferts visit the church and thanked the large audience for its close attention and splendid behaviour.

Deacon J. J. Whitley, who was most attentive to the care of every one, said he felt that every one had received a blessing.

John D. Gold

EXPERIENCE

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

I would like for you to publish the experience of Brother C. W. Vass of Portsmouth, Va., in the Landmark. There have been several requests to him that he prepare one for publication. He has consented to do so and has forwarded it to me. The church at Norfolk had the blessed privilege of receiving him into their fellowship on confession of faith at the January meeting. I feel that he is another pillar that has been added to the Kehukee Association, which he esteems very highly as being very conservative in their belief, and is in accord with their doctrine. I trust that he will prove to be a precious gift to the Norfolk Church. Each one of them esteem him very highly, and look upon him as a Godly man.

Yours sincerely,

R. B. Denson

Rocky Mount, N. C.

EXPERIENCE OF ELDER VASS

At the age of ten or eleven, I began to have fears concerning my eternal welfare which were followed by frightful dreams of the end of time. Once I dreamed something concerning the salvation of all of the family except my guilty self who was in danger of destruction. I can remember telling my mother that something was bothering me. However, this telling would wear off for a season and I would continue on with little reproach of conscience. At the age of fourteen, I dreamed of seeing myself dead. I opened my coffin with my own

hands and viewed my body. I feel that this dream was figurative; I hope that I saw myself as I was, so I appropriate these words of a familiar song:

"Dead in trespasses and sins, myself plainly saw;

Exposed to God's displeasures, condemned by His law." I was shut up under the law and to the law I fled for justification. I at first did not appear "exceeding sinful." I would at particular times begin to do better, but alas, it was all in vain, for I seemed to gradually grow worse instead of better. Again I would think to put off the matter of getting good until the near approach of death or the end of time, and can well remember consoling myself with the thought that I had seen no signs of the end. Then, in my impatience, I tried to see trouble for my sins, as if I could bring conviction. I longed for a hope, but feared I would never be deeply troubled on account of sin like some. And I thought that if I were ever really under conviction I would know it was the work of the Lord and not be troubled like others. It was a simple matter of carnal reason with me it seems. But the Lord, I now believe, leads His people in a way they know not, whether I be one of them or not. I might mention my dreams about going to war, of being dressed in uniform and being too young to go, as perhaps significant. I enjoyed going to Old Baptist meetings and seemed to have a love for those with a hope. I somehow desired so much to be a member of the church, but felt I had nothing to tell; I seemed to see a beauty in the bap-

tism and to desire it strongly sometimes. I took delight in reading the Messenger of Truth, especially the experiences and obituaries. I read the New Testament nearly through and was often provoked at the treatment of Jesus by the unbelieving Jews. Even then I had a kindly feeling toward Him, and can clearly remember times when my thoughts seemed to be turned heavenward and I felt so calm and easy as if in communion with the Most High.

Now at the age of fifteen or sixteen, I mentioned the exercises of my mind to my father as we traveled along a road near home. My mind seemed to be lifted above worldly things, and I wept as I told him of being "a misery to myself" and that the song, "I am a stranger here below" fitted me. Of course, I do not remember all he said, but I do recollect that he said I would find Christ at the end of the law. However, I did not understand him for I had not traveled as far as he had. "We speak that we do know, and testify that we have seen." Then at the age of seventeen I began to be sorely troubled over my depravity, the shameful breaking out of indwelling sin and corruption in my childhood, which was now brought to remembrance, and the dreadful temptations of the devil. Horrible blasphemies were now suggested by satan, and I would utter praises to the Lord in order to prevent such evil thoughts or repel the poisonous darts of the tempter. I lay around and wandered about in my sorry plight, not daring to tell anyone of these abominations. I had known

no trouble like this before and such was my perplexity that I came to fear that I had sinned the unpardonable sin; so my anxiety and heaviness of heart only increased. "I dread the day that I must die," I remembered to have said as I traveled along a certain road, cast down with grief and woe. I groaned in unhappy and burdened state and begged that "unbounded" repentance might be given me, but feared it would not be owing to the depth of my defilement. I would any of the brute creation, and did have gladly exchanged places with wish that I had never been born. Mine indeed appeared to be an outside case, and the more I strove the deeper in the mire I sank. I would often feel an urge to leave the road and seek some lonely spot where I might find relief by crying, but it seems that I was not given to weeping like some are. And I thought that the absence of tears was an indication of my hard heartedness which only added to my burden. However, I hope that I know something about inward tears on account of sin.

Traveling on in darkness, the opportunity to read the experience of the late Eld. F. P. Branscome was presented and I read it with a great deal of interest. It was just the thing for me and gave me temporary relief. I was indeed comforted to learn that at least one child of God, as I believed him to be, had suffered in like manner as I was suffering, that it was possible for such to be the case, though such characters have my profound sympathy. And the reading in later years of John Bunyan's experience

was likewise helpful, for he too, was troubled with "swarms of rebellious desperately vile thoughts," as William Huntington, S. S. (sinner saved) expresses it. Then at the age of twenty, I gave up rural life for the city, but carried my troubles with me; no change of place made any change in my case except from bad to worse. After being away from home a short while I wrote my father concerning my troubles, telling him that I was the meanest child he had, afterwards wishing I had not done so for I feared he would mention the matter to me when I should return home, which he did, and I was melted down in tears. As time went on I found some relief in reading the book of Job as well as in reading hymns. I continued to attend Old Baptist meetings, but in my condition I could not feast on the Gospel for I was still suffering the terrors of the law. However, about the age of twenty-two there was a change in the tide, in connection with which I desire to make a special mention of a refreshing experience which I have associated with a wonderful dream in which the Saviour placed a long robe around me after dipping it as if in something: Following the reading of a religious paper on my way to work one morning, I was engaged in deep meditation concerning the church and the passing of a beloved preacher (Elder Charles Meads), when I broke down in tears; I wept as I had never wept before. It was no trouble to cry now, but somehow it was a painful, and I found in myself a disposition to kick against any such feel-

ings of contribution, if I may call them such. I sought to hide the tears from my fellow servants who knew not my feelings. It seems that about this time I had the precious dream just mentioned, but I did not think much about it then, for I understood not its deep spiritual significance, to me, which I trust was later revealed. Now for a season I was attracted more than usual by the fascinating allurements of the world, but was not suffered to actually become guilty of gross immorality, myself I have no righteousness to boast of. There are many things in the catalogue of sin that I have not escaped. At this period, to my shame, there developed an inclination toward the principles of infidelity, and I found in myself a rising disposition to oppose the glorious doctrine of election. Confusion existed in my mind, and I was drifting into a state of carnal security. But I was headed for more and greater trouble. Seven years after my first great ordeal I was in the midst of an even greater one. So by stages my anguish and agonies grew, being aggravated by nervous disorder and depression, until my state was fearful indeed. Now many transgressions rose before me and I was in a sea of trouble. In my childhood, as previously mentioned, I feared that I would never see trouble enough for sin, but now I was overwhelmed with it. "The sorrows of death compassed me and the pains of hell got hold upon me." I despaired of all hope of recovery, verily believing that I soon should die in my sins and, consequently, fully know the horrors of an eternal death; moreover,

that I was a most fit subject for destruction. These fearful apprehensions of the wrath of God lasted for sometime, but I was not left to attempt the commission of any act of desperation, notwithstanding the promptings of the tempter who is ever on the alert to compass our destruction. If I am not sadly mistaken, this is stumbling 'upon the dark mountains (Jer. 13:16); this is sitting in the region of the shadow of death (Matt. 4:16); this is the horrible pit, and this is the miry clay' (PSa. 40:2. In this miserable condition I often begged for relief, but my prayers seemed to be of no avail. But by and by my extreme sufferings ceased, yet I was without hope of deliverance from the dominion of sin and again lapsed into a state of lethargy and indifference. (But for the long suffering of God where would we be? Talk about freewill; away with such heresy; the will is in bondage, and free grace alone will suffice to deliver us from that bondage). After a few years in this state, I was seemingly blessed with a revival of interest in divine things. So I trust that I had life if not liberty. In the fall of 1923, I attended a session of the New River Association held with the church at Fellowship, where I heard the glad tidings so ably proclaimed by Elders D. V. Spangler, J. D. Vass, Fag and others. My cup was filled to the overflowing and I went away with tearful eyes, wondering if I might some day claim a hope. I was still wearing the "grave-clothes," and what I needed was an application of the words "Loose him and let him go." Near this time I dreamed of going

to a spring or fountain of water clear as a crystal, and as I stood and drank of this pure water, I felt like praising God from the bottom of my heart. No carnal, rebellious thoughts did mark consoling dream. I also dreamed at another time of flying or being suspended in the air, which seemed to be filled with the praises of God. But now I come to the good year of 1927, during which I more than once experienced such serenity of mind and apparently supernatural feelings that I was on the verge of claiming a hope. Returning from California through New Mexico or Arizona on the train, these words of a familiar song came to me in a dream. "To God and to the Lamb I will sing." I felt just like singing the song the next day and was engaged in sweet meditation as I traveled along Kansas City, Missouri, my next stop. Here I attended a Primitive Baptise meeting which I enjoyed. I told one of the preachers that I was from Virginia and that I was not a member of the church, and he said, "You ought to be." I had never seen him before and had not told him anything of my feelings, so I was glad that he could say that by merely looking at me. I also attended a Primitive Baptist meeting in Los Angeles, California, and was given a hearty welcome. During the year last mentioned I had another good dream on which I composed the following lines:

Once more in my wanderings, I
 had an impressive dream;
 This time it was of crossing the
 dry bed of a stream.

When I had safely crossed the
 bridge across the sand,
 The late Elder Martin met me,

and took me by the haid.
 It seems that then he led me upon
 a great high rock,
 And there he talked with me
 'bout joining the "little
 flock."

A gospel meeting was being held
 in a church nearby,
 Symbolizing the church on "the
 Rock that is higher than I."

Three years later, at the age of forty, following an alarming experience in which I apparently faced immediate death, I seemed to be made willing to go to the church without waiting for brighter evidence. I was walking along a certain street in the City of New York about noon one day when it seemed that breath was leaving me and I was not ready to go. I expected to drop to the sidewalk any moment and I begged the Lord to "be good to me and let me live," when I was relieved. I had been feeling rebellious, but now humbled, and somehow I was soon found meditating on offering myself to the church at the next opportunity, but feared that I was not going to live long. I returned home on a steamer and well remembered sorrowfully looking at the sun go down as I stood upon the deck, yet there was a glimmering hope that all would be well with me in case the vessel should go down. In my feelings I was in a twilight zone, and to me this was the dawn of the day of (experimental) salvation. Now did, if I am not deceived, "the Sun of righteousness was unfolded and the warmth of His love was felt, sweetly constraining me to love Him in return. My mind was want to continually dwell on spiritual things and within

a few weeks I seemed to be raised to the full assurance of faith. On the first Sunday in August 1930, I was reading a sermon on justification by the late Elder (Dr.) Charles H. Waters, "the beloved physician," and when my eyes fell upon the gospel words . . . "it is not what you have done, but the Lord Jesus Christ and His righteousness that justifies the poor sinner, AND THIS ROBE OF RIGHTEOUSNESS IS ABLE TO COVER ALL YOUR SINS and you can never be lost while the arm of Almighty God is beneath you," I was instantly put in remembrance of the dreams or vision of the night in which the Saviour placed the robe around me, and was enabled to apply the words to myself. Then it was I was made to rejoice, and with great joy I excheamed "IM SAVED!" Now I found "the sentence of justification in my conscience," where I strongly felt the sting of condemnation; now faith laid on Christ," the end of the law for righteousness, and I enjoyed the promised rest.

After I had been brought, as I hope, to "believe, according to the working of his mighty power" (Eph. 1:19), my mind was exercised much on the ordinance of baptism and I would have dreams about the water. For sometime after I professed a hope, my seasons of rejoicing were many and frequent, and the more I was indulged with these comfortable frames and heavenly bedewings the more I desired to dwell on spiritual things, no matter where I was. And I wrote letter after letter in this time of love, trying to tell of the wonderful work of salvation, which is all of the Lord.

"Jesus all the day long was my joy and my song." The mere mention of His Name brought joy to my heart. "How sweet the name of Jesus sounds in a believer's ears!" I walked the streets and sat at my desk with tearful eyes enjoying the blessings of salvation. I did considerable reading in religious books and periodicals, and sometimes words would strike me with such light and power that I would be lifted up for a time. On one occasion I read these words in Hassell's Church History and sprang to my feet rejoicing: " Skins of beasts, probably slain in sacrifice, taken by God and placed around the bodies of Adam and Eve to cover their nakedness, were figurative of the righteousness of Christ, which was to be imputed and placed as a robe for the saints of God.' My hope was so confirmed in this experience that I had not the slightest doubt of my interest in the redemption of Christ at that time. I was made to exclaim, "I have no fear of death whatever!' But I have had many doubts and fears since then, being led to the brink of despair on account of corruptions which which boil up within when exercised by the law.

Finally, on Saturday before the first Sunday in August 1931, I went before the church, and in a very imperfect way related some of the things I have written. I did not have the liberty I desired, but they received me without asking me any questions. The following day I was baptized by my first cousin, Eld. R. P. Vass, and went on my way rejoicing.

Charlie W. Vass

EXPERIENCE

503 Clark St.

Rocky Mt, N. C.

Dear Brother Fly,

There have been times that I feel like that I could have written my experiences far better than now. But in my feeble way I will do the best I can.

From the beginning of my childhood days it seems to me that God was with me, because everytime I did something wrong it seemed to hurt me. The year of 1939, I had my first vision. About midnight. It seemed to me that I was in one of the worst storm I had ever seen. I saw all of this at home, just as everything was, that night. In my vision the house and all the furniture were arranged just as it was that night and this storm was so bad. I didn't see any way to escape death. I thought I fell on my knees and prayed to God if he would spare me and let the storm be over that I would try to do better. So the storm passed over. I got up and went out on the back porch, for a drink of water. The stars were shining as pretty as I had ever seen. As I stepped out on the porch the prettiest little lamb came up the door step and looked at me and said, "Now keep your promise, be kind to people," and he turned and went across my tobacco field. I awoke. I knew God had been. I woke my wife as soon as it was over and told her what I had seen. I was burdened for a long time, but it passed from me. But that vision is as plain tonight as it was then. I told my aunt Mary Johnson about it, and she told me there would come a day that I could

understand what all this was about, so it went on, I moved to Rocky Mount August 1942. Seems that the world was just as sweet as it ever was. But April 1943, one Sunday morning all at once I had the feeling that the world was taken away from me. I walked in the kitchen, where my wife was preparing breakfast and told her I would never worry her about picture shows or anything of the world again, that these things were gone from me and I would never enjoy them anymore. So it seemed that I wanted to go to church somewhere. I thought of Upper Black Creek, but it seemed like it was so far I could not go, so I decided to attend church here in Rocky Mount. I went to different churches, seemed to enjoy it a little but I wasn't getting satisfaction. There was something lacking but I kept going. I had different people to tell me I needed to be in the church and I wouldn't be satisfied until I joined; so this was talked to me until I began to think they were right. So I decided one night at church I had better offer to the church because it might be too late any way, that was what the preacher was saying. So I went up and was received in the church. That was in December 1945. So the weather was too cold for baptizing, so we waited until warm weather to be baptized. After I joined it seemed like I just got to finding fault of the church. Seemed to me that nobody cared so much for me. They were friendly but that we were just not joined together in love as we should be. In about two or three weeks after I joined the church I dreamed Brother Fly Baptized me.

This made me want to go back home, to Upper Black Creek Church to hear him preach. But I thought to myself that it would be treating my church wrong to go down there to church. When I was a member out there. But anyway I kept getting slack about going over there to church. But went to see my sister one Sunday, and I had a feeling I wanted to go hear Brother Fly preach. So I went and it seemed to me that was the first real sermon I had heard preached. And looked like everybody showed so much love for one another and there was something I could see about those people that I loved. And I went back on two or three different occasions and enjoyed it so much. I loved the people more and more and I loved the Primitive B. Doctrine. I just stopped going to my church at all. Finally the time came for me to be baptized and the preacher had to come and tell me about it. I had not been out there in so long. And I told him when he came that I was not ready to be baptized and that things had changed to me. That I was mixed up. He told me that I had let the devil get a hand on me. And I told him that if it was the devil that he sure had me. That I couldn't help feeling as I did, but the things that I was mixed up on he couldn't untangle for me. That there was only one and that was God. That I was going to wait. That I just had a feeling that that God was going to make me see the light. And thank God tonight that He has been my guide.

The Fourth Sunday in April 1947 God took me to the altar at Upper Black Creek, to ask for a home. I

never will forget. It seemed I was on a beautiful carpet when I went up to ask for a home and it seemed to me that if I had not been received in the church I'd rather this poor old soul could pass out of the world. But everybody was so good to me. I was received in the church and was given the right hand of fellowship and it made me feel so good that they would take a wretch like me and fellowship with me.

You just don't know how unworthy I felt. Brother Fly asked me when I wanted to be baptized. I told him that afternoon; in fact, I was ready then, but he set the time at 4:30 o'clock. I went to Sister's for dinner. I just wasn't hungry. All I could think of was to get back to the pond to be baptized. So at last about 3:30 o'clock, we went on back to the pond.

Around 4:00 Brother Pate opened the services, we had a song. Brother Pate led in prayer. The doors of the church were opened and my Brother went up and asked for a home that made me feel that much the happier. Brother Fly took us by the hand, one on each side and led us out to as near the spot where I once dreamed he baptized me. I couldn't have gone any nearer the spot. I thank God for all of this, because it was something money could not buy. I am happy to say that I love this good old doctrine and love each Brother and Sister in the church. And I thank God. He has showed me that his works shall stand, but the works of this old fleshy body is not worth as much as the dust of the earth. Praying that God will always be my guide and that I will dwell in the house of

the Lord forever.

A Brother and friend always.

Thomas Carl Lamm

RENEWS SUBSCRIPTION

P. D. Gold Publishing Co.

Wilson, N. C.

Dear sirs:

I am sending a check for \$5.00 and ask that you please renew my subscription on the Landmark for another twelve months, sorry I neglected sending check.

I would suggest that you send the Landmark to someone not able to pay, which will be \$2.00 and keep \$1.00 for your self to help along with the work that you have so faithfully kept going, not that I think you need the money for yourself, but that I feel that you are due much consideration for having done so much to keep the Landmark going out to those that like to read it. I for one am always glad to get it.

Sincerely,

W. J. Collier

Thanks so much for your kindness and consideration. I am placing this money in the regular Landmark fund in order to use it to spread the gospel of our Lord and Savior Jesus Christ which Father blessed and which I hope and trust I believe with all my heart.

The Landmark and I are about the same age, and I esteem it more highly than I can tell. I would spend my last dollar on it to keep it going.

J. D. Gold.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

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ELDER O. J. DENNY

Winston-Salem, N. C.

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Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C.

JUNE 15, 1947

FLORIDA MEETING

The first of the week embracing the 1st Saturday and Sunday in April, Bethel Primitive Baptist Church in Tampa, Florida, held their Communion and Corresponding meeting. Eighteen churches, sent corresponding letters by messengers and all reported peace and union. Seven Elders met with the church and all were blessed to preach. At a previous conference the church agreed to have Bro. W. E. Jones acclaimed to the Gospel Ministry. The church being in the same mind, last Sunday. The Moderator, Elder M. L. Gilbert requested the clerk, Bro. W. E. Standard to seat him before the Elder. The moderator requested Bro. Jones to relate his experience of Grace and his call to preach the Gospel. Both were satisfactory to all the Elders. His subject "Faith and Order had been proclaimed publicly and priv-

ately. So all was satisfied

Then all the Elders laid hands on Bro. Jones, while Elder J. R. Hewett of Tampa prayed a very sweet prayer. Elder E. L. Holly gave a most efficient charge. Then Elder J. C. Beasley gave a very good and interesting charge to the church. Then while they sang a song, the Elder and church members and a host of friends extended their hand to Elder Jones and wife.

After ten minutes' intermission met back and one sermon preached by Elder Beasley which was very comforting. Then the members of all churches present went into communion and washing feet. After a song was sung and adjourned to meet in one year the Lord will. Afterwards all met in the yard to another grand feast where all were supplied with good food. After dinner some of the members stood around the table and sang some songs. This good meeting will always be remembered.

M. L. Gilbert

OBITUARY NOTICE

In memory of our dear Sister Earnie Jordan, we are confronted with the sad duty of submitting the following remarks:

Sister Earnie was born November 24, 1880, and departed this life March 17, 1947. She never married, but lived with her sisters, who did a generous part by her in her afflictions. She united with the Primitive Baptist Church at Willow Springs on Saturday before the fourth Sunday in August, 1938 and was baptized the following Sunday by her pastor, Elder T. Floyd Adams.

Sister Earnie was afflicted many years, but she bore her afflictions in great humbleness and patience. She learned the truth of the scripture that says, "Tribulation worketh patience." Her appearance was saintly and submissive. She loved the truth and was faithful to her church and the principles for which it stands, although her afflictions were such that she was seldom able to attend during her last days.

Her body was placed in the cemetery

at Middle Creek Church where others of her family have preceded her, there to await the coming of our Lord and Savior, in the final resurrection of these vile bodies when they will have been changed and fashioned like unto His glorious body.

Her kindred, both natural and spiritual will miss her and moan her loss, but we take comfort in knowing that her labors have ceased and her sufferings are over.

Therefore, be it resolved:

1st, that we bow in humble submission to the will of God, believing our loss is her eternal gain.

2nd, That a copy of this obituary notice be placed on our church book record, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Humbly submitted by,
The Committee
J. C. Adams
Mamie P. Adams
Pauline W. Adams

RESOLUTION OF RESPECT

In loving remembrance of our dear Sister Naomi Parrish, who, on April 28, 1946 was visited by the death angel who took her sweet spirit from time to eternity.

She leaves to mourn her loss a husband, W. A. Parrish, ten children and a host of friends.

Sister Parrish was born November 29, 1892, making her stay on earth 54 years and 5 months. She was a faithful companion and a loving mother. She united with the church at Creeches by experience and baptized the first Sunday in October 1925. She was a faithful member and was prompt in attending her meetings when her health permitted. She was loved by all who knew her.

Funeral services were conducted at the home by her pastor, Elder E. C. Jones of Willow Springs and Elder W. E. Turner of Wilson. Burial was in the family cemetery.

First, the church at Creeches desires to bow in humble submission to the hand that has deprived us of this earthly pleasure, feeling that our loss is her eternal gain. Second, that a copy of these resolutions be spread upon our church record, a copy sent to Zion's Landmark for publication and a copy to be sent to the family.

Done by Sister Rutha Creech by order of the church at Creeches in conference.

Elder E. C. Jones, Moderator
J. E. Creech, Asst. CC

D. A. FULGHUM

It is with sadness of heart, that we attempt to write, a few lines, to the memory, of our dear brother and deacon, brother Dock A. Fulghum.

He was one of our faithful and beloved

members at Healthy Plains Church, having united there the second Saturday in August 1924. Brother Fulghum was a kind loving husband and father, a good provider, kind neighbor, and is greatly missed by all, the church has lost a good counsellor, and a faithful deacon, he loved and labored for peace. He was married to Miss Nellie Glover December 19, 1906, and there are six children to mourn their loss, besides their mother; however, we feel that their loss is his eternal gain. The children, are 5 boys and one girl, they are as follows, G. W., E. G., D. A., Jr., and R. C. Fulghum, and Mrs Gertrude Boyette, three grand children, and one brother, Mr. W. T. Fulghum. Brother Fulghum passed away Wednesday morning Feb. 5, 1947 after having a stroke while eating breakfast Monday morning, and his funeral was conducted at Healthy Plains Church, Thursday afternoon, by the writer, and Elder W. E. Turner of Wilson, N. C. His body was laid to rest in the Church cemetery to wait the second coming, of our blessed redeemer, in which his hope will be turned into the full possession of that glorious resurrection, to forever be in the presence of the Lord. May the dear Lord bless his family to look to him, for all the blessings of this life and the life to come.

Yours in a blessed hope
E. L. Cobb

IN MEMORIAM

The Church at Bear Grass has lost a faithful member, Sister Elizabeth Hollis, the daughter of Rhier and Mary Rawls, was born November 2, 1871 and departed this life February 23, 1947. She died in Washington hospital. While her body was in a dying condition she sang hymn 141 in Lloyd's Hymn Book. Her funeral was conducted at the home of her daughter, Mrs. Sanford Roberson by her pastors, Elders B. S. Cowin and A. B. Ayers.

She was first married to Mr. Jesse Roberson, who died in 1902. Four children survive this union: Mrs. W. K. Roebuck, Mrs. Sanford Roberson, Judas and Jennie. She later married Mr. Stanley Hollis. One son, Edward, survives.

She joined the Church in September, 1904 and was a faithful member, always filled her seat unless providentially hindered. Was always ready to give a reason for her hope. She said she loved the Church better than anything on earth. I feel like she proved her faith by her works. While we miss her in our assembly, we pray her mantle may fall upon another, and her life may be an example for others to follow.

Done by order of conference.

B. S. Cowin, Moderator
E. C. Harrison, Clerk
Ella Peele, Committee

APPOINTMENTS

Elders W. H. Hancock and C. E. Darity of Macon, Georgia, will fill the following appointments:

Juniper Church near Four Oaks, N. C., on Friday, June 27th.

Union Meeting at Fremont Church Saturday and 5th Sunday in June.

Wilson Church Sunday night, and Smithwick Creek Church Monday, June 30th.

Elders Hancock and Darity are able gifts and we are delighted to have them visit our Church.

S. B. Denny

BLACK RIVER UNION

June 2, 1947

Dear Mr. Gold:

Please publish in the Landmark that the next session of the Black River Union will be held, the Lord willing, with the Church at Seven Miles on the 5th Sunday and Saturday before in June, 1947.

The Church is located about one mile from McLambs Cross Roads. All lovers of the truth are invited to attend.

Many thanks for publishing same.

Elder L. A. Johnson, Moderator

W. V. Blackman, Hon. Clerk

Alonzo Barefoot, Clerk

UNION MEETING

The Mill Branch Union is appointed to be held with the Church at Tabor, Columbus County, N. C., Saturday and 5th Sunday in June, 1947. Tabor Church is located at East side of Tabor City beside paved road leading from Tabor City to Whiteville, N. C. All Primitive Baptists of the same faith and order are invited to attend, especially ministers.

E. L. Vaught

Loris, S. C.

LOWER COUNTRY LINE UNION NOTICE

The Lower Country Line Union was appointed to be held with the Church at Mt. Lebanon Saturday in June 1947. Elder N. D. Teasley was appointed to preach the introductory sermon. Elder Holloway, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association will be held with the Church at Roxboro, North Carolina, and services will be held in the High School building located in the edge of Roxboro on Highway No. 57.

We invite all that have a mind to

come and be with us, and especially the ministering brethren.

There is a large grove around the building; plenty of good camping ground, and all those who wish to work in a place to camp, please see Brother C. Y. Clayton, I. C. Chambers or F. D. Long. Any of us will be glad to go with you and assist you in any way in locating a place.

F. D. Long, Church Clerk

UNION MEETING AT RALEIGH CHURCH

The next session of the Angier Union meeting is appointed to be held with the Church at Raleigh, Saturday and Fifth Sunday in June, 1947. Elder W. R. Hines is chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

Raleigh Church is located in the City of Raleigh, New Bern Avenue.

Anyone desiring further information may communicate with Mrs. Pearl Honeycutt, Church Clerk, Raleigh, N. C., Cox Avenue. All lovers of Truth of the same Faith and order are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk

Angier, N. C.

THE CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Church at Upper Town Creek, Wilson County, N. C. The Church is situated about three miles Southeast of Elm City.

J. E. Mewborn, Union Clerk

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Association will be held, God willing, with Pleasant Grove Church, beginning Saturday before the third Sunday in July, 1947, and continuing through Monday. This church is located about 10 miles east of Reidsville, N. C., and about 2 miles south of Highway 158, leading from Reidsville to Yanceyville, turning south at Smith's Store; those coming from the south on Highway 87, turn east on No. 150 about 5 miles to marker.

Elder W. C. King, Moderator

Elder J. W. Gilliam, Asso. Clerk

Elon College, N. C.

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Association will meet with the church at Roxboro the First Sunday, the 5th, 6th and 7th of July. Members and friends are cordially invited.

J. J. WHITLEY, Church Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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PSALM 34

I WILL bless the LORD at all times his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the LORD with me, and let us exalt his name together.

I sought the LORD, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the LORD heard him, and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear him, and delivereth them.

O taste and see that the LORD is good: blessed is the man that trusteth in him.

O fear the LORD, ye his saints: for there is no want to them that fear him.

The young lions do lack and suffer hunger: but they that seek the LORD shall not want any good thing.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A DREAM

Angier, N. C.

Feb. 9, 1947

Dear Readers of The Landmark,

On January 6th I had a dream. It was different from ordinary dreams. I felt I should pen it down which I did on January 7th. Time and time again since, I have thought of mailing it to you for publication.

I have read some dreams in the Landmark which meant much to me.

I dreamed on the night of January 6, 1947, that I went to a neighbor's home. When I reached the house I saw my neighbor raking her back yard. She had been very busy putting out the family wash. I saw clothes hanging every place one might find to hang them. Inside of the house she had some one preparing her meals, while I talked with her out in the yard. When suddenly the wind began to blow very hard and the dust got so thick it was stifling. Before the wind began to blow the sky was clear. Being puzzled as to the sudden change she and I hurried around to the corner of the house to see if there was a cloud in sight. When we looked up, there appeared a black cloud that extended from earth to Heaven. With a few white wind clouds scattered about in it. In the center of the cloud there appeared a woman dressed in an evening dress. In one hand she held an umbrella, in the other a fan. Around her was a shin-

ing light and she swayed to and fro in the light that surrounded her. Her face held a solemn expression. Yet she seemed to be happy and contented.

On the right of the black cloud I saw Christ kneeling with two of his disciples, tho, he appeared much larger than they. On the left side were some other christians all kneeling in prayer.

I didn't feel to be frightened because the scene came about so quickly, but I fell on my knees and my neighbor along with me and if ever I prayed an earnest prayer it was in her yard.

I arose to my feet and looked on the cloud again. Christ and his disciples had disappeared. Also the other christians. And in the place where the woman appeared was the sign of a heavy rain, for she had disappeared with the others. I did not wait to get what I went after. I returned to my home to my two small children, because I knew they would be frightened if it began to rain very hard and no one with them. When I got inside of the house I went to the window and looked upon the cloud again. Instead of rain falling, there was gold and heavy silver, in shape of arrows falling and the points of the arrows all pointing up toward Heaven. They fell as the rain drops and it was the most beautiful sight I ever saw. At this place I awoke and I cannot tell just how I felt. But

after the gold and silver fell from the cloud I had a calm feeling, and was left with a contented mind.

The neighbor I saw in my dream was Mrs. Dorsey Adams.

In bonds of love,
Mrs. John Pate

JESUS SEEMS SO NEAR

My Very Much Esteemed Brother and Sister Adams:

For several long days and nights I have been made to cry out as one of old, "My God, why hast thou forsaken me "

But this afternoon, I feel that it has pleased our dear Saviour to lift this dark veil so to speak, and caused me to feel and realize the sweetness of saying Brother and Sister:

The goodness of God seems so sweetly made manifest, Jesus seems so near, so precious to my poor soul. I can see so much love and unity between His people and Himself, that my soul seems sweetly uplifted, and my heart goes out in praise to His precious name, and in love to His people everywhere.

Oh! the security, the restfulness to be found by those who, like the gentle, humble maiden, Ruth, have come to trust, and to rest under the wings of the Almighty.

Our afflictions, sorrows, and trials are often hard to bear, and we exclaim as did Jacob, "All these things are against me." Forgetting the while that He will try us as gold is tried, and that in the furnace of affliction He has chosen us. It is indeed hard to bear, for "no chastening for the present seemeth to be joyous, but grievous.

But do we not sometimes sweet-

ly realize that it yieldeth even to us the "peaceable fruit of righteousness." Is it not one of the terrible things by which He answers us? As well as among the all things which work together for our good? May we this beautiful Sabbath day by faith behold the babe of Bethlehem as the Messiah, and recognize in Him, our Saviour and Redeemer, and with one of old say, "Mine eyes hath seen thy salvation!" Oh, dear ones, is it any wonder that those "wise men of the East, after many days of travel, were very glad when they saw the star." How it chastens our soul to trace the footsteps of this dear one, "meek and lowly in heart," born in a stable; His childhood spent amid poverty and want. In his manhood scoffed at and called a gluttonous man, a wine-bibber; later on mocked and spit upon, crowned with thorns, and forced to carry the heavy cross until He fell beneath its weight. Then in the Garden of Gethsemane, sweating as it were great drops of blood, in anguish more deep than human tongue could ever utter, crying, "Father if it be possible let this cup pass." Yet in holy submission saying, "Thy will, not mine, be done." Then upon the cruel cross, nails through His sinless hands, thorns piercing the dear, beloved forehead, suffering all those three long hours and then saying, "My God! My God! Why hast thou forsaken me? Then in the very last to say, "It is finished." What was it He had finished? The work His Father gave Him to do, the saving of His people from their sins, by giving His life for them. I think when He

said it is finished, it was completed, nothing left for poor sinners to do, so far as saving their souls from eternal woe.

Wonderful, indeed is a love that will make such a sacrifice. But wonders of wonders does it seem, when we apply it to ourselves. Our sins, are the ones that nailed Him there. Oftimes I am made to wonder if He shed one tiny drop of His precious blood for this poor hell deserving sinner. Then we read that Jesus, whose name is "called wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Suffering all this to redeem poor sinners, of whom we feel to be chief. Oh, how wonderful that God, in all His wondrous attributes—His wisdom, holiness, infinity, omnipotence and omnipresence—is it not wonderful, indeed, that He, like a tender parent, can look upon poor, vile creatures, such as we, with infinite pity and love to make us fall at His feet and, while we wonder, and adore cry, "Unholy, unholy and unclean!"

Oh! that the sweet, tender pity of God's love and mercy, sweetly flow into each of our hearts, making us also kindly to one another, causing us to cheerfully help to bear one another's burdens, quieting each murmuring thought, warming our affections, and bringing the peace of God, which passeth understanding to our poor hearts. Filling us with gratitude and thankfulness to the good giver of all good, and perfect gifts. O, the depth and breadth of the great wonders which are presented to our limited, finite perception. When

we enter this unexplorable channel of infinity, so deep, so great are its mysteries; even Paul, who was exalted to the third heaven, and saw things not lawful for a man to utter, was made to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

My mind now turns to Naomi and Ruth as they stand with face turned backward and points toward the rich cities, and the fields of the Country of Moab, where in the distance is seen Orpha walking back toward her home, but the eyes of Naomi are resting on the face of Ruth.

She answers her mother-in-law in those memorable, touching passionate words that have been the language of untold millions of poor sinner's hearts, and will yet be as long as a hungry and thirsty soul remains on the shores of time: "Entreat me not to leave, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried, the Lord do so to me, and more also, if ought but death part thee and me."

How deep and solemn must have been the feelings of thankfulness and delight in the poor heart of Naomi, as she understood for the first time fully what was in the heart of that dear child. She now saw her no longer as a self-sacrificing companion desiring to follow her merely to help and cheer her, but she saw her as one in whom

the God of Israel had wrought His wonderful work of grace; separating her affliction and desire from her own people and native land, and joining them with an hundred fold strength and fullness to the home and people, and God of Naomi.

"Why will ye go with me?" is the question they must answer. Orpha answers by going back when twice entreated to do so. Ruth endures still another entreaty to return. Never fear, such a fire as is kindled in her heart can not be put out. Such longings as she feels can never be put to rest until they are satisfied with the blessings of the heavenly hand. There she still stands, and at last her heart pours out its fullness of desire into the heart of Naomi in those sweet wonderful words. It was not in the kindness of her heart that she wished to go as a favor to Naomi but as an unspeakable favor to herself. How many who profess religion are looking forward to some reward in the future for the tedious toil they endure now. But not so with Ruth. Her reward was to go with Naomi, and to dwell with her, and to glean the fruits of that land. There is sweetness in the service of God. Even our saddest hours have a secret sweetness that makes us prize them above earth's highest joys. We are not doing that which is unpleasant now, hoping to be rewarded after.

Even now we can say, "Where can such sweetness be as I have tasted in thy love, as I have found in thee?"

Dear Brother and Sister, I realize my letter is growing very leng-

thy, unless more interesting, and yet I feel that I would like to say more about these beautiful characters. I fear I have worried you to the extent that you won't want me to write again. May we all by the power of His grace, by the indwelling and guidance of His Holy Spirit, be made to dwell with Him and all the redeemed of God in Glory. When brought low, to the rich throne of God's rich grace, please remember me.

In hope,

Elgie Lee Collier

Smithfield, N. C.

PARABLE OF THE PRODIGAL SON

Zion's Landmark

Wilson

North Carolina

Dear Brethren Editors,

For some time I have had a desire to write my views on the parable of the Prodigal son. I can see no wrong in the children of God speaking often to each other, and speaking the truth in love; but contrariwise much good. Often times, the good Lord condescends to make use of writings and sermons for the good of His dear people.

In the parable of the Prodigal son, as Jesus told it, there were two lost sons—not just one, as I see it. The Prodigal was flagrantly wicked, ungrateful, and lost through hot passion and wild living; the other son was morally obedient to his father, yet lost, as I see it, through dull selfish respectability—yes, very selfish-righteous spiritually. How base and in human! The Prodigal took his money, and went

into a far country, forlorn, he was a pitiable object when he came shuffling home a wreck. People go to the devil with full pockets, but they never turn to God till hunger hits them. Listen to the testimony of some shining examples:

David said, "Before I was afflicted I went astray; but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn statutes," Jonah said. "I cried unto the Lord by reason of mine affliction." Even our sinless Saviour learned obedience through suffering. The elder son stayed at home—stuck by his stuff—prim and proper as you please, but as hard as nails and so cold that one could skate all round him. No wonder his brother went away! Alas, for the envy and coldness which the elder brother, in the true self-righteous spirit of the Pharisee exhibited! How base and inhuman! The real Christian cannot feel anything but joy when a sinner is brought to Christ. He is himself a sinner who has found mercy, and glad indeed is he when others find it too. But to the Prodigal now: The striking feature is the Prodigal's "ingratitude." Instead of being grateful for his daily bread and his shelter beneath his father's roof, he claims fortune as a "right" saying, "Give me the portion of goods that falleth to me." This is our spirit by nature. (All men, without exception, have a fallen nature inherited from our fallen parents).

Instead of being overwhelmed with a sense of God's wonderful goodness, we conceive ourselves entitled to further gifts. But behold the "consequence" of the conduct—

"the Prodigal comes to poverty." He has at last spent all. It is well when we discover "before" death that we have spent "all"—that we have wasted our hopes and affections upon the world and have obtained no lasting satisfaction in return. But what will be the despair of those who never discover their poverty until they are removed to the place where the uttermost farthing is "required," but not one drop of water is "granted?" Perhaps, the prodigal in the days of his revelry looked forward to the time when he should have spent all; and he may have "intended" then to enter some service that would have preserved him from want. But God defeated his design and caused a mighty famine to arise at the "very moment" when he was destitute. How easily God can disappoint the sinner (as He did me nearly 30 years ago) and blast all his devices!

The thoughtless companions of his mirth remembered not the prodigal in his distress. "No man gave unto him." Those who had gladly partaken of his riotous feasts forsook him in his poverty. (As mine did me). Accomplices in guilt are not comforters in sorrow. Can the world console the sin-sick sinner in want and in sicknesses? Can it receive him to glory after death? God greatly blessed the Prodigal's affliction to his soul. "He came to himself." (God not only designs the End, but the means to the accomplishment of that End in His infinite wisdom and power). If God promises riches the way thereto is poverty. Whom He loveth He chasteneth; whom He exalteth He casteth down; whom He saveth,

He dammeth first; He bringeth no man to heaven except He send him to hell first; when He buildeth, He casteth all down first. He is no patcher. Surprising wisdom! Matchless grace! His first act, when light dawned on his darkness, was to converse with "himself."

In the midst of his distressing thoughts a ray of hope broke in. The remembrance of parental kindness raised an idea in his mind that "possibly" he might yet be received at the home from whence he had wandered; and at least be saved from perishing. "I will arise and go to my father." The change had come at last! And what a change! (The goodness of God had led him to repentance).

Couched in terms of such exquisite simplicity and power as if only did he resolve to go, but he "went"—went promptly, too, suffering no delay. (God had given him light, power, and a desire in his soul, capacitating him to obey). The kindhearted father no sooner saw his returning son "a great way off" than, regardless of his own age and dignity, he "ran to meet him," and instead of upbraiding him for his faults, "fell on his neck and kissed him," giving every evidence, according to the custom of the East, of a cordial and welcome reception. (But notice the anger of the self-righteous son!)

"I have sinned in Thy sight." Note that it is after and "not" before the kiss of reconciliation that this honest confession finds place. For the more the sinner knows and tastes of the love of God, the more he grieves ever to have sinned against that love. This is "why"

the sinner "repents" and turns to God: "The ray of hope breaks in," and the light and love of God enter his soul producing "action." Then follows the evidence that the prodigal is received with rejoicing. Mark the train of blessing he received. His rags were exchanged for the family costume; the best robe was put upon him; the ring of acceptance was placed on his finger—the sign, token, and pledge of pardon and reconciliation which would remind him both of his wanderings and adoption. "Shoes" were placed on his feet to show that he was received as a son and not as a hired servant, and to serve as an emblem of fatherly and never-ending love. A banquet was prepared. The tidings of the returned prodigal were soon spread abroad; and neighbors and friends were invited to share in the thrilling joy that the "dead" was "alive" and the "lost" "found". What a 'contrast!' The unconverted man began to be "in want" through grace, mercy and the unconditional love of God. "Converted," he began to be "happy." What was the difference between the two sons? There was no "difference," as both were wicked as we shall plainly see; but their sins were of a different nature, as it were. The Prodigal son was no worse in heart (it seems to me) than the elder son. Both were very wicked by nature (and far from God) and dead in sin—really very dead to the light of life of God. The Father's gladly welcoming of his 'lost' son home, and his not approving of the elder son's conduct did not cause the elder son to be wicked, but it only brought forth and manifested the wicked-

ness and viciousness of his already proud and fallen nature. So, evidently, it was God's redeeming, discriminating and purposeful grace which caused the "approval" to be made between the two sons. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Rom 9:16). Why God calls (whom He will) some of Adam's fallen race in mercy, and leaves others to reap the "just" reward of their evil deeds, is too profound a mystery for me to explain unless it be for the honor and praise of his violated justice. Remember we have only to do with the divine testimony, and not the grounds of the Divine procedure. So let's beware of quarreling with God, rejecting what we cannot understand, and trying to destroy what does not commend itself to us intellectually. God's thoughts are not our thoughts, neither are our ways His ways.

For as the heavens are higher than earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8,9) Also, consider this well, in connection with this parable: "God hath chosen the 'foolish things' of the world to confound the wise, and God hath chosen the 'weak things' of the world to confound the things which are mighty; and 'base things' of the world, and things which are despised; hath God chosen, yea, and the things which are not, to bring to nought the things that are; that no flesh shall glory in His presence (1 Cor. 1:27-29). To my view, this parable sets forth very forcibly and plainly these truths: (a) the doctrine of redeeming

grace, love, and mercy, to poor fallen mortals, (Yes, the basest of mortals) that leadeth to repentance and "justification," rather than self-righteousness and a thin-skinned morality which deceiveth and leadeth to death; (b) and that there is no respect of persons with God, else He would have "respected," and chosen the elder son, who was very obedient outwardly, and morally, to his father, even to the point of boasting of his loyalty, yet angry at his brother's good fortune. Self commendation operates against us rather than for us; for it is not he that commendeth himself is "approved," but whom the Lord commendeth (2 Cor. 10:18).

Which crime now—open wickedness or self-righteousness—was more heinous in its nature, in the eyes of Him who looketh on the hearts of all men? God looketh on our hearts whilset we look on the outward appearance. Note this very closely too: "I have sinned in thy sight." Also that it is after and not before the kiss of reconciliation that this honest "confession" finds place: "I have sinned in thy sight and I am no more worthy to be called thy son." Does this not prove conclusively that that poor "Returning" Prodigal had a "felt sense" of his father's pardoning love, and condescending mercy in his breast "before" he confessed his faults so grievously?

Such faith and love in the heart is the cause of real repentance, and not the results of it. But suppose, on the other hand, the father had treated the Prodigal surily and coldly when he "saw him coming back?" Would it have produced

the same effects—filial love and obedience in his son's breast? I say "No" a million times. He probably would have bragged to his father—through a slavish fear—and confessed his wrongs for blank policy's sake, yet that warm love toward his father would have been absent; he would have dreaded his father and shunned his company, don't you think? There are sinners who are good thru fear, and are monsters at heart; people who give lip service and their money, but who refuse to be merciful and kind. Now he really and truly loved him, trusted him, and felt he was a good and gracious father—and wanted to be near him and obey him.

This parable also shows forth with great clearness that God is the Author and Finisher of our faith, love and salvation. And, that man is a piece of lifeless clay, spiritually, in His hands till God visits him by His loving Spirit, which gives not only life, but also a great and burning desire, to leave the swine troughs, and return to his father's house "hoping" to find some bread to spare. Yea, Moreover, it teaches, above all things, the need of man in his highest cultural attainments is to be saved from himself, lest he through avarice and wickedness of his own heart destroy himself and his neighbor. Remember the elder son's anger at his "lost" brother's good fortune! Poor "Adam-ruined" sinner, flee to the hill of salvation! Run away from the deceitful and damnable doctrine of self-sufficiency, self-righteousness, Yea, self-damnation. "Look unto Me and be ye saved," saith God, "for I am God, and there is none else" (Isaiah

45:22). "Reformation" is but varnished hypocrisy unless it proceed from grace.

Too many are trying to cleanse the soul of its stains with the tears of sorrow; scrubbing it with the soap of good resolves; rubbing it with the chamois of morality. Cease from thine own wisdom; lean not unto thine own understanding. Beware of men! Nay, Sunshine Christians are not safe to trust! Give God no rest; and thyself no rest till He establish, and til He make Jerusalem a praise in the earth" (Isaiah 62:7 and Lamentations 2:18). Flee to the hills of salvation! Man is the only creation who persists in changing the order of the world. The birds, the animals, the flowers of the field—have their work and their tasks—and may carry them out. But man is never satisfied. He wants to dominate, and when interfered with, starts to destroy. What he can't understand he rejects. Most of our time is spent watching other people, hearing what they say, wondering what they think. We seldom watch ourselves, and rarely get the "low-down" or the "high-up" about the person closest to us. Nothing but the infinite pity of God in Christ Jesus, is sufficient for the finite pathos of human life. Come! Come! Lord Jesus! Come! Save us from our selfish-selves! Up! Up! My heart from Self and Sinai to Golgotha! Sinner, watch Him climb Calvary's brow!

"The Cross once seen is death to every vice.

Else He that hung there suffered all his pain,

Bled, groaned, and agonized, and died in vain.

There and there only, though the
 deist rave,
 And atheist, if earth hear so
 base a slave,
 There and there only, is the pow-
 er to save;
 There no delusive hope invites
 despair,
 No Mockery meets you, no decep-
 tion there;
 The spells and charms that blind-
 ed you before,
 All vanish there and fascinate
 no more."

Asinner saved by grace,

Milford Hall, Sr.
 McDowell, Kentucky

The proudest heart that ever
 beat,
 Hath been subdued in me;
 The wildest will that ever rose
 To scorn Thy word, or aid thy
 foes,
 Is quelled, my God by thee!
 Thy will, and not my will be
 done,
 My heart be ever Thine,
 Confessing Thee, the mighty
 God,
 I hail Thee Christ, my God my
 Lord
 And make Thy name my signs.

Milford Hall, Sr.
 McDowell, Kentucky

AS HE SEES IT

Panama City, Florida
 June 10, 1947

Dear Brother Byrd:

I do not love the Old Baptist,
 who see these ten virgins differently
 from what I see, any less, but I
 want to tell them what I see at
 times when I read their writings

and explain why I believe it as I
 do. But I am very stammering and
 do not at all times have a mind to
 express my views, and when I have
 a mind, I am afraid it's only Effie
 and am not being led by the Spirit
 that we hope sometimes picks us
 up and carries us away from our-
 selves and we see then, all the
 beauty of Zion, that pleases our
 Redeemer to show us.

We know what people mean by
 the non-elect—those whose names
 are not written in the Lamb's book
 of Life, and those for whom Jesus
 did not shed His blood. We be-
 lieve in a Special atonement, but
 we believe too, that the whole crea-
 tion will be disposed of in the way
 our God did determine and fore-
 know and we hope because hope
 was given us, by the working, as
 we hope by that wonderful Power
 that can only stand still and wait on
 Him with whom we have to do.

The word "non-elect," as we see
 folk use it is not a Bible term, but
 we do hope we understand why our
 Baptists use the word. But did not
 Judas go to his own place? He
 was a devil, methinks, according to
 Scriptural teaching, when Jesus
 chose him.

Did Moses enter the Promised
 Land? Was he not buried and no
 one knows where His Sepulchre is
 unto this day.

Was Moses a non-elect? Was he
 a choice of God to shut him out—
 the five foolish who had lamps but
 no oil were they not as Moses was
 —shut out because of the Law?

This one thought they were vir-
 gins—virgins means they have
 known not man—

Pure from the blood of men,

they have borne fruits of man . . . So they too, were virgins as same as the wise ones were. Why wise—the wisdom of God and the Power of God and the foolish things of this world was none other than error or an opposition to the Truth as it is in Jesus. And all of the error in this world is foolish to God.

But these wise ones were wrought upon at that time by the wonderful Power of God, and their lamps had oil in them. Did they have anything to do with the getting thereof?

The five foolish who went out to meet the Bridegroom had not yet been made wise to the wisdom of Jesus, their Lord, and would have to wait His own time, but surely as God is Sure, every Virgin, and everyone who is stripped of the law will be stripped and wrought upon by the mighty and effectual work of our God. It does not all take place at one time and the door (Jesus) is shut to them who are foolish enough to believe they can enter the Kingdom of our God and see it in its beauty by the keeping of the Ten Commandments and offering yearly the blood of calves so that form of worship is shut out by the door Jesus. He is the Door and no one enters but by Him and through Him. He opens and none can shut. Our faith, Paul says, or the Righteousness, which is faith, speaketh on this wise—say not in thine heart who shall descend into Heaven. (That is to bring Christ down from above). Or who shall descend into the deep, (That is to bring Christ again from the dead, with the heart man believeth and with the mouth, Confession is made.

So when we are able to believe in His shed blood, when we are able to confess we confess as with the wise ones. We have not enough for you and us too, will go buy, go to them who sell. Yes, there is Some one selling a Gospel that is not a Gospel. It was here when Jesus came, its error, its foolishness, and its law, and works, and its do and live. Believe and obey, trust and have faith, and we see it, we know it when we see it and hear it. Its foolishness, its shut out.

But do we know who of that bunch will one day acknowledge their Lord, or will have their own Lamp filled with oil. We know Jesus came in the fullness of time at the going out of one dispensation of time. He came with Law in the third and last day, or dispensation of time. He came the Law in heart and mind, writing in mind and heart with Joy, Peace and Praise to Him after the Writing of it.

So at midnight, going out and coming in, He came. I might write it all out sometimes and send it to you. Now I must go. I am rather tired and have lots to do. Hope you feel well. Saw Brother Biggs at a funeral last week in Paris. Send me your Paper that has my piece in it and I'll mail it back to you when I read it, and send stamps also.

Effie Bowden

SUFFER LITTLE CHILDREN TO COME UNTO ME

P. O. Box 269,
Roanoke, Va.

Publishers Zion's Landmark,
Wilson, N. C.

After hearing two or three Elders preach today my mind and thoughts have been on various scriptures.

"Suffer little children to come unto me, for of such is the Kingdom of heaven." This is as I see it is applicable to all who have been born again. It matters not who they are, nor where they are, of every nation, kindred and tongue. Not all who have been born of the spirit are members of the Primitive Baptist Church. Many with their names enrolled on the church books of other denominations have been born of the spirit. Many who have been born of the spirit who are not members of any church or denomination, but all such believe the doctrine of the foreknowledge of God, and sovereign grace, and love to hear it preached, and through faith hope they are one of those who have been born of the spirit, "My sheep know my voice and they follow me."

Many men and women who were from childhood highly respected citizens of their places of abode, honest, truthful, sober, morals above reproach, have been born of the spirit, but when and while being led by the spirit of God, through the dark hours, days and months of repentance, saw themselves as sinners and outcasts, apparently friendless in the world; molehills looked as mountains during the time they were burdened. With sorrow that came from, they knew not where, nor why, until the appointed time for the spirit of God to remove the burden that went, they knew not where. Then they could see a newness in life, eyes

to see, ears to hear, and a heart to understand the power of the spirit of God.

I have heard it said, but reckon it is not true, that a Primitive Baptist Elder preached from the pulpit, that there are infants in hell not a span long. As I see it, any one who believes there are infants in hell, is very illiterate or demented. If there be angels on earth, infants are the angels.

"Suffer little children to come unto me, for of such is the kingdom of Heaven, is as I see it, a command to the church to receive those who have been born of the spirit into the fellowship of the church. Heaven was prepared for those who have been born of the spirit, all such will meet in Heaven.

A. J. McNeil

WE HOPE YOU ENJOY THE LANDMARK

P. D. Gold Publishing Co.
Wilson, N. C.

Dear Sirs:

Enclosed you will find money order for \$2.00. Please send the Landmark to Mr. J. H. Rhines, Godwin, N. C.

I want to send him the Landmark as he is sic'k and not able to come out to church.

We received him into the full fellowship of Mingo Church at his home, the second Saturday night in January. A little after 11:30 o'clock.

May God continue his blessings to you all.

A friend,
Lester E. Lee
Route 5, Dunn, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C.

JULY 1, 1947

"THE LORD COMETH"

The first sin, and its punishment. Genesis 3rd chapter. Adam and Eve had violated the command of the Lord God, in partaking of the fruit, which was forbidden, and being found naked, and doubtless conscience struck, they were ashamed and in hiding; but they could not hide from the all seeing eye of God. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. Gen. 3:23.

Though justly condemned for their sin, yet a promise was left to them. And the Lord God said unto the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Unto the woman he said, "I will greatly multiply thy sorrows and thy conception; in sorrow thou shalt bring forth children, and thy

desire shall be to thy husband and he shall rule over thee." (Gen. 15:16).

As we see Adam, and Eve, driven from the garden, tilling the earth, raising their two first born children: Cain and Abel. Cain rose up against his brother and slew him. There were no witnesses to Cain's act, but the Lord. "And the Lord said unto Cain, where is Abel, thy brother: and he added sin to sin by saying I know not; AM I MY BROTHER'S KEEPER?" And the Lord God said, "What hast thou done? THE VOICE OF THY BROTHER'S BLOOD CRIETH UNTO ME FROM THE GROUND." "And now thou art cursed from the earth. A FUGITIVE AND A VAGABOND SHALT THOU BE IN THE EARTH." "AND Cain said unto the Lord. My punishment is more than I can bear. The Lord tempered justice with mercy, and the Lord set a mark upon Cain: lest any finding him should slay him.' Thus Cain became the father of ENOCH, who at age 65, begat Methuselah and lived three hundred years, and begat sons and daughters. "AND ENOCH WALKED WITH GOD, and was not; FOR GOD TOOK HIM. He did not see death; but as was Elijah, was received into heaven bodily. Enoch was said to be of the seventh generation from Adam, and was one who had a God touched heart.

Jude in his general epistle, warned evil doers in the church by recalling the history of Israel, and said, "Enoch also, the seventh from Adam, prophesied of these (things) saying, BEHOLD THE LORD COMETH WITH TEN THOUSAND OF

HIS ANGELS TO EXECUTE JUDGEMENT UPON ALL," etc. But yet there is a promise left but, ye beloved: "Keep yourselves in the LOVE OF GOD, looking for the mercy of our LORD JESUS CHRIST UNTO ETERNAL LIFE, AND OTHERS SAVE WITH FEAR PULLING THEM OUT OF THE FIRE, HATING EVEN THE GARMENT SPOTTED BY THE FLESH, NOW UNTO HIM THAT IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY, TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER." Amen.

In Moses Psalm as recorded in the 90th Psalm, He said, "Lord, thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting THOU ART GOD." The old, old story of Jesus and his love, of His sacrificial death and his resurrection has been told throughout the ages, as they were anciently commanded to TELL IT TO GENERATIONS TO COME, and the glad cry, "The Lord Cometh, be the cry of believers in His name until His glorious appearing, to call His people to Himself in glory.

O. J. D.

DO YE EVEN SO TO THEM

Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

Matt. 7:12.

These words are often and freely quoted but seldom done. We are commanded to love our enemies, to pray for those who hate us and despitefully use us, then if we have an enemy of whom we are afraid, if we have the spirit of Christ animating us, we have the spirit of love, and there is no room in the heart of him that is born of God, for hatred toward any one though we know him to be an enemy. Our duty then as a Christian is to pray for such an one although we be afraid of him. Pray God to restrain him and pray that we may be also restrained from thinking or doing evil to the one we are commanded to pray for. If we have the love of God shed abroad in our hearts we are not subject to do any one harm, but if we lose control of ourselves in a passion and do or say things unbecoming us as Christians, we grieve, sorrow, repent and freely and lovingly confess our grievous fault to the church, and do not put all the blame on the other fellow as the aggressor, and it was all his fault; but we take it all on ourselves, for I have found that I am more dangerous than any enemy I have ever met with, I am sorely afraid of my anger, for as David says, it is great.

If we want others to be nice and gentle to use, we should show them the same kindness that we want them to show us. If we would have them to think and speak well of us, then let us act in their absence just as we would act in their presence.

If we would have them lend un-

to us, then let us lend unto them without usury, expecting nothing in return. If we would have them meet us at church, then let us go and see if they are there.

If we would have men walk up-rightly and speak the truth, then let us let our light shine that they may see our good works and glorify our Father which is in heaven. Our Lord did not speak at random, just to be talking as men and women do now, but at all times, and under all circumstances He spoke as man never spake, the words of truth and soberness, and always showing His subjection to the righteous will of His righteous Father, and with only one purpose in view, to perfectly obey and glorify the God and Father who had sent Him.

He says, "This is the law and the prophets," there is nothing that can be added to it nor anything can be taken from it, no amendments can be added, no conditions can be attached, as it is the perfect law of God, the Father, and all the powers of sin and Satan can not make one single letter null and void, for the mouth of the Lord hath spoken it."

B. S. Cowan

REST DEAR SISTER—SLUMBER SWEET

It is with a sad heart that I attempt to write a few lines in memory of my dear sister who was taken from this world the 30th of January, 1947. A native of Onslow County, she lived in New Bern a good part of her life. She was 80 years and two months old. She was the daughter of F. N. Bell and Kiziu Bell. She married George W. Winberry. Two children were born to them, George F. and Barnie L. Winberry. Later in life they adopted a daughter, Bertie Meadows, then only two years old, who she loved and cherished as her very own. Bertie also was a blessing to her foster mother and made a home for her in

the years since her husband's death. Bertie has a child whom sister loved dearly and spent many happy years with.

Since the death of my husband a little over a year ago I have been with them. I spent many hours at my dear sister's bedside, being here when she passed away. Sister was united with the Primitive Baptist Church at White Oak, Jones County. She was strong and unmovable in the doctrine of God, our Saviour. She was ever faithful attending her church and always loved to meet with the Brothers and Sisters of the Church.

It is so hard to part with my only sister, but we mourn not as those who have no hope. Our loss is her eternal gain. At home in the arms of Jesus where sickness, sorrow, pain nor death can ever enter.

I hope the Lord will enable us to meet our loved ones on that blissful, happy shore where sad parting will be no more.

Written by her sister,

Mrs. Lewis Whitty

F1 New Bernian Apt.,

New Bern, N. C.

RESOLUTIONS OF RESPECT

Hobgood, N. C.,

May 5, 1947

Sister Mattie Howard, wife of Lawrence Howard of Scotland Neck was born February 5, 1862, died February 7, 1947. She had been ill for several years, but was faithful to her Church at Kehukee as long as she was able to attend. She was laid to rest in Scotland Neck Cemetery, Scotland Neck, N. C. We believe that our loss is her eternal gain; therefore, be it resolved:

First, that we bow in humble submission to the Heavenly Father who doeth all things well;

Second, that we extend our heartfelt sympathy to her family;

Third, that a copy of these Resolutions be sent to Zion's Landmark for publication, and a copy placed on our church record.

Done by order of conference on Saturday before third Sunday in April, 1947.

Elder A. B. Denson, Moderator

Linda Judge, Clerk

IN MEMORY OF HATTIE CLARK

Whereas, it has pleased the Lord to remove from our midst our beloved sister, Hattie Clark, we bow in humble submission to His sovereign and righteous will.

Sister Clark, the daughter of the late Daniel and Celia Mobley Clark, was born February 20, 1869, and died March 1, 1947. Was laid to rest in the Clark Cemetery near Everetts, North Carolina. The funeral services were conducted by her pastors, Elders B. S. Cowin and A. B. Ayers.

Sister Clark united with the church in April, 1937, and was a loving and devoted member until the end. Her life was an inspiration and her memory shall live.

Done by order of conference.

Beulah P. Mobley, Committee

RESOLUTIONS OF RESPECT

In a sad attempt to write of the death of Sister Minnie Winnberry who died near Oak City on Saturday, April 5, 1947, at 7:15 o'clock. She was the daughter of Asa and Della Price Leggett. She was born in this county 66 years ago. Following her marriage to Staton Bland she made her home in Ayden, and returned to this county 30 years ago.

Three children of that union survive, John and Asa Bland and one daughter, Mrs. Edward Pritchett, and 12 grandchildren. Her second marriage was to Jesse Winnberry, who survives with a daughter, Mrs. Sam Bunting. She also leaves a brother, James Leggett.

She united with the Primitive Baptist church at Skewarky several years ago and was a faithful member. She visited other churches when she was able. She was afflicted and had been for a long time, but she was blessed to be at her church at the last meeting before her death. Her funeral was preached at the Skewarky Church by Elder B. S. Cowin at 3:30 o'clock. There were many friends and loved ones to pay their last respects. Interment was in the church cemetery.

Now, therefore, be it resolved, first, that we, the Church at Skewarky in conference the second Saturday in April, 1947, desire to bow in humble submission to the will of God, who doeth all things well, and while we miss Sister Winnberry, we trust God, in His grace, will fill the vacant place in our church with whom He will have to fill it.

Second, that we desire to thank our Heavenly Father for the gift of this sister.

Third, that a copy of the resolutions be sent to Zion's Landmark for publication and a copy be recorded on our church record.

Done by order of the Church at Skewarky in conference second Saturday in April.

By one who loved her,

Ella E. Bonds

MRS. MAY BEDSOLE

Mrs. Mae Bedsole, widow of the late J. W. Bedsole, of Malvern, Ala., passed peacefully away April 27, after a lingering illness at Marianna, Fla., at the home of a brother. She lived a quiet, peaceable life and for many years was an active member of Bethlehem Primitive Baptist Church where funeral services were con-

ducted by Elder J. J. Collins on April 29, 1947, with Ward Wilson Funeral Home in charge. She was a real mother in Israel, and is survived by many relatives and a large host of friends.

J. M. JORDAN

J. M. Jordan, Deacon of Mt. Carmel Primitive Baptist Church, Coffee Springs, Ala., died peacefully May 17, 1947, after a short illness. He had been a member of that church about 40 years and a deacon for perhaps 35 years. He was one of the finest characters I ever knew and filled his duties as a deacon ably and well. He was 69 years of age and is survived by his widow, two daughters, Mrs. Roy Underwood, Samson, Ala., and Mrs. D. E. Mason, of Bellwood, Ala., two sons, C. E. Jordan of Geneva, Ala., and W. D. Jordan of Coffee Springs, Ala., three brothers, J. R. W., Winter Haven, Fla., Alex, Westville, Fla., and Ciba Jordan of Temville, Ala., 16 grandchildren and one great grandchild. Funeral services were conducted by Elder J. J. Collins at Eden Baptist Church, May 17, with Searcy Funeral Home in charge.

R. S. SORRELLS

R. S. Sorrells, a true father in Israel, died peacefully after a lingering illness at the home of his son, Cephas, Route 2, Hartford, Ala., June 11, 1947. He was the second deacon to be called to his eternal home within a month from Mt. Gilead Church, and the third deacon a Primitive Baptist Church that the writer has attended his funeral within the same period of time.

Brother Sorrells was a real patriarch and firm believer in the principles of the Primitive Baptist Church. He united with Mt. Gilead Church in September, 1910, and was baptized by the late Elder J. W. Collins and soon thereafter was ordained as a deacon, which position he filled ably and well.

He is survived by his wife, who is just 5 days younger than her husband, both being 84 years of age last November and having been married 65 years—quite a record. Sister Sorrells is truly a mother in Israel, and sadly misses her beloved husband. Their sons are E. R., Frank, A. E., R. L. and Cephas, all of Hartford, Ala., and they have about 40 grandchildren and 77 great grandchildren.

Funeral services were conducted by Elders F. A. and J. J. Collins at Mt. Gilead Church, with Holman Funeral Home in charge, June 12, with an immense throng present and many beautiful floral offerings.

J. J. Collins

ZION'S LANDMARK

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-:- AT -:-

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VOL. LXXX

JULY 15, 1947

NO. 17

PSALM 34

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil, and do good: seek peace and pursue it.

The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be desolate.

The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT Dade City, Fla.

ELDER B. S. COWIN Williamston, N. C.

ELDER T. F. ADAMS Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"COMFORT YE MY PEOPLE"

Our parents ate forbidden fruit,
And ruined all their race;
Their children then were destitute;
Had it not been for Grace.

But Jesus loved His chosen bride,
His father gave to Him,
The crimson blood flowed from His
side,
To put away her sin.

Salvation's plan was wisely laid,
Before the World began,
His people's debts were doubly
paid,
Without the aid of man.

Now let us praise forevermore;
His Holy, righteous name,
Enjoy the blessings now in store
Praise Him by whom they came.

Lyth Burns

Written Jan. 19th, 1947.

ARE WE HOLDING THAT CLOSE COMMUNION

As I am lying here upon my bed of afflictions this morning it seems that I am impressed by some power beyond my control, to write "Are we holding that close Communion?" It seems that I can view, not with my natural eyes, but I hope by an eye of faith the blessed Lord of glory is taking no part with the world no holding Communion with none other than his disciples. And I am made to cry out in some humble way, I hope to ask the dear

people of God "are we holding that close Communion". are we not commanded to not forsake from following in the footsteps or paths of our fore fathers? or are we turning aside from the footsteps of our fore-fathers and following after the things of this old worldly pleasures? I am made to cry within my soul this morning "Am I a soldier of Thy cross, a follower of Thy lamb, and shall I fear to own His cause, or blush to speak His name," when it is "the only name given under heaven whereby we poor sinners must be saved." I desire with all the power there is within me to know if we are following that close Communion? if we take part with the worldly amusements, or join any secret societies, I am persuaded to believe if we do those things, we are not holding this close Communion with our blessed Lord, if indeed, I am one of His chosen people to address him as our blessed Lord. I desire and hope beyond all things that I am one of His chosen vessels. That he laid down His life for. "Must we be carried to Thy skies, on flowery beds of ease, while others fought to win Thy prize or sail through bloody seas." To all the dear people of God whom I hope I have been given a heart to love so dearly. I have not written this because I wanted to, nor because I felt able, for I have written this lying on my bed and it seemed I was bound to

write for the love I have for the people that the Lord said, "Ye have not chosen me but I have chosen you out of the world", that you should no more be conformed to the world, but followers of the Lamb. For Jesus said "if the world hates you, marvel not, for they hated me before they hated you." Will close with these remarks. may we all be blessed to pray that Isreal may be awakened out of their slumber to return unto Zion, and hold that close Communion. Humbly submitted by one who feels to be the least if one at all.

Mrs. W. W. West.

EXPERIENCE

Dear friend Gold,

Feeling as I hope to write some of the dealings of the Lord with me, I will undertake the same, trusting the Lord may direct my mind in the matter as I know without the presence of the Spirit, it will avail nothing.

My experience is not as some relate a hatred against this people and doctrine known as Primitive Baptist, but instead thereof, a high respect for it not at all appreciating hearing it ridiculed and spoken evil of as long ago, as I have any remembrance of giving it any consideration which, I suppose, was near the age of ten years.

When I was about seventeen years old, which was in eighteen-ninety, my work was in the turpentine forest chipping pines to gather turpentine therefrom, having a number of pines to chip each week there was not much time to spare from my work each week. I had a very dear school mate to die who was

about my age. There was a school commencement not far away this same week not feeling that I could accomplish my task and go to the burial of the young man and to the commencement there was a question in my mind which I should do. I decided it would be more pleasure for me to go to the commencement, which I did. But instead of the pleasure I was expecting, it was the opposite. Though there were many people there, I was one entirely to myself not worthy of the company at all of anyone, so sinful, so unworthy to be noticed by anyone. In this low-down state for sometime, the first verse of Hymn 364 bore heavily on my mind which is:

"Father, I stretch my hands to Thee
No other help I know,
If Thou withdraw Thyself from me,
Oh whither shall I go."

For days and weeks I went seemingly with arms stretched upward, begging God for mercy. In this condition, I wondered if it was sin to kill even the snakes and scorpions I was coming in contact with, when I read the seed of the woman should bruise the serpents head, I no longer hesitated to kill them. For quite a while, I went on this way feeling the need of the mercy of God. This feeling left me to a great extent and for several years did not feel this burden so much of the time, but all the while, feeling condemnation at times, especially as I engaged in many worldly things.

In the date of nineteen hundred

and six, I again became to be condemned not able to accomplish my regular duties on my farm, instead of being successful in this way as I had been in the past very unsuccessful, with things growing worse until in September about the middle of the week before the second Sunday when seemingly, I had gone as far as I could, I went out just before retiring to pray to God for mercy, when, as I returned and laid down on my bed, there appeared a small light at the door near where I was sleeping, and very quickly, covering the whole room taking full possession of me, and soon after these words: "My heavenly home is bright and fair, no pain nor death can enter there."

As I slept that night, a man came to me in a dream placing a closed book in my hand, which I thought was a Bible, with this language following: "The Spirit of the Lord God is upon me. He has anointed me to bind up the broken hearted, to preach the acceptable year of the Lord."

For some time after this it seemed as if I was in a new world with all things praising God, giving glory to His holy name.

The following Saturday, my wife was received into the fellowship of the church, but not for me to go then, but to bear the weight of the burden for fifteen months for much of the time, when on Saturday before the second Sunday in January, 1908, I offered and was received, being baptized Sunday morning.

By this time I hope I found that I not only had great respect for these people, but a wonderful love which I hope the God of heaven gave me.

All went well for a few days, when a small child of ours was taken seriously ill and died soon with the croup. Then soon after my wife gave birth to a living child and a still born one. Just at this time came the language of Jesus unto the disciples, "Go ye into all the world and preach my gospel to every creature," which brought a burden that none can tell save those who experience it.

With very forcible impressions for some time, I went silently meditating on the scriptures while awake, preaching in dreams while asleep. Sometimes feeding sheep, pouring corn into the trough the sheep coming quietly from each way and eating the corn, none offering to harm the other. With these impressions of mind, I told the church of my burden when they gave me liberty to exercise my gift in conference. Some months later, I was liberated to speak in the stand in the corresponding churches.

The second Sunday in July in 1912, I was ordained to the full work of the ministry, by the laying on of hands of the presbytery composed of Elders Bernice Wood and J. T. Coats.

While under the impression before beginning to speak in public, desiring to know when there would be a manifestation of the time of beginning, a voice spoke saying the eleventh day. The eleventh day from this time Eld. Josiah Eldridge, who was serving the church at Reedy Prong, died. The eleventh day from then at night as I slept, I saw a woman lying on a bed with very clean linen, the woman be-

ing helpless, I was doing all I could for her comfort when Eld. Eldridge appeared with his face in front of mine telling me to go to Reedy Prong and preach. Some time about 1914, I was called to the care of that church, having been serving it with such ability as I hope the Lord has given me since that time, together with the church at Hickory Grove as assistant pastor for a few years after which I was called to serve alone, also serving for several years at Seven Mile, visiting the different churches of our association and the different associations for these thirty-five years or more, I feel a hope the Lord has blessed me by His grace to, so live as to have the fellowship of them for this time and pray for continuance of the same the remainder of my days while here on earth.

One other experience I had which was walking a long stretch of foot way over a stream where there is water. The boards or planks of which it was made were about eight inches wide and were two feet above ground on stakes underneath. Part of them were straight and solid, while part of them were sagged and tender, and it looked impossible to pass over them. But with much fear I continued on, with this scripture forcibly on my mind after awaking: "By grace are ye saved, through faith and that not of yourselves, it is the gift of God."

So while my life has been very uneven and many doubts and fears along the way, I hope the grace of God has been my sufficiency all the way.

I fear this is growing rather lengthy and maybe not so interesting, so will close leaving the matter with you to publish or not as you see fit.

Will say I have enjoyed reading the **Landmark** for at least forty years. I am so well pleased that you saw fit to publish the paper to make full time and publish the letters, of past editions. I am sending check to advance my subscription for one year, the remainder to help someone who is in need of it.

With much love for all lovers of truth,

Yours in hope of eternal life,

L. A. Johnson

Route 2, Benson, N. C.

HE KNOWS WHAT WE NEED

Eld. T. F. Adams,

Dear precious Brother in Christ,

It has been on my mind to write you ever since Christmas day and tell you how much I appreciated having you visit me at Lamb's Grove Church. It was one of my greatest Christmas gifts. Yet I feel all that I get is a gift of our dear heavenly Father. For does he not know how to freely give us all things through Jesus Christ, our Lord and master, and we hope our Savoir, who knows what we need and when we need it, and to give it to us.

Your subject was a most wonderful one to me and I do love to hear you tell us poor sinners about it, as I do feel like I am one of them that thirsts and hungers for divine things and I was caused to feel like I was one that did not have any money or price to buy with except the dear, sweet hope, I trust, the

dear blessed Lord gave me in the year of 1927.

Well, I have just received my January copy of Zion's Landmark and have read it or the most of it. I enjoyed especially the most of it. I was really impressed with Sister Gilliam's letter to you and also the piece about M. M. Curry.

It was one great cause for my writing to you, for I do feel that the Lord asks and answers all of our questions if they are ever asked or answered. For Christ was qualified to do this even when he was 12 years old. When his mother and father left him a three-days journey behind in the city. And have you ever took notice that the questions and answers are always as they were then astonishing and are they not now astonishing to us poor feeble worms of the dust.

When we are locked out as this Brother or Sister Curry was as it did not say which they were, we only get in by appointment of our God with the key that Christ gives us. As you remember He said to His disciples "Unto you I give the keys to the kingdom". And until the key is given how sure we all are of staying out of His Dear Kingdom, but I love the wonderful thought that every one that the Father loves in Christ he has commanded His dear Son to give them the key to the kingdom, which unlocks to us the sweet fellowship of His saints as it did to Brother or Sister Curry.

Thanks be unto God for such unspeakable gift as Christ His dear Son to poor hell deserving wretches as we feel to be at times. I shall always cherish the memory of my

sweet visit in your kind and humble home the 4th Saturday night in December and the dear sweet privilege of having Brother Lee Corner and his dear sainted wife bring me and my sweet wife to see you and the most wonderful meeting at Willow Springs. It was just a feast to my poor hungry soul. I hope you had a pleasant Christmas. It was a good one to us as that awful war was over and we had all the children at home.

Give my kindest regards to Sister Adams and your family. I hope you a Happy and Prosperous New Year and come to see us in our home if you can afford to condescend so low for I don't feel I deserve you.

May God ever lead and keep and guide you and all His dear saints is my desire.

Your little unworthy Brother in
afflictions and bonds,
S. T. Atkinson, Sr.

LOVES TO WRITE ABOUT GOD

Spray, N. C.

Dear Brother Adams,

I have a great desire to talk to some of the dear people of God, this cold, dark and rainy morning as I am here at home alone, at this time. If God will bless me I will write down a few of my thoughts and if you think they are worth reading, you may have them printed in the dear old **Landmark**, if not, just cast it aside.

I love to think about God and His wonderful works, and I enjoy talking about Him. I don't like to write unless I can talk about God in my letters. That is why I do so enjoy writing to the dear people of

God for all of God's children never tire of talking about Him and singing praises unto Him as I said at the first.

Today is a dark rainy day. The weather sometimes reminds me of the way we all get along in this world. Sometimes we feel so low and unworthy and cast down in the dark valley, where it seems like we will never see the glorious sunlight of God's love again. Then He comes again to us in some wonderful way and reveals Himself to us and, oh, how near He is at those times. We think that all our troubles are over forever and we go about singing praises to Him. Yes, He makes us praise Him. We have it to do. We just can't help it if we wanted to for God says that My people shall sing praises unto me. And when he says it, it shall be done.

I remember a vision I had over a year ago. Soon after I joined the Primitive Baptist Church, I was in bed trying to go to sleep when I heard a voice say, "Listen." My little girl was in bed with me and she heard it too, and like all children, she was afraid. She got just as close to me as she could and said, "Mama, what was that?" I told her to be still and listen for it said, "Listen." She went on to sleep. But I lay there awake listening for I believed with all my heart that I would hear something after a while. I heard someone preaching just like a Baptist. Then the vision appeared clear before me, and I was sitting on the ground in the prettiest grassy place beside a stream of water. There were many others sitting down around me and

Jesus was preaching to us. And I heard him say, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

When I heard Him say those words, I shouted waking up all the children and my husband. They are very sweet words to me because they are the words of Jesus. I feel like they were meant for me and I am so glad my God is able to make me serve Him. Yes, He is able to make the devil serve Him for devils get so big they do not want to obey Him. He made me love and trust Him through afflictions and I am so glad He did for all good and perfect gifts come from above. And my hope of eternal glory is my greatest gift.

Dear God make me love and obey Thee 'til I draw my last breath of life in this world, then take me home to be forever in the sunshine of your love, not only me, but all the dear children of God, wherever they may be. I hope to be with them some sweet day, where we will never part again. May God give us all grace to continue on our journey and lead us to the promise land. Then and not until then will we be perfectly happy with Jesus, who will never leave us again and there will be no more dark valleys for our feet to travel.

From a sister in hope,
Mrs. E. G. Hall

EXPERIENCE

To the readers of **Zion's Landmark**
Dear brethern, Sisters, and friends,

For a year I had been advised by my personal physician to take an operation for Hydrocele, which was my only means of a cure, and

like most everyone, I put it off, for there is a certain amount of dread in anticipation of the results of an operation.

On February 3rd, I consulted my surgeon, and he also advised an operation.

I entered the hospital February 6th, about 9:30 p. m.

On the 7th, I lay on my bed until 5:30 p. m., trying to seek and pray to my Father, God, but He seemed so far away. I could not communicate with Him. All morning I could not feel His spirit, and it was that way with me for several months before taking this operation and having to pass through the dark valley of the shadow of this artificial death. I desired my Father, God, and Savior.

I continued to try to pray and beg. In the afternoon about two hours before they came for me, something said within me, "Everything will be alright." This saying continued from time to time. It gave me hope and assurance.

Now I was hurting in my back and head for some reason. I do not know why, but my prayer was for patience and faith to stand up and live.

I found myself begging God to come to me: "Please come to me, I cannot get to Thee, but Thee, O God, can come to me."

About 5:30, they came into the room with the stretcher and rolled it along side of the bed. I got on it, and all dread and fear was removed. I felt a little happy. They let me lie in the hall for a while, then they rolled me very slowly into the operating room.

Someone said, "Carry him into

the little operating room." Slowly and carefully they rolled me into a little room. I lay there for a while and my back was hurting. I turned on my right side hoping for a little relief when they came in and rolled me across the hall into another room and all went out.

They had not as yet done anything to me, but they returned and rolled me out into the main operating room. Then they moved me slowly and cautiously along by the side of the operating table. I got off the stretcher and on the table. One nurse was on my right and one on my left. They moved around slowly and with tenderness. One doctor came in. He came to my right. At this point there came a light that shown as the brightness of the sun; and as they moved around, they seemed to be very cautious and laid their hands upon me very tenderly, as though I were most precious.

The nurse on my right was buckling my right arm and hand down, while the one on my left was fastening my left arm down. I said to her, "You need not fasten me, I shall not fight back." nother doctor came in. He was the main physician. The light upon his face shone as though it was a gem, most precious. At this point the nurse on my left said, "I am going to stick you."

I said, "O. K," and felt a slight sting.

The glory of my Father was all around about me. I was wrapped up in it. The glow of the light was so bright.

I passed on into the darkness of the shadow of artificial death.

(Sleep). I feared no evil. I remained in this state from 6 p. m. until 4 a. m. The angels came to me. There was one on my right, and two on my left. They were white, whiter than snow, they had caps on their heads as though they were crowns. They had a book in their hands. I had a book in my hands. They sang and I sang, and we sang together. (It did not seem that I was asleep or had come into full consciousness.) This is what we sang:

Awake, my heart, arise my tongue,
Prepare a tuneful voice.
In God, the life of all my joys
Aloud will I rejoice.

'Tis He adorned my naked Soul,
And made Salvation mine;
Upon a poor polluted worm
He makes His graces shine.

And lest the shadow of a spot,
Should on my Soul be found,
He took the robe the Saviour
wrought,
And cast it all around.

How far the heavenly robe exceeds,
What earthly princes wear!
These ornaments, how bright they
shine,
How white these garments are!

The Spirit wrought by faith and
love,
And hope and every grace;
But Jesus spent his life to mark
The robe of righteousness.

Strangely my soul art thou array-
ed,
By the great Sacred Three.

In sweetest harmony of praise,
Let all my powers agree.

The angels turned, and 'dis-
appeared.

I came into full consciousness. The glory of the Father continued all around about me. Everything was praising, even the nurses seemed like unto the angels. Everyone was most precious.

I was in a most holy, happy, and glorified state, loving everyone. This lasted until about the seventh hour, when my wife and son came in that morning to see me, it was a most happy embrace.

I did not think of seeing, feeling, or-hearing all these things when I entered the hospital.

Now I have received at His (God's) hand, everything I asked and begged for, and many times more. The human mind cannot imagine such glorious things.

On Saturday p. m., Elder L. C. Robbins was the first to come in to see me, offering his sympathy and kindness.

At this point friends began to come, and go, offering their sympathy, kindness, and flowers, and bringing gifts.

Sunday morning, Elder A. B. Denson came in with his kind expressions, for which I was indeed grateful. Brethren and friends began to come and go until about 10 p. m. I was grateful to them. Yet I was tired and fatigued.

Monday, friends continued to come with their sympathy and get well greetings to my bed while I was continually rejoicing and praising God.

Tuesday morning, no one came

and I was left to myself to meditate, and wonder what I had done to merit all of this love and kindness which were handed to me as a vessel of His mercy. The answer came. "If it had been for what I had done, I would be condemned to everlasting death and banished from His (God's) presence forever and ever. Again I was rejoicing and worshiping my great redeemer.

At this point the nurse brought in many more cards of greetings.

In the afternoon, the messenger was sent to my bed side. When he entered the door, I looked in his face. I saw he had something for me most precious. Little did he realize that was true. I asked him to sit down, he did. He began at this scripture: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." (I was in much pain when he came, but when this messenger finished expounding this scripture, I did not have a pain in my body). This messenger was my yokefellow in the gospel, Elder Joseph D. Fly. Elder Fly's message confirmed what I had seen and heard.

Brethren and friends continued to come and go, bringing and sending their gifts.

I left the hospital Saturday, February 15th, about 5 p. m., when my wife brought me home.

I do not mean to imply that the

doctors, nurses, and people were better to me than to anyone else. I suppose the happy condition that I was in made me feel that way.

Your little brother in hope,
E. P. Gerrard

YOU MUST BE BORN AGAIN

Verily, verily, I say unto you, "Ye must be born again." This scripture is not understandable to the man or woman who has not been born of the Spirit. Nicodemus wanted to know if a person could enter the second time into his mother's womb when he is old and be born again. To the man or Spirit the scripture referred to is a woman who has been born of the plain and understandable spirit.

"The wind bloweth where it listeth ye hear the sound thereof, but cannot tell from when it came nor whither it goeth. So is everyone who is born of the Spirit." When a man or woman is being regenerated, a weight or burden comes upon them, dejected, cast down, friendless, apparently in the world.

Why he or she cannot understand they have lived an honest, truthful, moral life. Then why should they be cast down with a burden that came from the 1st one sent them. Nor why he or she will seek a lonely place get upon his or her knees and try to pray. But for perhaps man this passes.

With no relief, their prayers have they felt availed naught. And he or she is still in secret weighed down with a burden from which they cannot understand. At God's time the burden is lifted and gone. They know not where. He or she sees a newness in life, all creation

seems is praising God; the moon, the stars, the waters in the rivers, the leaves on the trees, and all things have become new.

Now she hears the doctrine of regeneration preached and it fits his or her cares. Things that he or she loved they now hate and have a desire to be with the people who preach and believe in the doctrine of regeneration, and can understand how and why ye must be born of the Spirit.

"Suffer little children to come unto Me, for such is the kingdom of heaven." I have thought this scripture is applicable to those who have been born again and to the church, to receive such into the church fellowship. However, I do not think that only Primitive Baptist Church members have been born of the Spirit; but do think that men and women of every kindred race and tongue have been born of the Spirit. But it matters not who they are nor where they may be, they have the doctrine of regeneration and understand the spiritual birth that you must be born again.

My people know my voice and they follow me. The unlimited power of God is ever watchful of His peoples. From the foundations of the world, the waters of the seas, stood up for the children of Isreal to ease over the power of the lions voided when Daniel was cast into their den. The Hebrew children were not burned when cast into the furnace. Only the unregenerated can doubt the power of the spirit of God.

A. J. McNeil

REMEMBERS ELDER GOLD

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed find two dollars for the Landmark. I am so afflicted, part of the time in bed, can't do anything, and have no income except what is given to me.

I do enjoy The Landmark so much. I am so far away from any preaching that when The Landmark comes I just can't stop until I read it through.

Your father used to visit my father, and we all loved him so much. I am getting on in years, will be 77 my next birthday, and I can't see why the good Lord still keeps me here for no good reason to myself or any one else, but I love Him and trust in Him and love His dear people. There is nothing any more pleasure to me than meeting with the dear little ones.

My husband passed away three years ago this September, and I am so lonely and miss him so much. He joined the church about three months before his death.

Well, Mr. Gold, I am afraid you can't read this, but my hands are so crippled I just can't do any better. Do please excuse and correct all mistakes.

I do truly love to read all the dear ones' writing in the paper, yours especially. I think you do some very good writing if I know anything about it.

I desire the prayers of the writers of the Landmark and all who have a mind to remember me in their prayers.

Yours sincerely, a sister in

Christ I hope,

Mrs. Lula Harrell
Newport News, Va.

We enjoy your letters and appreciate your kind words regarding the Landmark. Write as often as you can.—J. D. Gold.

HOPE, THE ANCHOR OF THE SOUL

Mr. John D. Gold,
Dear Sir;

I am writing you a few lines to see if you have sent **The Landmark** out for the 15th of this month. If so, I have not yet received mine. I am always looking out for it to come. That and the Bible are where I get the most of the preaching I get. I am afflicted and do not get to go to the church to preaching often. The good pieces the brothers and sisters write for **The Landmark** builds me up in my cast-down feelings, but I hope not destroyed. I feel, sometimes like I am deceived in what I profess to be. I feel like I know and I believe that we have a God that knows all things, even the thoughts and intentions of everybody's hearts. I am glad we have an all wise God; one that we can call on when troubles over come us and we all must sink in despair. He is the true friend that can assist us. He said that if I am for you who can be against you, if he is for one none can be against us, if He is for us, we are all right, and we are in a safe place. I do not know that he is for me. I only hope He is for me. This is as far as I can go. If I knew it, I would need not hope for it, but "Hope is the anchor of the soul,

both sure and steadfast." That is good enough for me.

I will be looking for the **Landmark** to come if you have it on hand and thank you in advance. I will try to write some for that good old **Landmark** if the good Lord blesses me to write anything that would be of any comfort to its readers. I hope you can read this. My eye sight is failing me some and I am nervous. I did not aim to write this much. I hope it will not worry you.

Pray for me and mine. I ask the prayers of all of God's people and remember me in your prayers.

Will close.

Mrs. J. H. Smith
P. O. Box No. 1114, Reidsville, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

P. D. Gold Publishing Co.
Wilson, North Carolina
Dear Sir:

My subscription to Zion's Landmark expired December 15, 1946. Enclosed you will find a money order for three dollars (\$3.00). Please renew my subscription for one year from December 15, 1946 to December 15, 1947. I am sending one dollar to help someone unable to pay for the Landmark.

I enjoy the Landmark very much and am sorry I let it expire, but I have been sick and it passed my mind. Thank you for sending it on to me.

Sincerely yours,
Mrs. H. R. Brown
Hurdles Mills, N. C.
Route One

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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JULY 15, 1947

"THE PLAGUE OF WAR"

Is there any way to cure the plague of war? The scriptures give the answer. The Prophet Jeremiah said, "blessed is the man that trusteth in the Lord, and whose hope the Lord is." What is the state of unregenerated man? "The heart is deceitful above all things, and desperately wicked. Who can know it? "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." The Lord only was the hope of Israel, and the prophet said, "HEAL ME, O LORD, AND I SHALL BE HEALED, SAVE ME, AND I SHALL BE SAVED." Excerpts from the 17th chapter of Jeremiah.

Let all believers accept this truth, that in the Lord is our only hope. When the disciples asked of Jesus, saying, teach us to pray, not how to pray; but give us the

true spirit of prayer. Jesus said, "When ye pray, pray thus: "OUR FATHER WHO art in heaven, hallowed be Thy name, THY KINGDOM COME, THY WILL BE DONE in earth as it is in heaven, etc." Well might one say, it tarryeth long; but HIS KINGDOM COMETH. As surely as was the promise, so surely will it come. All the Prophets have assured a sinful race, saved by the Lord, that He will come. Enoch of old said, "BEHOLD THE LORD COMETH WITH TEN THOUSAND OF HIS SAINTS, to execute judgment upon all, etc." Jude 14:15.

Abraham, a pilgrim and stranger, "Looked for a City, whose builder and maker is God." This City had no earthly foundation; but he sought a city, which hath foundations, WHOSE BUILDER AND MAKER IS GOD.' (Heb. 11:10). All of the inhabitants of that City were chosen, in Him, Elect according to the foreknowledge of God. (1st Peter 24:1-2.) Man had nothing to do with the creative work of God. We read, "FOR BEHOLD I CREATE NEW HEAVENS AND A NEW EARTH(and the former shall not be remembered, nor come into mind. (Isaiah 65:17). John said, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away and there was no more sea, and I, John, saw the Holy City, new Jerusalem, coming down from God, prepared as a bride adorned for her husband. And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God him-

self shall be with them, and be their God." Revelation 21st chapter) When the 7th Angel sounded, there were great voices, saying, "The kingdoms of this world are become the KINGDOMS OF OUR GOD, and HIS CHRIST, AND HE SHALL REIGN FOREVER AND EVER." (Rev. 11:15).

Jesus said to his disciples and followers, "It is expedient for you, that I go away, that if I go not away the comforter will not come; but if I go away, I will pray the Father, and He will send you another comforter, which shall take of mine and show it unto you and guide you into all truth. "The Angels said to the men of Galilee, "as ye see Him go, so shall He in like manner come again and receive you unto Himself, that where He is there ye shall be also." So be it Lord.

O. J. D.

PEACE

David, in Psalms 29th Chapter, entitles this chapter as "A SONG OF THE THUNDERSTORM." After describing the majesty of God, he concluded the chapter by saying, "THE LORD WILL GIVE STRENGTH UNTO HIS PEOPLE, THE LORD WILL BLESS HIS PEOPLE WITH PEACE."

He follows in chapter 30, with a song of the LORD'S DELIVERANCE. Among his sayings, he said, "O Lord my God, I cried unto thee and Thou hearest me." In verse 8, he said, "I cried to thee, O Lord and unto the Lord I made supplication." In verse 10, he said, "HEAR, O LORD, have mercy upon me, be

THOU MY HELPER.' Therefore, he said, "Let all the earth fear the Lord; for He spake and it was done; He commanded and it stood fast." (33rd chapter).

Do we not all know something of the Lord's thunderings, and hope only in His Mercy, which endureth even forever.

"The eyes of the Lord are upon the righteous, and His ears open to their cry." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS; but THE LORD DELIVERETH HIM OUT OF THEM ALL." Ch. 34; verses 15, 18, 19.)

Moses said, "The Lord hath been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING THOU ART GOD." (Psalm 90, verses 1, 2).

I have known many Primitive Baptist people, and ministers, and believe that there is much more God given peace in the hearts of His people than many are willing to admit.

Jesus said, "Yet a little while, the world seeth me no more; BUT YE SEE ME and because I LIVE Ye shall live also. I WILL NOT LEAVE YOU COMFORTLESS, and said, THE COMFORTER, WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME. He shall teach you all things, and bring to your remembrance all things, whatsoever I have told you.' PEACE I LEAVE WITH YOU, MY PEACE

I GIVE UNTO YOU, not as the world giveth give I unto you." And said, "Let not your heart be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions, if it were not so I would have told you, I GO TO PREPARE A PLACE FOR YOU, AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF, THAT WHERE I AM THERE YE MAY BE ALSO."

O. J. D.

"WILL YE ALSO GO AWAY"

Then said Jesus unto His disciples, will ye also go away?—John 6:67.

Some of His disciples had gone away to walk no more with Him. No one drove them away or commanded them to go, but they went away of their own accord. Jesus had told them that "No man can come unto me except it be given him of the Father". No doubt they thought this to be hard doctrine, and many still think so, and they willingly went away just as they will in the day of God's final judgment when the King shall separate His sheep from the goats. Those on his left hand will go away into everlasting punishment, and not have to be driven away, but will go willingly to get away from the presence of His children they have pretended to love, and the God they have pretended to serve.

His true disciples say, "To whom shall we go, for we believe and are sure that thou art Christ, the son of the living God." They had all seen Jesus heal the sick, cleanse the lepers, raise the dead, open the

eyes of the blind, heard the same pleasant voice proclaim the power and the wonders of His everlasting gospel. We might ask with Paul, "Who made thee to differ from another, and what hast thou that thou did not receive; and if thou didst receive it why dost thou glory as though thou didst not receive it."

Jesus said unto Peter on another occasion, "Blessed art thou Simon Bar Jonah, flesh and blood has not revealed it unto thee, but my Father only." This tells the whole story that no man comes to the Son unless he is drawn of the Father.

This is not a hard doctrine to those who believe it, and in order to truly believe it we must have the same blessing that Peter had from God the Father.

We can not go back to Egypt, out of which God has called us under the leadership of our spiritual Moses, Jesus, who was with Israel all the way from Egypt to Canaan, manifested in a pillar of cloud by day, which shielded their encampments from the heat of the desert sun, to become a pillar of fire by night which lighted and warmed their caravan against the chill of the desert cold. They could not go by the Philistine road, which could have been traveled in eleven days, but the Lord led them through the wilderness of Sin, the only way that leads to the Canaan that we love. The world travels the other road and fall before the Philistines, while all Christians travel the way of the wilderness as it is God's way and the only way it is the way to our heavenly inheritance, and while there are many trials and pitfalls

along the way, yet Gods precious manna is to be found nowhere else.

There are times when we are almost ready to faint by the way when Satan so sorely tries us, and we think the Lord has forgotten; to be gracious, only to find Jesus in the way and He comes with healing in His wings, renews the promises and restores the soul.

B. S. Cowin

RESOLUTIONS OF RESPECT

The church at Black River, Dunn, N. C., being assembled in Conference Saturday before the fourth Sunday in April, 1947, requested that these lines be written in memory of our departed sister and mother in Israel, Mrs. Roena Elizabeth Phillips, age 91.

Sister Phillips passed away Saturday, April 13th, at the home of her daughter, Mrs. A. W. Jones on South Magnolia Avenue. She was the daughter of the late Ransom and Nancy Allen Temple of a well known Wake county family. She had been married twice, the first time to William Phillips and the second time to John L. Phillips.

Surviving are one son, W. R. Phillips, of Raleigh, N. C., Route 3; two daughters, Mrs. Jones and Mrs. P. M. Lamm of Dunn, four step daughters, Mrs. George H. Hobson, Mrs. George F. Owens, Mrs. R. F. Jernigan, and Miss Mary Phillips, all of Dunn; several grandchildren, several nieces, nephews and great grandchildren.

Sister Phillips was a faithful member of Black River Primitive Baptist Church for 62 years, she united with the church in October, 1884, and was baptized the second Sunday in May, 1885, by the pastor, Elder Bernice Wood. She was a regular attendant as long as her health would permit.

While she is missed by the church and mourned for by her relatives and friends, she is mourned not as one without hope. She left behind evidence that there was implanted within that loving faith and hope which is an anchor of the soul both sure and steadfast, being a lover of the doctrine of salvation by grace, trusting not in her own strength but in the strength of Him who has declared that "All the father has given me shall come unto me," hence the church at Black River desires to bow in humble submission to our Father's will, knowing that He doeth all things well, and it seemed good in His sight to call this precious one to Himself. We hope to meet with

her and all our loved ones, who have gone from a world of sorrow to that home whose builder and maker is God, where sickness and death cannot enter, and parting will be known no more.

These lines are ordered recorded on our church records, a copy to the family and a copy each to Old Faith Contender, and Zion's Landmark for publication.

By the church at Black River while seated in conference meeting on Saturday before the 4th Sunday in June, 1947.

L. W. Turner, Moderator

RESOLUTIONS OF RESPECT FOR LOUIE CORNELIA HONEYCUTT

It is with sadness we attempt to write a tribute of respect for our much beloved Sister, Louie Cornelia Honeycutt. She was born September 3, 1870, and fell asleep March 21, 1947. Her stay on earth 77 years, six months and nineteen days. She was the daughter of Brother and Sister Haywood and Jane Honeycutt. She joined Fellowship Church at her home where she was confined to her bed, the fourth Saturday night in February, 1947, but was not able to be baptized, but received sweet relief.

She loved the church for many years and was loved by the members. She left to mourn one near and dear a sister, Liffie Honeycutt; two brothers, H. S. and S. P. Honeycutt.

Her life was one above reproach. She was always kind and loving to everybody. I have lived near her all my life and visited her. She was always glad to see us. The last four years she lived, the Lord only knows what she suffered, but was patient to the end. She said to me many times that she wanted to go home. That sweet hope she spoke of so much was the anchor of her soul, both sure and steadfast. We feel our loss is her eternal gain. Our sympathy goes out to her loved ones. May God bless, comfort and reconcile them to His will. Therefore, be it

Resolved, First that Fellowship Church has lost one of its dear and loving members.

Resolved, Second, that a copy of these resolutions be recorded on Fellowship Church records, a copy sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference Saturday before the First Sunday in April, 1947.

Elder Shepard Langdon, Mod.,
J. C. Langdon, Clerk,
Elder Shepard Langdon,
Mrs. Maude Langdon,

Committee

ZION'S LANDMARK

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PSALM 35

PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.

Take hold of shields and buckler, and stand up for more help.

Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

Let them be as chaff before the wind: and let the angel of the LORD chase them.

Let their way be dark and slippery: and let the angel of the LORD persecute them.

For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

False witnesses did rise up: they laid to my charge things that I knew not.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MEDITATION

Dear Bro and Mrs. Denson,

I'm sitting here alone meditating on the many blessings I have had of late, and wondering why God is so good to me, one that deserves nothing good at His hand. Vile and full of sin I am, yet I have a hope when my time here is complete that He will hide me in the cleft of His rock, with His elect where they will all be of one size in Christ and their love will be the same for they are all justified by the righteousness which is by the shedding of the same blood, free and unmerited on the sinner's part. I'm glad that Jesus said it is finished for a sinner like me has not a farthing to pay, for I realize I'm a sinner and totally dependent upon Him for mercy. I wish I could tell some time how good the Lord has been to me guiding me all the days of my life and even blesses me to sit in heavenly places in Christ Jesus, and enjoy the love and fellowship of His saints and it seems of late my cup has run over with blessings. Was with you all at the union and to me it was a heaven below my Redeemer to know. I seemed to be in one of God's mansions where spoken of when he said in my Father's house are many mansions. It seems I could see a chain of God's love from one to the other, the love that passeth all understanding, the love that one possesses when he passes from death unto life that makes

them love the brethren, and not ashamed to own their God nor defend His cause. The chiefest among ten thousand. The one altogether lovely. I can't see why one so lofty and great could even have a thought of one like me, tho' He's lofty yet is so meek and humble, continually with us fulfilling his purposes which are sure and steadfast.

Life is a book unfolding as the hour and when the last page is turned and our bodies go back to the dust and our spirit to God who gaveth, if we are one of his ordained, and hear the welcome voice "Come unto me ye good and faithful servant, inherit the kingdom prepared for you before the foundation of the world was laid, there will be no more sorrow pain nor death felt and fear no more," we can't even imagine what it will be like, all we know we will know as we're known and be satisfied. I haven't the slightest doubt of God's greatness, and doing all things perfect in the armies of heaven and among the inhabitants of the earth, but it's my weakness, oh Lord, and has it pleased Him to embrace me in that number. Brother Denson, I want to tell this hoping it will be a comfort to you while you're living, altho you know it already, I hope it will give you strength by the way. I hear so many brethren speaking of loving you for Christ's sake. I had a

nice letter from Brother Vass and he made special mention of you as being one of his favorite shepherds or ministers. God is always blessing him through you and how he enjoyed your sermon at the union, and I know I never heard anything sweeter to me than what you said at Bro. Bennie's Saturday night, you and Bro Cobb and that pretty singing will be a bethel spot to me for a long time to come. It must be very encouraging to you to live through all the trials that life holds for a child of God and possess all the love and care of the brethren in their older years as you, and see the same love manifesting in one that you hold dear as your natural son and son in Christ, only to be thankful to the one who give all blessings he gives and takes away as he sees fit. Bro. Bennie spoke so beautiful on 2nd Ephesians at Bethlehem the 2nd. Everyone seemed to enjoy it so much. When you see one carried away in the deep things of God you seem to say how beautiful are thy feet who stand on Zion's Hill. We had Brother Ayers this weekend as usual and I think that he was blessed with good liberty, he has been such a blessing to us during these twelve years of up-risings and down-settings. I feel that the good Lord has already began His good work in preparing for the association at Norfolk by giving them the use of the nice school building and yard. Big yard for parking space in such an appropriate place.

Pardon a long letter and look over it with pity and when you're blessed with the spirit of prayer pray for me and mine that He will

guide us daily and keep us in His protecting care.

God be with you in this world and the world to come, and your last days be your best days. We're looking forward to seeing you all at the association if not before.

Bye, as ever,

Bedie

EXPERIENCE

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother,

I can't express the joy and pleasure I get out of reading the good pieces in the **Landmark** written by you, Elder Cowan, and others, and also the experience and trials from law to gospel of others. It is all rich indeed to me, as I have had a great desire for a long time to write a bit of my experience as I hope is of the Lord.

From a child, I felt I was different from other children. I didn't believe I was happy like others. I had always something to study about. I was afraid of dying.

I often felt so cast down and burdened I didn't know what to do at times. But I never told anyone. I kept it to myself.

I got lots of pleasure getting the children together and holding church meetings and singing like my mother did. I thought she could sing the old Baptist hymns so pretty. I loved my mother better than anything on earth and I wanted to be with her wherever she went all the time. I hated so bad for her to get sick. I was afraid she was going to die and leave me.

All this dread of dying grew up within me. But I often heard my

mother say she was not afraid to die. All she dreaded was the sting of death, and our Saviour dreaded that; that she had a home promised her since she was sixteen years old.

She said these words the day before she left us December 29, 1939, at the age of 75 years; we feel she is sweetly resting where sadness, parting, sorrow, sickness, and death are felt and feared no more. After she passed away, I grieved over her. I studied about her. I missed her so bad that my tongue cannot tell and still do. I didn't understand what she meant when she said that she had a home promised her since she was sixteen years old. I knew I could not say I had any hopes of a better place.

I had a dream about her. I dreamed my sister that passed away before she did come to me and said, "Mama wants to see you. But she don't want to come back here anymore. She is too happy where she is." I feel satisfied about my mother now.

She was a member of the old Primitive Baptist Church and my father was a minister. I always said that if I ever was a member of any church it would be the old Baptist. I had a different feeling for them than any other people. They even looked different to me and acted so humble.

In October, 1941, my burden became so great I saw myself as I was totally lost without a Saviour. I knew I was going to die and go to torment. I begged and cried for mercy and I am still a beggar, begging the dear Lord to have mercy on me a poor sinner.

I knew I was going to die. My time was short here on this earth and I was doomed for everlasting punishment and leave my loved ones.

So I had a dream. I dreamed I went next door. An old man was sitting on the porch. I showed him my hands and asked him what was the matter with them. He said, "You are going to be baptised with the Holy Ghost." He tried to kiss me and I ran from him. But I did not understand this dream.

The next morning I tried to read my Bible. Any verse or chapter that I tried to read, I felt to be condemned. All at once it came in my mind to tell someone all my troubles. So I got up and went over to my neighbor's house. She was by herself. She was a Holiness. I told her that I was going to die and go to the bad place, the Lord would not forgive me for the sin that I had committed. When I told her all she said, "Do you know what that is that makes you think that? It is the Devil."

When she said that my burden left me. I was light as a feather. I felt so good. That was in the morning.

That night I came in the house at dark. I wanted to be by myself. I locked all the doors. I used snuff, so I took me some in my mouth. I sat down in my chair. I was feeling good. I was happy. I was praising the Lord. I was saying over and over, "Yes. He's my precious Saviour."

I knew in that minute that I must get the snuff out of my mouth. I got it out as quickly as I could. I was condemned over it. The Lord

took it away from me.

Right then, I sat down in my chair again and I was shown how my precious Saviour was crucified. I felt the nails in my hands and feet, and the spear in my side. I knew that I was going to die. My breath was gone. As I raised from my chair, I caught my breath with a scream. Three times I wanted to be by myself. Just me and my Saviour.

I knew He was with me. I felt His presence. He had forgiven me of all my sins and I felt free. I was happy for the first time in my life. I sang. I prayed. I praised the Lord. I leaped with joy. I cried. I was so happy that I don't know exactly what I did do or how loud I was. My neighbors thought I was losing my mind and interfered with me all during this time.

I was going to hear any and all denominations when I wanted to, but the old Baptist. During this, I hadn't been to hear them, But I knew it was the right one for me. It stayed on my mind. So one night I was coming from prayer meeting and it was bearing on my mind, "Why was there so many denominations and only one way the straight and narrow? Is asked the Lord in my weak way, "Who must I believe and which one was the right church?" When I went to bed, it was still on my mind.

I was wide awake. A voice spoke to me that I had never heard before. It said, "This is the true gospel."

I believe that I understand it all now. A year passed. I had a great desire to unite with the church, but I hadn't been to the old Baptist

all this time and I knew it was the one the Lord put in my mind, and I did at God's own appointed time offer my body a living sacrifice before the church. They received me in on Friday night, October 2, 1942, at the association at North Creek, and I was baptised on Saturday evening, October 3 by Brother Sylvester Gray of Kinston, N. C.

I felt so little and unworthy. I still do, but I hope they will bare with me the remainder of my days.

I love this doctrine, salvation by grace, and dear brothers and sisters, if I am saved, it's by the grace and mercy of God and not of works least any man should boast. The promises of the Lord never fail. Hope may seem to become dim.

And so it is with us. Hope in the mercies and promises of the Lord is all we have to sustain us as we make the lonely pilgrimage from earth to that glorious home Eternal, where all will be joy and peace everlasting.

An unworthy sister in a precious hope,

Mrs. Ruth Respass,
Washington, N. C.

SANCTIFY GOD IN YOUR HEARTS

Sanctify God in your hearts, and be ready at all times to give an answer to all men. A reason for the hope in you with love.

Now I want to say when I was a boy, about four years old, on Saturday evening, the sun was shining very brightly and I walked out of the old log house. Walking about five steps towards an old dog playing on the yard. And when I got very near the dog, I saw the

devil near my feet with an awful mouth and the biggest eyes that I have ever seen in anything's head.

I had business in the house. From that time, I was afraid of the devil until I believe God showed me that He (God) was above the devil. I went on for a year and I would think about that sight. By and by, I believe the God of my salvation showed me to fear not that thing. I went on for some time, I would think how good God was to me. He saved me from the devil.

On May 30, 1894, I was taken sick. The next day, I called a doctor and for about ten days, he came every day. And I grew worse. The doctor came one morning and saw I was no better. He looked on me for a while and then went home. In the afternoon, he came back and found me no better. He had his horse put up and stayed all night. The next morning came and I was no better. He took his horse and left for home, telling my wife's uncle if I had no change I was bound to die. But with all the pains that I had I did not think I would die.

All at once the pain left this body. There were many people in and around the house listening to my prayer to good, true Jesus Christ, telling him what I had promised to do, and immediately the pains left me, and I raised up and got off of the bed, and called for my clothes.

I was wet with sweat. At that time, the doctor came in and all were praising God for joy. And I told the doctor I was well. This

was on June, 1894. And in July, I went before the church at Concord and was received and baptised Sunday, and was chosen clerk for the church in 1897, and have served without any accusation, although I have had many conflicts in this life.

I was married to my first wife in 1881, and she died in 1896. I was married to my second wife in 1900 and she died in 1913. I was married to my third wife in 1913 and she died in 1936. And beyond all doubts, I had three as good wives as any man new living.

I have served the Eastern Union as clerk for 25 years, and have had no complaints. After the death of my first wife, I was left all alone for four years. Living by myself.

I will remember one day going out on the East side of the farm and sitting down on the fence, looking across the farm for seven or eight hundred yards, with the heaviest burden on me, and I said to myself, "I wish I did not have anything on this earth."

That was in the Spring of 1898, it was time to go to farming and I had commenced to plow, and I went out one morning with a sad, broken heart, and turned in and started plowing. And I did not go very far from the road before I imagined I saw Jesus. He lifted up His hands and said, "See my hands?" And I looked and saw the prints of the nails, or the scars in his hands. He was dressed in a beautiful white robe, and we walked up and down the plowed land. And I looked on myself and there I was dressed in the same like manner of robe Jesus had on. And I

broke down and wept like a child. Yet I was plowing up and down the field, not realizing what I was doing. All at once I stopped my horse and said, "This is nothing but an imagination." And I started my horse on to work again with tears falling from my eyes. And I could not help it. Yet Jesus and I were walking up and down the field. And the more I walked the higher we went. And I looked ahead or in front of us and I saw a very large building with one door in it, with Jesus walking in that house, and I followed Him. On the right of the door sat a very pleasant looking man, and Jesus bowed down or got on His knees, and said, "O Father, Lord God of heaven and earth, I pray Thee to send this, my messenger, to yonder world, to comfort my brethren." And I said, "How can I comfort them?" And He said, "Your presence will comfort them." And I looked over that large building and the most people that I ever have seen at or in one house.

And it was revealed to me, that was Paradise, where the people were carried after death.

And we started back, it seemed to me we were going down until we stepped on the earth. And there I saw Jesus no more, and I said to my hands, "No." And wiped the tears from my eyes and looked over my plowing to see if I had done my plowing like it should be, and it was all well done.

While I was walking, all seemed to be done well. When I was in all of this Revelation in all of this imagination or revelation, I had walked eighteen hundred yards.

I am now 87 years old.

A. W. Ambrose,
Creswell, N. C.

Please publish this for it is written by request of some dear ones in Christ, I hope.

Farewell,
A. W. A.

PRAISE THE LORD

Mr. J. D. Gold

Dear Friend,

I thought I had written my last piece for **The Landmark**, but as I have so much to be thankful for, I want all the family to help me praise the Lord as it was revealed to me that all the Primitive Baptists are the same family so the Lord has blessed me to live to see my dear son, W. M. Grimmer, come before the conference last Saturday and told enough to satisfy the church so they received him. That makes three of my children in my home church at Tarboro, N. C. One of my daughters is a member at Briery Swamp.

Oh, I want to praise the Lord for the rest of my few days here and I hope to praise him after death.

A friend,
M. M. Curry

LIKES THE LANDMARK

Elder T. F. Adams,
Willow Springs, N. C.
Dear Brother,

I am glad indeed that you have been named as a member of the Editorial Staff of **The Landmark**. I feel that you will greatly strengthen this staff. I have learned to love the things for which this paper stands.

After reading the papers up to date, I feel that the editor did a wise thing by publishing each issue. During this time many noble articles have appeared by such writers as Elders Denny, Bourland, Lee, Dodson, Griffin, Cowin, Craig, Adams, Wyatt, Brown, and a host of others as well as lay members; some of whom were most comforting to me.

I read three standard Baptist papers and enjoy each very greatly. I cannot understand how some people can get along without spiritual food. I am eager to attend my church services, conduct many funerals and yet want to read for comfort these papers.

In the last few days it has been my sad privilege to speak in memory of four firm believers in the fundamental principles of salvation, one of whom was only 46 while another was 79, a third 84, and the fourth 88 years of age. It means more than the average person realizes to a minister to have some evidences as to a belief by the deceased. Yet the Lord alone knows the mind of His elect family and from whence they come. Truly, He holds the issues of life and death, of worlds known and unknown, and rules wisely in the army of heaven and among the inhabitants of earth. Without Him I am nothing. What a friend is He in times of trouble. He is with us always even unto the end of the world. How consoling to know that He is ever near and that underneath, around about us are His everlasting arms.

I greatly enjoyed Elder Cowin's articles on Samson and to me they

were deeply inspirational, but I feel that Elder W. D. Griffin's article in the August issue is most timely just now. I would like for all to most seriously consider the present trend among many writers toward reconciliation. Elder H. H. Lefferts gave us recently an able treatise on this theme. Is it not time for true Baptists every where to think in the spirit of love about conditions in Zion today? Elders Berry and J. P. Helms have given us food for thought along the same line and many other pillars in the church are giving us sound advice. At times it becomes most distressing to see our churches going down and down. So many have been abandoned and so many others have such a small membership.

The association with which I have been identified with, now has a very small number of churches and several of them have less than a dozen members and this condition seems to be general every where in America. It is a most distressing situation. Most of us can remember when churches were crowded and spiritual blessings abounded.

Today it is so different. Is it not time for most serious consideration. Truly Elders Griffin and Lefferts were inspired to write upon this theme and others as well. Most assuredly all of us know that the mountain of the Lord's house is in the top of the mountains and each constituent member of His spiritual fold will be kept safe and secure, but here and there we need a Samson, a Paul, or a John to point out the way by inspiration

from God. May such a leader come soon. May He by divine help lead us out of dismal regions. May he cry aloud unto Zion. May there be an awakening and many there be a quaking that will cause our people from every clime to return and realize most truly that salvation is alone of the Lord. Would be glad to receive minutes from all associations.

May love abound.

J. J. Collins

Geneva, Ala.

EXPERIENCE

Elias, Kentucky,

June 2, 1947

Mr. John D. Gold

Dear Sir:

I have often thought I would try to write what I hope has been the dealings of the Lord with me which come to me like the wind that bloweth where it listeth, ye hear the sound thereof, but canst not tell from whence it cometh and whither it goeth, so is everyone that is born of the Spirit. So it came to me like a gentle breeze and passed on leaving me in a lonesome state of mind.

I was leaving the house one morning to go feed some hogs in a woodland about a quarter of a mile from my father's house when I felt the effect of this power, which I believe was the Spirit of the Lord blowing upon me, a poor sinner, and I went a few steps further and it struck me again, but each time a little farther apart and lasted a little longer and more severe. By this time I was made to believe something serious was going to happen to me or some of the family.

Maybe it might be a warning that I was going to die, and oh what a troubled condition I was in, so I went on my way, and this power was still coming and going and was more and more severe until I got to a house on top of a ridge where I fed my hogs, and I got upon the fence and sat there I don't know how long. I was almost unconscious of everything but my sins which gathered around me like a mountain. It seemed to me every sin I ever committed in my life was before me and I was crying, Lord, have mercy on me a sinner, when this awful storm passed on and left me. I looked around me and the sun was away up in the morning and I got down off the fence and started back toward the house and the storm still kept coming and going, and it was this way for three days and it was raging like a tempest, and when I got back to the house my brother was playing the violin, so I passed on through the yard and went on leaving the house for fear they would ask me what was the matter with me, so I just wandered about over the farm trying to beg the Lord to remove that awful burden of sin and guilt that was pressing me down. I had wandered off down on the lower end of the place and was standing by the fence meditating over my lost and helpless condition and it came in my mind with force saying, go to the house and get the Bible and see if you can find something that will help you, and I went to the house and got my father's Bible off the mantel and went in another room where no one could see me with the Bible in my hand, and when I

opened it and began to read I was at the 30th chapter of Isaiah where it said, "woe to the rebellious children, saith the Lord, that take counsel but of me, and that cover with a covering but not of my spirit that they may add sin to sin." That condemned me more than ever, so I laid the Book up and left the house again for fear someone would see me with the Bible in my hand. I went off to myself still begging the Lord for mercy, but got no relief, and while I was still wandering about something seemed to say maybe you didn't read enough. If you had read more you might have found something that would have been profitable to you, so I went back to the house and took the Bible as before and when I opened it I was at the 5th chapter of Matthew, where it said, "Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that mourn for they shall be comforted", and so on as it reads. So that gave me a little glimmer of hope that there might be a chance for me yet and it would come into my mind to get down on my knees and ask the Lord to pardon my sins, but I was afraid to offer to get down at the feet of a thrice holy God for fear He would snatch my breath from me. But the thought kept on urging me to get on my knees, and beg for mercy, but that was the hardest thing I ever thought about doing in my life, but it appeared to me I was going to die anyway so I decided to go off some place where no one could see me and fall down on my knees and see if the Lord would hear my feeble prayer, which seem-

ed not to rise above my head, and I went along up through a field toward a woodland and when I got about half way across the field on my left hand was a high mountain and above the tree tops on this mountain I saw by an eye of faith Christ hanging on the cross as plain as I ever saw anything in my life, and it was revealed to me that my sins nailed him there and oh, what an awful sight, to think I had crucified the Lord of Glory, and about that time the song, "Show Pity, Lord," came into my mind, and I went on singing this song and I believe I sang all of that song and I didn't know that song off the book then, neither can I sing it now without the book. It was my prayer with a tune to it, and I went on into the woodland leaving the path and went up in a little hollow and I found myself looking for a place to get on my knees. There was a big poplar tree standing there, it was eight feet in diameter, the king of the forest, and I got on my knees at the foot of this tree and took off my hat and put my head against that tree, and all I could say was, Lord, have mercy on me a poor lost and helpless sinner, and while I was down there I heard the voice of a dove somewhere behind me up over me in the trees seemed like, and I said, God bless that sweet little dove and I got up and started back toward the house, but still I had not gotten rid of my burden and I went back by the house and went away up in another hollow and sat a long time till the sun was going down and I started back to the house, and when I got near the house and the sun was going

down behind the trees, I stopped and looked at the sun as I thought my last time in this life. The sun looked just like looking through a smoked glass, it was the darkest time I ever saw for the sun to be shining, and if all the doctors in this world had told me I would live to see that sun again I could not have believed it, so that night I had a dream: I thought I went up through the orchard and along a path up a little slant and my physical strength failed me and I could not go another step and I laid down in the fence corner and said, Lord, have mercy, I'm gone forever, and I thought my father took hold of me and lifted me up in the path again; end of dream.

Next morning when I woke up my burden was gone and I went out in the yard, looked around and the storm was gone and I knew not where it went. That was on Sunday morning and I wanted to sing and my grandmother had a Baptist Hymn Book there, and I took the book and went off down the road and took out the book and the first song I looked at something in that song revealed to me that Christ was my Redeemer and oh, how I did rejoice and I went down the road feeling as light as a feather and I was shouting for joy. I went down the road and went up in a little hollow and got in under some grape vines singing those sweet songs in my heart as I believe, with the spirit and with the understanding also. I was made to wonder what does all this mean. Have I had a change? Have I been born again and ought I join the church? And I had a dream that I got mar-

ried to a girl and her name was Mary, and when bed time came I was standing by the side of a little branch and there was a place cut out in this branch in the shape of a coffin with both ends open, and it was running full of water clear as crystal, and that was my bed which satisfied me it was my duty to join the church and be baptized, but I went on for several years before I joined the church. After all this burden of sin was taken away I thought I would be good and not commit any more sin. I would promise myself I would be so careful and not sin any more, but I soon found that I could not keep myself. I would break my promises, so I lost confidence in myself and would not make any more promises. So I was in very much trouble because I could not quit sinning. And while I was thinking very seriously about it, while in this trouble I heard something like a trumpet in the east which gave one long, loud blast and I said what in the world was that. Something spoke in me saying, some of these days you'll have to blow that trumpet and I said, Lord, I can't ever do that, and I almost fell to the ground and it would wear off for a while and it would strike me again with such power I would fear and tremble, and it was this way for sometime and I would not join the church on that account, for I never heard of any one preaching that didn't belong to the church, so I stayed out of the church several years, and oh, the trouble I did see over my disobedience. I would go to church and think I would offer myself to the church, but the feeling of un-

worthiness kept me from it, and when I joined I didn't think much about joining that time until they opened the church for membership and they were singing, "Amazing Grace," and I had given the preacher my hand before I knew what I was doing. I united with the church May 17, 1925, at Providence Island City, Ky. How I did love those good people and longed to be one of them, but did not feel worthy of being among such good people.

Our church property has been sold and members scattered here and there. The candlestick seems to be removed out of His place. We are no doubt living in the last days that Paul spoke of when he said, "perilous times shall come."

Dear Brother Gold, I tried to write this scribble so you can read it, but you will see I am a very poor hand to write, but if you think this is worthy of space, I would be glad to see it put in your good old Landmark and send me a few extra copies.

I am enclosing my check for \$5.00 to pay you for your trouble and if there is any money over and above what you charge for your work you can give me credit on my renewal to the Landmark for another year.

Hoping you are enjoying the best of health, this leaves me in fairly good health at present, so I will bring this scribble to a close as it is very lengthy already. Hoping you will look over my mistakes and bad writing, and please remember me in your prayers for I need the prayers of all of God's little children.

Your brother in hope of a better home beyond this vale of tears,

W. S. Wilson
Elias, Ky.

QUESTIONS AND ANSWERS

1. Why do we love the Lord?

Ans. Because He first loved us.

2. Why did Jesus love us?

Ans. Because it was His heavenly Father's will and purpose.

3. Did the Father love His children as good as He loved His darling Son, Jesus?

Ans. Yes. Because it was the Father's will for His Son to die for the ones that He had given to Jesus.

4. Did Jesus love us as good as his Father loved him?

Ans. Yes. We hear Jesus, saying as the Father loved Him, so have I loved you.

5. Did Jesus tell his children to love one another?

Ans. Yes. He said, "This is my commandment that you love one another.

6. Can we help it because we love the Lord?

Ans. No. We love Him because He made us love him. Because He loved us first.

7. Would we have ever known the love of God if it had not been given to us?

Ans. No. It was given us and we could not help ourselves.

8. Did we try to hide this great love?

Ans. Yes. But we could not help the love from showing.

9. Can the non-elect love God.

Ans. No. Because God has not given them that love.

10. Can we help being in that number, that the Father gave to

his son?

Ans. No. We had nothing to do with it because we were given to Jesus before we were born.

11. Can the non-elect help being left out?

Ans. No. That was fixed before the world was.

12. Can flesh and blood inherit the kingdom of heaven?

Ans. No. It does not come by works. We were already inherited by God, the Father, and adopted to His Son, before the world was.

13. Do we believe that God made choice of His children and did elect them before the world was?

Ans. Yes.

14. Do we believe that Jesus was perfectly satisfied with His family that God gave Him?

Ans. Yes. He said, "Of all He has given me I should lose nothing. ing.

15. Do we believe He will raise our bodies when He comes again with all of His holy angels?

Ans. Yes. He says that He will prepare a body like His own glorious body.

16. Do we believe these same bodies will come forth?

Ans. Yes. We believe they will be sown in weaknen, raised in power.

17. Do we believe it will be us that is raised or not?

Ans. Yes. We will go down a natural body and be raised a spirit-ed body.

18. Do we believe we will be exchanged off or swapped off for something else?

Ans. No. It will be us, made like unto the glorious body of our Lord

and Saviour, Jesus Christ.

19. Do we believe any part of us will be left in the grave?

Ans. No. The whole man will be raised.

20. Do we believe that part of a person will be sent to hell and part carried to heaven?

Ans. No. Every bit of us will be raised.

21. What part of a man would be left?

Ans. None. Because we were made out of dust and to dust we will return.

22. Do we believe that every bone and all our flesh and blood will go to dust?

Ans. Yes. All of our body will go to dust.

23. Do we believe that Jesus is able to take the same dust and make a spiritual body out of it?

Ans. Yes.

24. Do we believe that our spirit that God gave us dies?

Ans. No. We believe that the spirit is carried back to heaven from whence it came and is kept in paradise until the Saviour comes. Then the Lord prepares a body to suit himself and places that spirit back in that spiritual body and then we will be carried home to glory.

25. Do we believe that our lives are hid with Christ in God?

Ans. Yes.

26. Do we believe that the spirit dies when the body dies?

Ans. No.

27. Do we believe that the spirit sleeps?

Ans. No. But it is alive in heaven in paradise awaiting for Jesus to raise the body.

28. What is a man's soul?

Ans. To my mind it is the breath of God.

29. Did Adam have a soul until God blew breath into his mouth?

Ans. Not as we know of.

30. Did Adam and Eve have to eat the fruit?

Ans. Yes.

31. Why do we know they had to eat it?

Ans. Because the best evidence we know of he did eat it.

32. Did God have grace reserved in heaven for poor sinners before they ate the fruit?

Ans. Yes.

33. Do we believe there would have ever been a sinner born, if Adam and Eve had not eaten the fruit?

Ans. No. Then if they had not eaten the fruit, there would have been no sinners born.

34. What would the grace have been for?

Ans. I say, sinners had to be born because Jesus said that he came to seek and to save sinners.

35. Do we believe that God's people have ever been lost eternally?

Ans. No.

36. How and in what way were they lost?

Ans. They were lost in their feelings and Jesus came to seek and to save that which felt like they were lost.

37. Did He save all that are or ever will feel like they are lost?

Ans. Yes. He is a whole saviour, to all the Father gave Him.

38. Did we do anything good to cause Him to come and die for us?

Ans. No. He said to His Father, "thy will be done and not mine."

39. Did it take every drop of Jesus' blood to save or complete the salvation of one sinner?

Ans. Yes. If He died for me, it took every drop for me and every drop for you, and it took every drop to save each sinner.

40. Did God, love somebody and hate somebody?

Ans. Yes.

41. Did He love Jacob, and his family?

Ans. Yes.

42. Did He hate Esau and his family?

Ans. Yes. The same God that loved Jacob, hated Esau.

43. Was God unjust?

Ans. No.

44. Is Jesus doing all of His pleasure in Heaven and in the world?

Ans. Yes. He said that He would do all of His pleasure.

45. Would we be willing to preach the gospel if God had not made us preach it?

Ans. No.

46. Would we be willing to hear preaching if God did not make us willing?

Ans. No. He said His people should be a willing people in the day of His power.

47. Can we know these things without suffering?

Ans. No. If we reign with Jesus, we must suffer for His name sake.

48. Do we lie to God and His people to try to hide our troubles?

Ans. Yes.

49. Why do we do this?

Ans. Because we try to hide it.

50. Why do we try to hide it?

Ans. Because we feel unfit.

51. Do we believe it to be right

to meet together in our meeting house and in our homes and at the association and sing spiritual songs and by the blessings of God make melodies in our hearts?

Ans. Yes..

52. Do we believe Jonah could have preached salvation was of the Lord if the fish had not swallowed him?

Ans.No. He had to suffer that before he was willing to tell it.

53. Do we believe that God prepared a special fish for Jonah?

Ans. Yes.

54. Do we believe what is to be here already been in the purpose and the mind of God?

Ans. Yes. We believe He saw everything would come to pass as it does.

55. Do we believe anything could take place any differently than what it does?

Ans. No.

56. Do we believe everything is set in its bounds?

Ans. Yes.

57. Do we believe everything will fill its bounds?

Ans. Yes. Nothing could not cross a pin or a mark any further than God set its habitation it cannot cross or stop no shorter than God, has set it to go.

58. Do we believe everything is moving all it can?

Ans. Yes.

59. Should we say we are ashamed of ourselves?

Ans. When God said to His Son, "Let us make man in our own image and in our own likeness". No. But we are ashamed of our ways, sometimes.

60. Is it in man to direct his steps

or to live or to have a being?

Ans. No.

61. Can we lead or guide ourselves?

Ans. No.

62. Can we stand a moment when the Lord's spirit is not keeping us?

Ans. No. We are not able to stand or we are as helpless today as we were when we were born.

63. Did we have anything to do with our natural birth?

Ans. No.

64. Do we believe we had any more to do with our spiritual birth than we had to do with our natural birth?

Ans. No. We have always been helpless and all we have done.

65. Do we believe God changes His people and just leaves it up to them to help themselves?

Ans. No. We have got to be kept by the power of God if we are kept.

66. Would we ever get down to mourning and groaning if we could help it?

Ans. No. We would flee from trouble, if we could.

67. Did God love both of the thieves on the cross?

Ans. No. He blessed one to pray and the other thief could not pray.

68. Why could not the other thief pray?

Ans. Because the Lord did not bless him to pray.

69. Was God unjust because He blessed one to pray and not the other one?

Ans. No. He did His pleasure.

70. Could the people heat the fiery furnace hot enough to burn the children of God?

Ans. No. It was heated seven

times hotter than they thought it need be, then it would not singe a hair on their head.

71. Did it all work together for good to the Hebrew children?

Ans. Yes. They had to go through with the trouble, then it was happy to them that the Lord delivered them.

72. Was it good for Daniel to be put in the den of lions?

Ans. Yes. That was to show Daniel the power of God.

73. Do we believe that anything could have kept the lions from crushing Daniel except the great and eternal God?

Ans. No. He was all his help in time of need.

74. Do we believe that all things work together for good to them that love the Lord, to them that are the called according to His purpose?

Ans. Yes. But we are not at all times blessed to see it that way.

75. Would we ever know what good or evil is if the Lord did not show us?

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in his wisdom to remove from our midst our highly esteemed Sister Frances A. Phelps. Sister Phelps united with the Primitive Baptist Church at Concord on the September meeting 1900, and was baptized by her pastor, Elder J. Q. Ambrose and lived a faithful member until death. To know Sister Phelps was to love her and her walk in life manifested a great boldness in faith of God's elect. We feel our loss is her eternal gain.

Sister Phelps was 83 years, 6 months and 14 days old. She is survived by 7 sons and 3 daughters: Willie C. Phelps of Norfolk, Va., Joe Phelps of Weapsville, N. C., Seaton Phelps of Raper, N. C., Jim, Harrison, Earnest, and Milton Phelps, of Creswell, N. C.; Mrs. Mary Lily of Mackeys, N. C., Mrs. Basil Bateman, and Mrs. J. R. Spear of Creswell, N. C.;

59 grandchildren, 71 great grandchildren, and 4 great great grandchildren.

Her husband, Caleb Phelps, departed this life 13 years ago. She died April 3, 1947, at the home of her son, Milton Phelps. Her funeral service was conducted at Concord Primitive Baptist Church by her pastor, Elder S. Gray of Kinston, N. C.

Therefore, be it resolved, that a copy of these resolutions be spread on our church record, one to the family, one to Old Faith Contender and Zion's Landmark for publication.

Done by order of conference on Saturday before the fourth Sunday in May, 1947.

Elder S. Gray, Moderator,

A. M. Ambrose, C. C.,

Written by Noah L. Ambrose,
Asst. C. C.

RESOLUTIONS OF RESPECT

Sister Elizabeth M. Arnold united with the Primitive Baptist Church at Concord on Saturday before the fourth Sunday in June, 1918 and was baptized by her pastor, Elder W. M. Monsees, and was a faithful member, attending church when able to go. Her actions proved the fact that she loved the church and believed the doctrine of salvation by the Grace of God, and we feel that she is sleeping that blessed sleep where none shall ever wake to weep and will be raised in the likeness of Christ on the resurrection morning.

Sister Arnold was 81 years old, having been born April 14, 1866 and died April 15, 1947.

She is survived by 6 children, Mrs. Martha Swain of the home, Mrs. Claude Arnold of Roper, N. C., Mr. Jim Arnold of Edenton, N. C.; 20 grandchildren and 19 great grandchildren and 2 great, great grandchildren.

Her funeral service was conducted at Concord Primitive Baptist Church by her pastor, Elder S. Gray, of Kinston, N. C.

Therefore, be it resolved, that a copy of these resolutions be spread on our church record and one to the family, one to Old Faith Contender and Zion's Landmark for publication.

Done by order of conference on Saturday before the fourth Sunday in May, 1947.

Elder S. Gray, Moderator

A. M. Ambrose, C. C.,

Written by Noah L. Ambrose,
Assistant C. C.

ZION'S LANDMARK

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-- AT --
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PSALM 35

They rewarded me evil for good, to the spoiling of my soul.

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

With hypocritical mockers in feasts, they gnashed upon me with their teeth.

LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

I will give thee thanks in the great congregation: I will praise thee among much people.

Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause.

For they speak not peace; but they devise deceitful matters against them that are quiet in the land.

Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it.

This thou hast seen, O LORD; keep not silence: O LORD, be not far from me.

Stir up thyself, and awake to my judgement, even unto my cause, my God and my LORD.

Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

Let them not say in their hearts, Aha, so would we have it: let them not say, We have swallowed him up.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MY BEST DREAM AND "THE BEST ROBE"

(Isa. 61:10-Luke 15:22-Rom. 4:7)

Face to face in a precious dream,
That still doth comfort me,
Yea, "in a vision of the night,"
I did the Saviour see.

With a smile He appeared unto
me,
"In slumberings upon the bed,"
And on me gently laid His hands,
Though not a word He said.

Then with the heavenly King I
stood,
And mine eyes did behold
An emblem of His righteousness,
Which now He did unfold.

One end of a robe Emmanuel held,
Whilst I held the other;
O how great to be thus blessed,
By Christ, "our Elder Brother!"

Next He took the garment from me,
As about Him I hovered,
And the scene that shortly followed,
Showed that my sins are covered.

With holy hands He dipped the ves-
ture,
And around me it placed;
O happy thought that surely I
Was in His love embraced!

This was a token of being clothed
"With the robe of righteousness,"

And when it was so sweetly re-
vealed,
I did a hope profess.

C. W. Vass

EXPERIENCE

Dear Bro. Denny:

Find enclosed is my mother's ex-
perience, which was printed in Feb-
ruary 1, 1879 copy of Zion's Advo-
cate, then published at Front Royal,
Warren County, Va., by J. Clark,
editor, and S. D. Myers, publisher.
I would like very much to have this
put in the Landmark, please, and
thank you very much.

My mother was Sarah R. Dallas,
youngest daughter of Elder G. W.
McNeely, who used to preach at old
Matrimony Church, located near
Leaksville, N. C., on Price Road;
as he also preached at Moon's
Creek, Lick Fork and other church-
es, during Civil War days.

Hope this finds you and Mrs.
Denny well as can be expected
these very warm days. We are well
here. We went to New Hope, to
the Union Services, Sunday. We ex-
pect to be at the Reidsville Church
the third Sunday, the Lord willing.

Yours in hope of Eternal Life,
Troy F. Dallas, Sr.

The enclosed experience of Mrs.
Sarah R. Dallas, written in 1879,
will be good reading for many of

Landmark readers. Please publish.
—O.J.D.

**A New Year's Gift to Those
Who Will Accept It**

I was born February 9, 1852, of Baptist parents, who thought it their duty to bring up their children in the nurture and admonition of the Lord, and who never lost any opportunity of giving their children all the opportunities which that command embraces, at the same time impressing upon their minds that morality is not religion—that the “sinner must be born again”—and I thought I surely believed it and thought I believed that I could do nothing of myself, but there was an innate principle in my heart with which I was unacquainted.

My first recollection of trying to pray was when I was a very small child, and this was on account of having frightful dreams of the judgment day, and as sure as I failed, one night, to ask the Lord to prevent it, I dreamed those frightful dreams; but after a lapse of time, I ceased to have these dreams and quit praying, too, unless in a storm or threatening of death to myself or some of the family. At times I was tender and desired religion. I remember on one occasion, when about 10 years of age, of being with papa at one of his appointments. While relating his own experience, I wept aloud. I was more ashamed in his company on our return home than some persons are of committing a crime, though he did not mention it, perhaps never knew it.

I often desired contrition, as I believed it must precede a hope in

Christ, and often thought of asking some good person how to obtain it, and then I would know, that would betray my feelings and I would not do that for anything. I have gone to hear certain preachers to see if their preaching would not have effect on me, but usually returned as void of feeling as I went.

I would read the Bible, but did not love to read it, for I did not understand it. I was like the young man in the Gospel; I was mortal and was not very bad, in my own sight; yet I was conscious that I lacked one thing, but how to obtain it I did not know. I loved this world and my chief regret was that I was born to die. Youthful hopes and anticipations for a while took possession of me and I almost forgot my oft-made promises to do better; seek religion and obtain it; but from my 17th to my 20th year I had a great deal of trouble, such as afflictions of body, my plans frustrated, my hopes disappointed, and instead of repentance or submission, I was peevish, rebellious, and more worldly-minded than ever. I had quite a propensity for novel reading, and being now married and from under my parents control, I gave way to my besetting sin, as occasion offered. Yet, oh, I was so miserable all the while. I was like the prodigal—feeding on the husks, while my Father's house abounded with bread. How wicked my thoughts were. Satan would suggest: You have tried to get religion and can't enjoy this life, if you would; if you are one of the Elect, you will be saved anyhow; but I could not enjoy anything, for my heart was so

hard and conscience was always annoying me. About this time several of Papa's family professed hope in Christ and united with the church. I was living some distance off and was sent for to be present at the baptism of a sister. I did not want to go, but thought I would give offense if I did not. I went, but did not expect to enjoy them as I had formerly done. I expected to find them with a great deal of sanctity and no words for me except a grave rebuke, and I felt I did not care what they said, they could not move me; and yet I was miserable and felt jealous and envious of what I believed they had obtained. On meeting with them and being in their company my troubles were increased, though of a different nature. Instead of finding them gloomy and over-much righteous, as I had thought, they seemed more desirous of making me happy, and seemed to love each other so well their very countenances looked different to me and I began to realize how much greater was the pearl they possessed than the bubbles I was pursuing. My greatest desire was to be like them and for their God to be my God.

After a short stay, I returned home, but could think of nothing but my unhappy condition and compare it with theirs. I would try to pray, but everywhere I would go my wicked nature was with me and, instead of ords of prayer, there would be wicked and foolish thoughts such as I never thought before. I would try again and again to be sincere, and I felt like I was

not sincere in anything. My prayers did me no good. It seemed like I grew more forlorn each day and I think from the third to the fourth Sunday in 1872, I realized more of the wickedness of my own heart than I ever had in all my life before. I mourned because I could not mourn. I could not tell what was the matter. I had no idea it was conviction, yet I desired that above everything else. The fourth Sunday I spent most of the day walking in the woods. I suppose I must have walked several miles. In the evening I read St. John's account of the crucifixion, and after taking up my babe to soothe him to sleep, my mind kept running on what I had just read, though I had read it often before. I was thinking of all the Saviour suffered at the hands of wicked men, when He could have had legions of angels at His command. His great sufferings in the atonement were presented to my mind differently from what they ever were before. I forgot myself entirely in thinking of that, and all at once, whilst wondering why he endured all this, the thought came, or rather it seemed words twice spoken, "perhaps for you, perhaps for you." I burst into tears, the first I had been able to shed for some time, and my thoughts flew to my dear Papa, who was then living, and I did feel happy and thought it the loveliest sunset I ever saw. My first words of prayer, which was in a few moments, were, "Lord, let me not deceive anybody." When my husband came in, I said nothing to him about it, and thought I would

not tell anybody, but in a few months after I betrayed myself unexpectedly to one of my sisters, which I grieved much about for a while. I united with the church at Matrimony the ensuing fall, and Papa baptized me, and I am now one of the few who are cast out. I am beset with many trials, doubts, and fears. I don't love them, but I can't prevent them. I often fear my lot will be with the fearful and unbelieving; yet again I feel like I have had some marked and direct answers to my prayers, of which I would love to tell, but I have written so much more than I expected.

I have been impressed to write for some time, but my utter inability, in every respect—perhaps pride in part—prevented, until the last number of *The Advocate* came to hand, and it seemed as if there was a lack of many things and I thought such as I had I would give. As to silver and gold, I have none. The Advocate is kindly given to me by one of my sisters. I have many and various afflictions. My husband is a cripple—the result of typhoid fever.

Pray for us that we may do right.

Sarah R. Dallas

January 1, 1879

WHAT IS CHRISTIANITY?

This question has been revolving in our mind for some time, and with such emphasis that we cannot eliminate it from our thinking, and so we are going to ask those who feel so inclined to give us the correct definition of the word, for we believe the troubles in the world today are

due to the failure of the people to obey the admonition of the Saviour, and to be impressed with the sacrifice he made for the salvation of their souls.

“Do unto others as you would have them do unto you,” and “Love thy neighbor as thyself” are two of the greatest precepts that have been handed down to us from time immemorial and should be the basis of our common, everyday life, regardless of our religious affiliations.

In His goings to and fro upon the earth the Saviour came upon many who found fault with what He believed and taught. But now conditions are different. We have the Bible to point the correct way to Him, while His life and teachings are before us to direct us in the right way, and none of us would be happy if we were a party to directing any of His little ones away from the example He set and the basic principles the Saviour taught, for none of His children would want to be a party to the suffering He encountered when He was nailed on the cross by the ungodly of the world at the instigation of Satan, who up to that time had reigned supreme in the world and felt that Christ was about to take his authority from him.

Certainly none of us would want to diminish the power of the meek and lowly Jesus, who went to His death without complaint, that an avenue of approach might be had to the Father, who has given us everything and this beautiful world in which to live and move and have our being. He crowned this goodness with the sacrifice of His only

Son that we might dwell forever with Him, if we were obedient to His admonitions.

We have never been able to see any rhyme, reason or justification for falling out with one another, but have felt that the example of the Saviour indicated that He preferred the "unity of the spirit in the bond of peace," which means that we should love one another and follow the example of the Saviour in our dealings with each other.

In our experience in life we have found there is always a way to adjust differences if each party to the dispute will eliminate all feeling and prejudice and be willing to give and take in order to adjust their differences, which usually are mere foibles and more the product of an inflamed imagination than a reality.

With love to each and every subscriber and reader of Zion's Landmark and with a sincere appreciation for their interest and support, we beg to remain,

Yours very truly and humbly,

John D. Gold

CONTRIBUTIONS DESIRED

To Primitive Baptists and Friends: .

In 1932 the "Sovereign Grace Library" was established, and has been functioning in a small way since that time; but the service has been limited, being owned by one person. It is now the mind of the undersigned, together with other Primitive Baptists and friends, God willing, to expand the usefulness of such a library, and make it the permanent property of the Primitive Baptists under a qualified Trusteeship.

The first thing to be done is to erect a suitable building. At the last meeting held by the Trustee Committee at Gilliam's Church, the specifications of the building were determined, and that it should be of fireproof materials. The approximate cost was estimated at present prices to be between eleven and twelve thousand dollars. It was further agreed that such a building should be durably built and in keeping with its purpose. The title to the property shall be at all times, and remain in the ownership of the Primitive Baptists, under a trusteeship which will maintain and ascribe to the principles and doctrine as set forth in the deed of trust and constitution, and published articles of faith of the Primitive Baptists. Should the library ever cease to be used for the above cause, its trustees shall be authorized to dispose of the property and allot the proceeds to the churches making contribution, in proportion to their gifts. It is the purpose of the trustees to preserve a permanent list of the original contributors to the Library building as well as the donors of books, etc.

The chief Aims and purposes of The Primitive Baptist Library are: 1. To collect and preserve sound grace books, old church histories, records, minutes, etc., and other data of value to Primitive Baptists and the household of faith. 2. To repair or bind, classify and file this material for the accessibility of the public by loan or reference. 3. To maintain a Reference & Information Service. 4. To procure and make available books and literature

advocating, expounding and contending for the faith once delivered to the saints, revealed and godly religion, One God and Savior, predestination, election, total depravity, blood atonement, particular redemption, sovereign and effectual grace in the calling, regeneration, perseverance, resurrection and final glorification of the saints, scriptural and gospel practice. 5. The Holy Scriptures shall be the only basis and standard of faith and order.

Obviously, such an undertaking cannot be accomplished by a few individuals, but will require the co-operation and support of the churches and friends of the cause to which it is devoted. We believe when the aims are thoroughly understood, and what it will mean to our cause, this necessary aid and support will be forthcoming. We therefore sincerely and urgently request each church or individual to whom this prospectus is sent to raise all possible funds and remit to the Secretary & Treasurer of The Primitive Baptist Library, Elon College, North Carolina, which funds are being deposited in trust by the undersigned in The Security First National Bank of Burlington, N. C.

Respectfully submitted,

COMMITTEE OF LIBRARY
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ELDER W. J. BERRY, Elon College, N. C., Editor & Publisher of the "Old Faith Contender"

Hon. Cooper A. Hall, Legal Counsel,
Burlington, N. C.

(Of the Primitive Baptist faith)

THE SUBJECT IS "US"

Dear Brethren:

I have a desire to write to you tonight. I have in mind writing to you about a grave matter which is of primary importance to the people calling themselves Primitive Baptists. I do not think I am gifted in such a way that I can write without antagonizing somebody. In fact I do not know that the Spirit of the Lord has ever blessed any man of Adam's race in that way.

My subject at this time is "US." I freely admit that, for the inhabitants of the earth to be reputed as nothing is a poor subject. Yet I do not want to deal with "us" as children of darkness, but as children of light. For my part I am a poor, undone, way-worn sin-

ner, sometimes able to claim a hope, at other times in doubt and fear. I have been plodding on the way naturally for more than forty-three years. I am a child of Jehovah, by hope, since I was a boy, and I hope I am by birth. If I am born into the kingdom I feel that I am called to the ministry. I hope I am born and called because I could separate the rays of heat from the rays of light that the sun sends upon the earth as easy as I can distinguish between the time I have had a hope and an impression to preach. By the grace (as I hope) of God and I know His providence, I have spent what men call, my prime, telling God's people about Jesus.

Recently I have noticed things that I did not know existed among "us." But first let me say this, I read all of our papers, both those called absolute and conditional. Up until about two years ago each side spent a lot of time shooting arrows at each other. I have participated in that and not only am I ashamed of it but I feel that there is not an iota of gospel in it, and nearly all, if not all, are moved by a desire for the mastery, notoriety and victory (but definitely that that Jesus won and which He gives us). I have felt for sometime that I was wrong in my part of it, and have, and do, acknowledge I was wrong. For the last two years this attitude has been changing. Of course some deny this but the writing of men can be preserved a long time and the articles of us all will be looked upon a long time to come—even after our frail bodies have moldered

to dust and our pen to rust. Perhaps 'unconsciously, yet steadily and surely just the same, this has grown in the minds of many on each side. I see it in print, the brethren write me about it and things are in a stir. Many are tired of war, and, as usual in civil war, both are the losers. While many are ready to stop the devastation, yet there are always some that enjoy war, and will do what they can to fan the flame ever higher.

But a short time ago, I saw something from a dear brother's pen in regard to a peace movement. I pondered over the matter and here is what I decided. I do not know the mind of the Lord; I know that brethren in North Carolina and Virginia years ago came together and received each others work and went on together; that if it is of Him that it will come about; that I want to know more about this. Even though these things come into my mind I did not know how I felt about it. I did not want to lend my support to it. Above all things I wanted, and still do, to know the mind of the Lord. I trust I have been prayerfully meditating on the matter. I hope I have been asking guidance of him that is a great high priest, who goes in and out among Israel. While in this frame of mind, I decided to write to several leading brethren on both sides, just to know how they felt. I did just that, asking the same questions. Some have replied, some have not. Some were agreeable, some were not.

Now peace is a wonderful theme. It comes alone by Jesus Christ.

If we, by human and natural ability, manufacture peace, it will end in more pieces. We are surely agreed on that. But the church is composed of men and women. God will send men where He will have them go. If it is of God, He will bring them to sit down and counsel together. There is still a spirit on each side that is not for peace. I am not dealing in personalities, yet what I write is going to fit somebody's foot. As it squeezes you will hear charges and counter-charges. But you need not do it. I will not be here long and my case is in the hands of God. I'd rather my mind go blank and my ink freeze in my pen than to divide the church any more than it is now. I do not say I am against this movement, but I do say it cannot be done unless it is the will of God to touch the hearts of some on both sides. I do not know how it can be done, but it cannot be done by demanding payment. If either side wants to collect let us stop now. I think many wrong things have been done on each side. I think every minister in the United States has contributed to our condition. We are all guilty. But if one side, or one of one side, demands and is out to collect, we will only be creating another faction.

Frankly, I do not know what is best. I do know we are at a low ebb. A few more divisions and we will not have enough of any one faction to start a fuss. May the Lord guide us in the way of truth and Peace.

I have written this to you, brethren of the Landmark, because I

feel that more of both sides read your paper than any other.

I do not, as far as I can tell, have any axe to grind, but if I do, I hope the Lord uses it on me before he allows me to use it to cut asunder any more.

Yours in a blessed hope,

W. D. Griffin

Covin, Ala.

CHRIST'S MERCY

Dear Elder Adams:

I shall endeavor, the Lord's will, to fulfill a past due promise I made you, relative to your request, of an article for the Landmark, from text II Cor. 4th Chap. 17th-18th verses.

In order to get the full benefit from the text, it is necessary that I involve the entire chapter.

Paul here is treating upon a very definite ministry. The ministry of Christ, which is divine under this ministry, mercy is in vogue. As long as there is an avenue of escape for a person, there is no cause for mercy, but when every fighting chance, and every avenue for escape has been exhausted, it is then the person falls prostrate, wholly and exclusively, upon the mercies of God, which abounds under this ministry. The children of God are possessors of this ministry. God ordained this ministry for them, because he loved them, not that they loved God but that God loved them.

Under this ministry the subject is free from faint (a subconscious condition) but full of the spirit of renunciation. So full they renounce the hidden things of dishonesty and a crafty walk and a deceitful speech. What of the hidden things

of dishonesty Being hid, who hid them? Why God, of course. Here we ask the privilege to at least credit God with as much judgment as man. Now we know if man hides something, he uses every precaution to avoid even the least suspicion. Evidently God would not do less, therefore where the principles of dishonesty are hid, God hid them. There grows today the richest and most vigorous plant there is in the world, but it is in the world, and of the world, and the world loves it because the world loves its own. Ye are not of the world, little children, so marvel not if the world hates you; a manifestation of the truth is a true commendation of our conscience in the sight of God. Under this ministry it is said we preach a hidden gospel. Paul says if our gospel be hidden, it is hidden to them that are lost. (Note to them, not from them.)

In whom the god of this world (principles of law for salvation) hath blinded the mind of them which believe not. Lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. The shining of the light of the glorious Gospel of Christ has never failed to produce results. Results of which are to distinctively point out to the subject under the ministry of Christ. He is a sinner, that is what people often say. You preached your entire sermon to me, though Paul says we preach not ourselves, no—we do not preach ourselves under the ministry of Christ, but we preach Christ Jesus the Lord. Well, why not? We are under his

ministry, not our own. We are his servants. And servants not for the sake of folks. I gasp for breath every time I hear an Elder set about to tell a congregation of intelligent folks how much he loves them, and for their sake. What great sacrifices he has made, and still is making for them. I just can't help but feel he is expecting reimbursement from them. If it is going to see them, then they should go to see him, if he is sacrificing for their sake. To preach to them, then they should sacrifice for his sake and preach some for him. But if we go as servants for the sake of Jesus Christ, we are richly imbursed before we go, even weighted down with all the riches we can carry. And lo! and behold! I hear it called a burden. God who commanded the light to shine out of darkness (shines not in darkness) but out of darkness. It hath shined in our hearts to give the light of the knowledge of the Glory of God in the face of Jesus Christ. Do you not see, who gleans glory from all this? Surely all glory is the Lord's, it is a rich treasure we have in earthen vessels. That the excellency of the power may be of God and not of us. A treasure that is inexhaustible. Knowing at the same time, we ourselves are troubled on every side. Yet not distressed, we are perplexed but not in despair. Now there is yet that blessed hope. It is an anchor of the soul, both sure and steadfast, persecuted but not forsaken, cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus. All to make manifest the life

of Jesus in our body. I must exclaim in great wonder, what a peculiar life! But such is the life of all under the ministry of Christ. We who live this life know we are always delivered unto death, for the sake of Jesus, purely for making known the life of Jesus, in our mortal body. So death worketh in all under the ministry of Christ, for the sake of Christ. And life worketh in all who are under the ministry of Christ for the sake of life. (Or should I say for the sake of self?) We speak purely from a belief, and a belief supported by a living evidence, which evidence prompted the speech. An exhibition of power God manifested in raising up Jesus. It assures us under the ministry of Christ a sweet resurrection and a glorious presentation, the abundant grace, the great glory of God, all for the sake of this people under the ministry of Christ. Ye are Christ and Christ is God for which cause we are truly conscious. Though our outward man perish, yet the inward man is renewed day by day.

Now to the text, Paul seems to credit affliction for much. Although but for a moment, and terms it light. Upon the statement of Paul, I believe it. Affliction does more for a subject under the ministry of Christ than all mankind scattered throughout the whole world. It works for him, it excels in its work, that is, affliction does an excellent job. It does for you, that you could never do and would never do. Strange as it may seem, all other affliction we work for it. We pay for remedies, we hunt cures. I have known peo-

ple to spend all their possessions and get deep in debt on account of affliction. But bless the Lord this affliction we do not work for. This affliction works for us and produces an excellent weight, of eternal glory sufficient to overcome our doubts and fears and qualify us to look beyond the things which are temporal, and at the things which are eternal. For we know so well the temporal things must pass with the passing of time. For they had their origin in time. But the eternal things must abide forever. It feeds my soul in affliction to feel that the salvation of all of God's children was wrought out by God, in Christ, in eternity, before temporal things were, and the ministry of Christ ordained of God, along with each constituent thereof, and sufficiently sprinkled with the blood of his Son to the grand end in view, that the name of them shall not be lost. But all saved and kept by the power of God, preserved in Jesus Christ and called with a holy calling. Not according to our works but according to God's own purpose and grace, given in Christ before the foundation of the world.

Elder F. A. Collins
Hartford, Alabama

HAVE WISHES FROM A MINISTER

Dear Brethren,

Find enclosed a check for \$1.00 to renew my subscription to the Landmark for 1947.

May the glory of the eternal God ever go with you in your work.

R. L. Cook
Social Circle, Ga.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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N. C.

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**The salvation of the righteous is of
the Lord.—Psalms: 37-39.**

Who is the righteous? Sinners saved by the Lord. There is none righteous in his or her own goodness. All true righteousness is of the Lord.

David said "This poor man cried, and the Lord heard him, and saved him out of his troubles." (Ps. 34:6). And in verse 17 said "The righteous cry, and the Lord heareth, and de-

"The Lord is nigh them that are livereth them out of their troubles." of a broken heart; and saveth them that are of a contrite spirit. Many are the afflictions of the righteous, and the Lord delivereth them out of them all. He keepeth all his bones; not one of them is broken. (Ps. 34, verses 18 to 21.)

No wonder that David said; "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Under God's guidance, and protection, David said, "The Lord is my shepherd: I shall not want, He maketh me to lie down in green pastures, He leadeth me beside still waters, He restoreth my soul, He leadeth me in paths of righteousness, for His names sake," etc.

Not only in life; but in what men call death, he said, "Yes though I walk through the valley and shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff doth comfort me." "The earth is the Lords, and the fulness thereof; the world and they that dwell therein."

Isaiah said: Ch. 52:10. "The Lord hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." Who are the ends of the earth? It is those of whom the Lord said, "Ye have sold yourselves for nought; and ye shall be redeemed without money." (Isaiah 52:3.)

"Surely Jesus, the Son of God "Hath borne our griefs; and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities, The chastisements of our peace was upon Him, and with His stripes we are healed." (Isaiah 53:4, 5.)

This applies to all the people of God; and Jesus shall see of the travail of His soul and be satisfied. Not only shall he see the full purchase of his blood; but we are told that "All they children shall be taught of the Lord and great shall be the peace of thy children. [Isaiah 54:13.]

Paul said. "I am not ashamed of the gospel of Christ; for it is the

power of God, unto salvation to every one that believeth; etc. (Hom. 1:10.)

There are no conditions nor uncertainties in God's eternal plan of salvation.

O. J. Denny.

TRIBUTE TO ESQ. J. W. JONES

My good friend, Esq. J. W. Jones, died at his home in White Store Township, Anson County, on the 28th day of June, 1947. He was 79 years and five days old. His life is deserving of comment. About 57 years ago he married Virginia Griffin, a daughter of C. P. Griffin, a splendid citizen of the same township. Surviving this union are six daughters: Miss Daisy Jones, High Point, N. C.; Mrs. Fate Griffin and Mrs. Lee Huggins, Marshville, N. C.; Mrs. C. J. Rushing, Spartanburg, S. C.; Mrs. Fred M. Austin, Anniston, Alabama, and Mrs. W. A. Howard, Polkton, N. C.; and six sons: Lee A. Jones, Charlotte, N. C.; Ernest Jones, Eugene Jones, High Point, N. C.; Joe Jones, Charlotte City Policeman, Charlie Jones, of the home, Peachland, N. C., and Perney Jones, Wilmington, N. C. Three other children were born of this union but passed away during childhood. He is also survived by 21 grandchildren and three great-grandchildren.

Esq. Jones's school education was limited to a few months a year at the one-teacher schools of his childhood and youth. In many cases these schools were taught by men and women of high ideals who were thorough in the subjects which they taught. In most instances discipline was strict. Students were required to memorize and on Friday afternoons to recite before the entire school inspiring prose and poetry. Drilling in "reading, 'riting and 'rithmetic" was the fashion. The apt pupil learned to spell and figure well.

However, like so many others of his day and generation, my good friend's education did not stop with what he learned in the one-teacher schools. This was only the spark-plug which opened the door to wider knowledge. With keen and lively interest, he associated and conversed with his friends and neighbors, read newspapers, books and magazines, wrote articles for publication and engaged in many other mind-stimulating activities. In the University of life, he was an apt scholar and became a man of wide information and knowledge, which he did not bury under a bushel, but put to fine and helpful use.

His vocation was that of farmer, the oldest of occupations and an absolutely essential one. Good men and women are

found in all walks of life, but in my opinion in this respect none out-ranks the farmers. Living close to the soil gives tone and content to life. Jefferson's dream for this nation of ours was that it might be predominated by farmers. Jefferson knew, of course, the necessity of business and commerce, but with prophetic vision he foresaw the dangers to spring from the concentration of population in great cities.

In politics Esq. Jones was a Democrat. The success of the party in the election always gave him the deepest satisfaction. In party primary contests he always picked his choice and gave the most enthusiastic support.

He stood for sound, progressive measures. He was an advocate and supporter of public education and good roads.

He was of the Primitive Baptist faith, of which there are quite a number in Anson and adjoining counties. The people of this faith are good, law-abiding citizens, honest and industrious. Their words are their bonds.

Many persons dream dreams, but on account of timidity or other reasons leave unsaid the kind word or leave undone the kind deed. It was not so with my departed friend. He was a doer, not merely an idle dreamer.

In case of sickness he was there to help. In case of death he was there to comfort the family and help lay away the dead.

It is perfectly natural that such a man should be called upon to serve. For a long time, possibly 50 years or more, he was a Justice of the Peace, the time-honored court of the common man. For many years he was tax lister for his township. For 50 years or more he was Clerk of the Bear Creek Primitive Baptist Association. He did many other things which are not set out here. All of his life he was a busy man.

My friend served well his day and generation and has passed on to his heavenly reward. Let us profit by the fine example of his life.

John A. McRae
Charlotte, N. C.

IN MEMORY OF J. W. JONES

In loving memory of my dear father, J. W. Jones, who passed away Saturday evening, June 28, 1947, at 6 o'clock at the age of 79 years and five days. Father was in declining health for some time. He was in his home with his dear companion and most of their children when he gently fell asleep in Jesus.

James William Jones was born the 23rd day of June, 1868, in Anson County, North Carolina, being the first son of the late N. G. Jones, Jr., and Eliza Myers Jones. The grandparents of J. W. Jones on both sides

were outstanding people of their community and noted for their honesty and industry. The father and mother followed in their footsteps. The father, N. G. Jones, Jr., was a faithful Confederate soldier.

In 1889 J. W. Jones was happily married to Ina Virginia Griffin who has been his close companion and helpmeet all these trying years. To this union 15 children were born, eight girls and seven boys. Three of the children died in childhood. They raised six boys and six girls to manhood and womanhood.

Father was born and grew to manhood during the critical period following the Civil War, and though confronted by much temptation within himself and natural friends and environment, he refrained from falling into the pits that demoralize the youth of any day, but by some given grace and strength of resistance, he lived in such manner as to have no stain upon his character.

At the age of six years the dear Lord showed him that he was a sinner and unless redeemed would be lost. This brought him many times to his humble knees begging the Lord for mercy. This continued for over 12 years of time, but on one certain momentous day, the good Lord spoke peace to his soul, and on Saturday before the third Sunday in July, 1888, he went before the Primitive Baptist Church at Bethany in his native county and after relating the reason of his hope, was received and baptized into the full fellowship of the church Sunday morning by Elder G. L. Chaney, the pastor. The annual communion was celebrated that day, and since then my father has been a familiar and constant attendant at Primitive Baptist meetings, far and near. At the Spring Session of the Bear Creek Primitive Baptist Association in 1892 he was unanimously elected Clerk and Treasurer and served continuously for 50 years, and has done and performed the service of a deacon since he was ordained on Saturday before the first Sunday in July, 1915. No man in the bounds of the Bear Creek Association has enjoyed a wider acquaintance in the ranks as "Peace-Maker" than did my dear, beloved father, J. W. Jones. He was not an elder in the church but he was a pillar, and his manner of life and faithfulness in the cause placed him in a position for great usefulness to true orderly Primitive Baptists, and many has been the time when his presence was invited and his services sought in the churches on occasions of ordaining ministers and deacons and in the settlement of disputed matters. His loyalty has never been disputed by any true and informed honest man.

Father helped to organize one of the banks of the county and was a shareholder and director and though he lived out in the country on his farm five miles from

town, he punctually attended the business meetings and was always consulted in regard to large loans and investments. He also served as Justice of the Peace for around 50 years continuously and many times been the means of amicable settlement of many matters that otherwise would have proven a source of much distraction and expense between litigants. He stood in with and had the respect and confidence of the best and most influential people of the county, and the poor and oppressed always looked to him for help in their troubles and he did not fail them. Many times has he sustained financial loss by his aid to people in need, but that did not deter him from continued aid to unfortunates. His benevolence forbid his amassing much property beyond a good living. He was truly a "Peace-Maker" in church and state.

He loved the doctrine of salvation by grace and often spoke of it in his late days. Jesus was his only hope. He always enjoyed going to his church meetings and the associations. Many are the times I remember seeing my precious father and mother coming from church on Saturdays, bringing with them the faithful Soldiers of the Cross. After supper we would congregate in our home to hear prayer and singing and preaching. I remember, too, in my tender years, my father would gather us around him in his favorite corner, to teach us to sing the good old songs of grace, and he would read from the Bible. Tears of joy would flow down his dear cheeks as we sang and as he read the Holy Scripture. Those are indeed precious memories.

We are comforted to know dear father is delivered from trouble, freed from pain and all care, from sickness and from the suffering of death, no more to languish on a bed of sickness, no more heartaches, but sweetly resting in his long-sought home, with his dear Saviour face to face, and loved ones gone on before. We feel, dear father, that you are now happy in a sweet life with your Heavenly Father and at the blood-washed throng.

May God bless his faithful companion (my precious father) and help us children, dear Heavenly Father, to be faithful.

Besides his wife and children he leaves one brother, N. S. Jones, of Polkton, N. C., twenty-one grandchildren, three great-grandchildren and a host of nephews, nieces and cousins.

Funeral services were conducted at his home on Monday following his passing, with Elders W. C. Edwards, James T. Jones and Oscar Broome officiating.

"Dearest Daddy, thou hast left us,
And our loss we deeply feel,
But it is God that has bereft us,

ZION'S LANDM.

He can all our sorrows heal.

Yet again we hope to meet thee,
When this day of life is fled,
And in Heaven with joy to greet thee,
Where no farewell tears are shed."

We wish to extend our heart-felt thanks to all those who were so kind, thoughtful and helped through his sickness. May God's richest blessings be with you all. We also want to thank all of his brethren and sisters all over the United States for the dear, comforting spiritual letters that father received continuously in his lifetime here. He rejoiced and was happy to hear from you. May God bless all of you and yours.

"Sleep on, my precious father,
Sleep on, take thy rest,
We loved you, precious father,
But our Father loved you best.

Dear father, we miss you sadly,
But we should weep no more,
You've gone from a world of trouble,
Reached a fairer shore.

We know how the tired spirit
Sighed and longed for rest,
'Till God in His kindly mercy
Sheltered thee on His breast."

May God enable all of us to be resigned to His will and save us by His grace is my humble prayer. And may it be Thy will, dear Heavenly Father, when this life of ours is spent, that we may again be united with precious Daddy and all the blood-washed throng.

"Then, there will be a happy union,
As we walk the golden street,
No more troubles, no more sorrows,
But our joy will be complete."

Written by a daughter who loved him dearly.

Mrs. Wm. A. Howard
(Ina E. Jones)
Route No. 2, Polkton, N. C.
This 21st day of July, 1947.

Mr. John D. Gold,
Publisher Zion's Landmark,
Wilson, N. C.
Dear Sir:

I enclose an obituary notice, written by Mrs. Wm. A. Howard, nee Ina E. Jones, as to the life, and passing of our mutual friend and brother, J. W. Jones, of Anson County, N. C.

Mrs. Howard invited me to comment on the passing of Brother Jones; but she has so completely covered the matter that I can only endorse the beautiful tribute that she has paid to her dear father.

I was pastor of his church, Lawyers Springs, for some years and my associa-

tion with him was indeed a pleasant one.

I shall miss him; but believe his passing is to him eternal gain.

May the blessings of the Lord rest upon and abide with his family and brethren, sisters and friends in my prayer.

O. J. Denny

JOHN L. COLLINS

The subject of this sketch was born Sept. 22, 1868, in what is now Geneva County a few weeks before its formation on Route 2, Newton, Ala. He was the son of the late Elder J. W. Collins, who for 23 years was moderator of the Western Primitive Baptist Association, and for 35 years pastor of Mt. Gilead Church and at various times pastor of several other churches. As a young man John L. Collins was active in clearing the forests and building roads, establishing schools and opening up Alabama generally as a frontiersman. In June, 1910, he went before Mt. Gilead Church and related the dealings of the Lord with him, and on the 3rd Sunday morning of that month was baptized by his father on, as he expressed it, one of the most beautiful days he ever saw. In a short time he was chosen church clerk and soon thereafter Deacon of Mt. Gilead Church, both positions of which he filled in that quiet, humble manner for which he was noted. It was said that he missed only one conference of his church in 24 years, and that he missed only 2 or 3 communion meetings at Mt. Gilead in 79 years.

He was married to Alma Stewart, a native of what is now Houston County, Ala., Jan. 15, 1891, and to this union were born J. J. Collins, Geneva, Ala., Mrs. A. M. Byrd, who preceded her father in death 20 years, Chas. T. and John F. Collins, Newton, Ala., and Mrs. C. H. Reeves, Vicksburg, Ala. They taught their children well and wisely in moral things and gave them the advantages of a natural education. They worked energetically in life and set the best of examples in everything for others to emulate, and left a priceless heritage for their children and were most devoted to each other. John L. Collins had only one brother who was active as an early teacher of Alabama, but he did have a half brother, Joshua W. Collins and half sister, Mrs. C. J. Sammons, who survive him and who loved him most sincerely and did everything possible for him with their mother, Mrs. C. E. Collins, who also survives. It was truly a most loving family whose ties have now been broken. Mrs. John L. Collins was called to her eternal home on July 26, 1946, and from thence on father had little interest in this life, constantly saying that he wanted to be with his most loving companion in the sweet beyond. Although the last

W'S LANDMARK

... were spent in intense pain his faith remained unshaken in the Lord and he kept an active interest in his church. Just a few hours before his passing Elder R. K. Blackshear preached at his bedside and he greatly enjoyed it. Just a few moments before his death he looked so appealingly to the writer and related his deep love and affection and said he was ready and passed so quietly and peacefully to the Celestial Plains. How can I live without him and mother, but one of these days I hope to join them where sad partings come never. Father left us after midnight, May 12, 1947, and as the evening shadows lengthened funeral services were conducted most tenderly and affectionately by his pastor, Elder F. A. Collins, Hartford, Ala., and Elder B. R. Blackshear, Edison, Ga., with Holman Funeral Home in charge of arrangements and both father and mother were placed beneath a mound of wondrously beautiful flowers. Pallbearers for each were Norman A. and Kenneth Collins, J. T. and A. L. Byrd, W. J. Sammons and Forrest Thornley. Father would have been 79 years of age in September and is survived by 17 grandchildren and 16 great grandchildren. How sweetly he lies sleeping beside mother in Mt. Gilead cemetery.

Written by J. J. Collins, his son.

CONTENTNEA UNION MEETING

The next session of the Contentnea union is appointed to be held with the church at Lower Town Creek, Edgecombe County, N. C. The church is situated 1½ miles north of Pine Top, N. C., 1 mile from Pine Top-Rocky Mount highway.

J. E. Mewborn, Union Clerk

NOTICE OF SKEWARKEY UNION

The next session of the Skewarkey union will be held with the church at Briar Swamp, Pitt County, one mile east of Stokes, N. C.

Beginning Friday, Saturday and fifth Sunday in August, 1947.

Elder B. S. Cowin was chosen to preach the introductory sermon and Elder A. B. Ayers alternate.

We invite you to meet with us.

E. C. Harrison, Union Clerk

UNION MEETING AT BETHANY

The next session of the Angier union meeting is appointed to be held with the church at Bethany, Johnston County, Saturday and fifth Sunday in August, 1947. Elder E. C. Jones is chosen to preach the introductory sermon. Elder T. F. Adams is chosen alternate.

Bethany church is located in the town of Pine Level. Anyone desiring further information may communicate with Bro-

ther W. H. Woodard, Church Clerk, Pine Level, N. C.

All lovers of truth of the same faith and order are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk
Angier, N. C.

EASTERN UNION MEETING

The next session of the Eastern union is appointed to be held, the Lord's will, with the church at Concord, Washington County. All lovers of truth are cordially invited to attend, especially our ministering brethren.

Noah L. Ambrose, Union Clerk
Creswell, N. C.

QUARTERLY MEETING AT LITTLE CREEK CHURCH

The Quarterly Meeting was held the third Saturday and Sunday in July, 19th and 20th, at the Little Creek Primitive Baptist Church. The church is located seven miles northwest of Smithfield, five miles south of Clayton.

All lovers of truth were invited to attend, especially ministers.

T. F. Adams, Pastor and Moderator
J. J. Balten, Church Clerk

MILL BRAND UNION MEETING

The Mill Branch union is appointed to be held with the church at Mt. Pleasant, Lee County, S. C., Saturday and 5th Sunday in August, 1947.

Visitors go to Bishopville, S. C. Get information at Bishopville to church.

E. L. Vaught

BLACK RIVER UNION MEETING

Dear Mr. Gold:

The next session of the Black River Union will be held, the Lord's will, with the church at Oak Forest, the fifth Sunday and Saturday before, in August, 1947.

The church is located near Blackwoods Cross Roads.

All lovers of the truth are invited to attend.

Many thanks for publishing this.

Yours truly,

Elder T. A. Johnson, Moderator
Bro. W. V. Blackman, Hon. Clerk
Alonzo Barefort, Clerk

LOWER COUNTRY LINE UNION MEETING

The Lower Country Line Union is to be held with the church at Cedar Grove, beginning Saturday before the fifth Sunday in August, 1947.

Cedar Grove is located about ten miles from Durham on the Durham and Wake Forest road.

Clyde Satterfield, Clerk
Timberlake, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- A --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 20

PSALM 3

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

Th words of his mouth are iniquity and deceit: he hath left off to be wise, and to be good.

He deviseth mischief upon his bed: he seteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O LORD is in the heavens, and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgements are a great deep: O LORD, thou preservest man and beast.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

When I was young, my Lord did say
To me on one Memorial Day,
Your sins are great, why don't you
pray,

Your God to save without delay.

Down on my bending knees I fell,
How long I stayed I could not tell,
When I arose I felt too well,
My soul was bound for endless hell.

As time went by, I could not see
How God could save a wretch like
me,
Oh dreadful thought that I should
be

A sinner tried for first degree.

As years went by my troubles grew
Like mountain tops, no rain, no dew.
God was too just, I thought I knew
To bless me with His favorite few.

Then thirty years or more had pass-
ed

When something said to me at last,
Give your own life a sudden blast,
A shot went through my heart at
last.

For day and nights I did not know,
While friends kept going to and
fro,

Some standing by to see me go,
With death to cling me as its foe.

With blinded eyes I could not see,
But faith and hope had come to me,
Oh glorious thought that I might be,
A sinner saved by God's decree.

I was so full of love divine,

My love went out to all mankind,
But soon I learned I was to find,
My hope was on a sharp decline.

Then doubts and fears began to rise,
It seemed to me above the skies,
No righteousness within me lies,
My hope was gone to my surprise.

But faith and hope did come again,
But like small drops of dew or rain,
Just now and then I could retain,
My hope and faith were not in vain.

In my home church trouble arose,
The purpose was God only knows,
We thought that we were not sup-
posed,

To judge the way the flurry blows.

But one night in our slumbering
sleep,

A picture shone that made us weep,
It was so bright we could not keep
From diving down into the deep.

When truth did come they would
not let

It go before the church quite yet.
Ten years did pass to my regret,
Our home church then was torn to
writ.

In just one month we then were
found,

Just placed again on solid ground,
With sister churches all around
Sweet fellowship once more abound.

Associations far and near

Then recognized us without fear,
Did then sound precious to our ear.
Communion sweet, and Union dear,

May those who feel to be supreme,
Be melted down, all be the same,
Let those who feel the least esteem,
By their first love blot out the
shame.

Lloyd W. Garner
Newport, N. C.

PSALMS 23. NO. 5

"Thou preparest a table before
me in the presence of my enemies;
thou anointest my head with oil;
my cup runneth over."

A table is a place to eat. Not
only must each table have one to
provide the food for it, but there
must be one to prepare the food.
This food is either provided by
Jesus Christ alone, by the children
of God alone, or by the combined
efforts of the two. Now which way
do you think it is? Is it by Jesus
Christ? If so, then let us preach
and write it that way. And let us
not fall out about it. If it is by us,
then let us get away from the Old
Baptists hurriedly, as the doctrine
they teach and preach is but sink-
ing sand. If Jesus has part of it to
do and we the balance, which part
is our part? Do we start the thing,
work in the middle, or bring up the
rear? Do we provide the food or
the appetite, or is it that we prepare
the food? Now which way did
David say it was? If he said by
me, it is high time I was at it for
I have lived past forty-three years
of my life without having provided
a single morsel of food and further-
more, if it is by us, for God's sake
and for the sake of the sheep that
are depending on us, let us join the
Federal Council of Churches and
every other confederacy that would
enable us to do the work cheaper

and quicker. If it is not by us and
is by Him, then that does not leave
any part of it to us. He provides,
prepares and dispenses it to us.

I am not writing, primarily, on
predestination. Yet I want to affirm
what has many times been denied
inside and out of our ranks. This
word "preparest," is one of the
strongest words in regard to God
fixing things. It means to arrange
or set in array. Now whose business
is that? Mine and Yours? Well
hardly! Is it the devil's business?
That may be some people's line of
thought but I ate at his table for
twenty years of my life and I trust
that I was filled with the husks to
my entire satisfaction. To me,
Christ has arranged and set in array
this table.

It is a table large enough for the
whole family of God to eat at. It is
provided with every thing needed
for the children of God. Not only
is it prepared for the children of
God but it is appointed to them—in
fact, the whole kingdom is—and it
is done that they may eat and drink
at his table. At this table the bread
of life is served to every hungry
child of God. Not only is bread
served but the wine of the new Cov-
enant which is reckoned as the
blood of the Lamb. Every phase
of doctrinal comforts is blended to-
gether by the skilled Dietitian that
prepares this food. I do not mean
that some love predestination and
some do not; that some believe in
one thing and some in another. No
sir, I do not mean any such, but it
takes it all and it is given in mea-
surements by the Holy Ghost.

This table is in the presence of
our enemies. Now if it had been left

to you and me, don't you expect we would have been tempted to hide it away from our enemies? I am sure that is true. I am persuaded to believe that if God had unlimited knowledge and limited power that he would not have put it in the midst of His and our enemies. But, my dear brethren, He, having a full vision and as full power, it was perfectly safe for it to be set right in among our enemies, because they do not have any power except it be given them from above. Now wait a minute- Let us stop at this point. Do you really and truly mean that our enemies get all of their power from God? Dear children, it is not what I may think nor you may think, but it is what does the Bible teach? How many times must a thing be said to make it so? If once is not enough for God to say a thing, and He has not told us how many times He must say it, I want you to tell me which one of us is going to be an authority on it. That is foolish and I know it, but I want to get at the truth of the matter. There was one boasting enemy that thought he could do as he pleased. But the Son of the Highest did not agree with him. If he (this enemy) could not have any power except it was given him from above how could he act? Does it take power to think? Does it take power to put into execution?

This table is in the midst of our enemies and they do not know it. They are looking for "seen" things. The church is feeding on "unseen" things. What a mystery it was one time to me to understand sitting so long on uncomfortable seats; to do without dinner so long; to see the

saints shedding tears. I am not sure that I know, but I have enjoyed some of the sweetest and most precious moments in their midst communing, as I hope, at this table with the train following Him.

"Thou anointest, my head with oil." At this table, Jesus is the King and everything is done for the needy sinner. This word "anoint" has a peculiar meaning. It means to fatten, as is well known to us all, every nutrition that the body gets, it must come through the head. This "anointing" should be "fatten." I am not finding fault with the version of the Bible that gives this translation, because it is as good as human men can put out. But what they say and what God said are two different things and in our writing and preaching, we certainly need to know what God has said! Then we could say with David that he fattens us with oil.

"My cup runneth over." Not the cup of somebody else. But my cup. That receptacle for the receiving of the good things of the Spirit. This is in the heart, mind and soul of every child of God. Little Ruth, as she gleaned in the field of Boaz, had handfulls to fall on purpose for her. Surely she had a vessel to catch it in and I believe that none of the gospel is wasted. None of the outpouring of God's goodness and mercy is wasted. In them all, there is a cup for the reception of the mercies of our God. Sometimes the glorious things of the Spirit of our God fill us up and there is such an overflowing of the water of the life that is in Christ Jesus until this natural body is made to show forth the praises of Him that has

called us from darkness to the marvelous light and liberty of the children of God. This cup running over is not limited to those whose names are on the church book, but every one that the Comforter brings the things of Christ to, is filled and hide it they cannot.

In a blessed hope,
W. D. Griffin

Covin, Ala.

EXPERIENCE

I feel burdened to write some of my experiences if I have any. It is so small some times that I want God's children to know how little it is and they then can judge for themselves whether or not they have fellowship for me. I don't want to deceive the church. When I went before the church, I couldn't say anything but that I loved them and wanted a home with them. I have never gotten so I can say much more than that.

Oh! What a fear I carry with me from day to day, because I have never had the sudden change that some can tell. It makes me fear I have not been born again. All I can say is that when I was small it was constantly on my mind, that if I should die what would become of me. When I was put in the ground would I go away like the trees that fell to the earth? Then as I grew up, I had a desire to do what was right or the best I knew.

I would go to the old Primitive Baptist church and for some reason I knew not what I wanted to hear, what the preacher said. It affected me so that I would shed tears and I could not tell why. I always carried a fear with me, and as years

passed along. I felt I must go to church and at one particular time, I saw a shadow go over the congregation of people. I can never tell the beauty there was in those people, and from that day until this, I have loved the people of God or the ones I feel are the people of God. To me, they are the old Primitive Baptists.

I went on for years before I could go to them and offer myself. But the time came when I did and was received, and what joy I have had from this sweet fellowship. They seemed to show that they have fellowship for me. But still I carry that fear that I am not one of them and when I go to church and hear our preachers tell of the sudden change they experienced and when they were delivered and felt their sins forgiven, it makes me fear, because I have never experienced that sudden deliverance. I can only say that I know I am a sinner and if saved, it's by Grace and for nothing that I have done or can do to help God to save me. I feel to be perfectly helpless before Him. Sometimes I hope I am thankful that I know enough to know that I am a dependent creature on God for this great salvation.

I don't know why the burden to write my experience has been with me, but it gets stronger all the time. I know I haven't written anything worth putting in publication, but it relieves my feelings. I am afraid I have never prayed, but if I have my heart's prayer is that God will bless all that love Him and give me a renewed evidence if I am one of His. But if one, I am one of the least of the least. And if He

will enable any of His people to do so, I hope they will please pray for me, a poor weak sinner, I feel to be. If saved it's by God's Grace alone.

Written by a little sister, I hope.

Mrs. Maggie L. Williams,
Elm City, N. C.

A GOOD LETTER

Mr. John D. Gold

Wilson, N. C.

My Dear Sir:

I am mailing a subscription and a good letter from Sister C. W. Adams, 643 Mt. Vernon avenue, Portsmouth, Va. I have read it and have enjoyed it and feel that others will do the same. I take Sister Adams to be a Christ-like lady and I hope you have space to publish this letter.

Your very true friend,

Rev. T. J. Williams

Rocky Mount, N. C.

The letter follows:

643 Mt. Vernon Ave.

Portsmouth, Va.

Elder J. T. Williams,

520 N. Church Street,

Rocky Mount, N. C.

My Beloved Pastor:

I have a mind to try to write to you this morning, in answer to your comforting letter received some time past. If the Lord will guide my trembling hand, open my heart and put the words into my mouth, all will be well; for within myself there is nothing but vileness which I cannot overcome however hard I try.

In my Saviour do I put my trust; am fully dependent upon Him for

every good thought. I pray He will not turn His face from me, for without Him I can do nothing. So often my burdens and afflictions seem heavier than I can bear; I look around and find none in whom I can trust to help. My friends are far from me; the most desolate and forlorn feelings come upon me: then I flee to the Lord in prayer, asking Him to not forsake me nor leave me alone; He is my help in the time of need. "I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." Also, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded." (Jeremiah 31:13.) This sweet Scripture helps me to bear my load, and raises my spirit. It makes me have a more hopeful hope that I have had an experience of grace.

The Psalmist David said, "But I am a worm, and no man; these words seem to fit my case too, for I do not see how the dear Lord in Heaven can be so pitiful, long-suffering and merciful to me, for the longer I live the greater a sinner I seem to be. Is there anyone like me? I had hoped that there would come a time when it would be different with me; that I could feel a little more fit to do my Lord's will, but my unprofitableness grows instead of abating, yet ever trusting in Him from whom all blessings flow; my sufficiency is of Him from first to last.

His grace is sweeter than ever before to me if not deceived. Through many trials and tribulations I have come, which the world knows not of. Times when tempta-

tions assail me, am made to wonder if I am a child of God or not, but if I am, the very least of all. I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. 7:23.)

Dear Brother Williams, (how sweet it is to call you brother, yet I pray that perchance the Lord has thought upon me and made me a partaker in that spiritual world, where I can call you brother in spirit and in truth, and be not deceiving nor deceived.) I do hope if the Lord wills, to be down in North Carolina some time this summer and have the sweet privilege of 'sitting' under your voice as you preach the glad tidings as it is in Christ Jesus. We had a heavenly meeting here last Sunday at the Norfolk church; Elder C. E. Jones, of Fuquay Springs, N. C., Licentiate Grimes of the Raleigh church, and of course our beloved pastor, Elder R. B. Denson, of Rocky Mount. I especially enjoyed Elder Jones' sermon; he preached from Romans, 8:1. "There is therefore now condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. It was portrayed so beautifully by him that I feasted on every word that he spoke. Thank the dear Lord for giving us these seasons of rejoicing.—"My speech shall distil as the dew—Praise the Lord, Oh my soul."

Elder Jones' sermon was so soul-cheering and God-honoring in my estimation, that the time flew swiftly, and the others did not have very

long to speak; but Preacher Grimes gave a short discourse on Matt. 3:8. "Bring forth therefore fruits meet for repentance," which too was enjoyed by me.

We are looking forward to hearing Elder Cobb, of Wilson, preach for us Sunday, June 29; also another from Roanoke, Va., which I failed to get his name. These show-ers of blessings which the Lord sees fit to send is indeed precious. Christ told Peter to feed his sheep. Peter did not make sheep, but he fed them; Christ also gave him the food with which to feed them, and he gave the sheep the appetite for the food. Oh, how beautifully He works out His Divine will!

Once in a dream I was sitting around the great white throne, singing God's praises; all earthly cares were as naught: I had been judged and my sins were no more, God had wiped away all tears, no nothing but praising God in that world without end. When the time came for me to return to this world, I looked down to earth and saw the swift black currents of trouble and sin which enveloped the visible world; and just as I was about to land in the midst of this I awoke, and found that I had a few more days to spend in this warfare of sin. I am glad I am born to die, for to die is gain, I hope.

Please pray for me when at a throne of grace, if not asking too much of you, for the prayers of the righteous availeth much. Oh, may I be given strength to bear my burdens faithful unto the end without murmuring. I have told you some of my trials in the past; and I feel a

desire to ask you to remember me when it goes well with you. I thank my God upon every remembrance of you,—I hear through Brother Denson that you have spoken favorably of poor me as a church member; may God grant that I be enabled to live in peace and love with all of God's little ones, for I feel that they are all far more worthy than I ever could be. If I can have only a small space at their feet, I shall be satisfied.

I trust that you are quite well, and that the Lord will spare you for many years yet to preach Christ crucified, for He is the Way, the Truth and the Light.

From a little one who, I hope, has been brought from darkness unto that glorious Light, and one who has prayed to be enabled to say, of all things that cometh to pass, "Thy will be done."

If I have written anything in this letter that is not in accordance with your judgment, please understand that it is not my wish to bring anything new in; my desire is to contend for the faith that was once delivered to the saints. The Landmark is not to be removed.

Saved by grace if saved at all,

A little sister,

Mrs. C. W. Adams

A GOOD LETTER

Mrs. S. J. Pike,

Wilson, N. C.

Dear Sister Pike:

I was glad to be remembered with such a kind letter from you today. It seems that just when we so much need them, these letters come and they bring a witness

that nothing else can bring. It is good to know that we are thought of, and held in sweet fellowship with the dear ones we meet and have learned to love so much, at all the meetings we visit. Though we feel very unworthy of this, we appreciate your love.

We enjoy all the meetings so much with you all, at Winston-Salem, N. C., and also in Virginia. They were good and we have lived over all them many times, and the association with God's dear Saints there. Seeing you all was worth much, and we have feasted on the good things we heard ever since we returned home.

I was very much grieved to learn of Sister Johnson's death. She was a dear Sister and was so kind and good to us while in their home. Her death was sudden, but such a good way to go. God saw fit to relieve her from her sufferings in the body, and to call her to her rest in Him, where she will never have to pay that debt again, but where she can bask in His eternal love forever. The children will all miss her, 'tis true, yet I know they do not grieve as those who have no hope. Our hearts are sad with them.

Sister Pike, I know that you are kept very busy. That is all the reason more, that I can appreciate you thinking about me, in my afflictions, and writing to me. I feel some stronger than when I was there, but am not a bit well. I am having an operation in about two weeks, or as soon as the surgeon gets back in the city. He is on vacation. The hospital is in Thomasville, Ga., and a very good one

we think. God is all my strength and support in the trials of life, you know. My faith is in Him, who has promised not to forsake nor leave us, and to be with us in the sixth and not forsake us in the seventh trouble. What a wonderful Savior we have, we can close our eyes, knowing that all is well, in the hope that sustains us here in this world of sin and sorrow.

I know that you all enjoy going to church as much as we. We have just had our Annual Meeting at our home church, Tired Creek, where we were blessed to enjoy wonderful preaching, and sweet communion with the dear Saints from all parts.

We had several visiting Elders from the different churches, and all came preaching the same sweet story: "Jesus Christ and Him Crucified, the way, the truth and the life," Truly He was in that place where there was love made manifest in everything that was said and done. It was a great meeting, one long to be remembered by all present. Three of God's little ones were baptized at the Sunday service. These are the things we rejoice in. Elder T. R. Crawford serves our church and we have called him for another year.

May the great God continue to bless you dear Baptists in that country, and give you a mind to come to see us sometime down in the deep South; where we would love to see and welcome you at any time.

Give our love to all, and when you feel like it, write to me again.

Daisy E. Hester

735 North Broad St.,
Cairo, Geo•gia.

GOOD NEWS FROM A FAR COUNTRY

Very dear Brethren in the Lord, we hope. We arrived home last evening, the 10th, from the Sandusky Association held with Rocky Fork Church, near Morrell, Ohio. We left home June 5; it was a wonderful trip, especially to this unworthy boy. They had several preachers there, some from Virginia and Tennessee. Good preaching prevailed all through with not one bit of discord, and on Saturday, my dear wife came forward and was received with great joy. All that were there united in one band of fellowship and she was baptized on Sunday morning by Elder Adam Sarfer from the Tippecanoo Church in Indiana. It was estimated that 500 were gathered to witness the baptism.

It was 258 miles from our home here in Michigan to the Association, but we were well blessed in attending. We returned home Tuesday, June 10th, found all well, and we are hoping that we can attend the Mt. Salem Association which will be held with Rasin River Church at Norville, Mich., sometime in August, probably the 28. Then we want to attend the Mississineva Association held with Lebanon Church, Mt. Summit, Indiana, Henry county, first Friday, Saturday and Sunday in September. I have been a member of this church for over 50 years. Wm. Farlow is the only surviving member. This is my home church Association. My church, Old Rosses Run, situated in Wabash county, Indiana, and has gone down since 20 years ago. It at one time or while it existed was

a member of the Mississinewa Association. So trusting in the Lord that we may attend, as there isn't any Baptist people here, only ourselves, us two and no more.

When we arrived home we found in our mail box the dear Zion's Landmark, which we hold very dear, and we do not want it to fail to come. And seeing my time had expired the 15th of June, you will find order enclosed for \$2.00 to renew our subscription for another year. We take other papers besides the Landmark, and we do not only think it is fine, we know of a truth it is fine, and we wish to say there is another paper published, you probably know of it, "The Signs of The Times. We would be glad if we could get a copy of it. We may want it too.

So hoping the Lord will bless and keep you, we remain your unworthy Brother and Sister,

Wm. and Ethel Farlow
R. F. D. No. 1,
Coleman, Michigan.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

I am very sorry I have neglected to get my subscription in on time. The reason I didn't I was in the hospital at the time, and since I came home seems like I just put it off from one day till another.

I do enjoy the good reading and have ever since I was a small child. I used to slip out and read the experiences of God's children and was made to shed tears when I was small. I don't want to miss a single copy, so I am sending \$3.00; \$2.00 to renew my subscription from Dec. 15, 1946 till Dec. 15, 1947,

the other \$1.00 to be used as you see fit.

With best wishes to you and yours,

One of the little ones, I hope,
Mrs. Sam Duncan

NOTE OF THANKS

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Please publish this note for me if you can find space for it. To the dear brothers and sisters everywhere for the nice marker they have put at Brother Wyatt's grave. I wish to express my sincere thanks to every one of the dear brothers and sisters, and also his friends for their kind remembrance of him. And to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever.

I desire the prayers of the dear saints everywhere. A sinner saved by Grace, if saved at all,

Mrs. Lilly Wyatt
601 New Bern Avenue,
Raleigh, N. C.

EXPERIENCE

Richlands, N. C.,
Sunday, May 4, 1947

Dear Mr. Sam:

It has been on my mind to write you for some time now, and this may seem strange to you coming from one who is not a member of the Primitive Baptist Church, but one who hopes that it is God's will for her to be one sometime. It has been sometime now that I have felt something was wrong with me. It first began the night after the White Oak Association at Mr. Johnny Horne's, you may remember

the night for you and Mr. Fred Rhodes preached there that night. I was suddenly depressed and I didn't know what was wrong. Many times it happens like that and I couldn't explain it. I asked mother about her experiences when she was about 17 years old like me. Mr. Sam, I felt that I was deceiving myself and others too, and I still feel that way. I am so young and I haven't seen anyone else like me that was very young and seemed to be in the condition I am in. Oh! I long to be a child of God, but I know that I am not worthy to be and I seem so vile and sinful that I know nobody would accept me in the church. Mr. Sam, I love every member I have ever met. They seem to me to be the most glorious people I have ever met.

Today was quarterly meeting at South West and I really enjoyed it. It seemed that every preacher touched something in my case and I believe I was blessed to rejoice in that. Mr. Henry Futrell and I were talking about how much we enjoyed it and I told him that I had often compared myself to a sponge. A sponge will absorb a lot of water and I felt like my heart was a sponge absorbing all the preaching it could. Sometimes I am starving for that manna and I can hardly wait until I can hear preaching.

Last Thursday night Preacher Humphrey and Mr. Owens from Wilson preached at Mr. Henry Futrell's. I finish school May 16th and we were supposed to practice our class exercises that night. Well, I wanted to go to preaching very much, but I also felt it was my duty to go to practice and then I think

to myself, someday maybe there won't be anything to stand in the way of my going to preaching and the thought was somehow consoling. Mr. Sam, I know I am talking in circles, but this is the first time I have ever tried to express my feelings except to mother. I feel that I am one to myself not worthy of associating with anyone. Mr. Sam, these words of that song express my feelings, "Oh let me now receive that gift, my soul without it dies." Mr. Sam, many times I have tried to pray to God to show me the way, but the spirit hasn't been there, so please remember me in your prayers. I feel like it will take many prayers to put me in the right way, if I am to be put there.

Mr. Sam, if you can come to the quarterly meeting at Cypress Creek next Saturday and Sunday, I would like to see you and all your family.

I don't even feel worthy of you. We all would like to see you. answering this letter, but it would make me feel good if you did. They say confession is good for the soul. Maybe I'll feel better now.

One in waiting,
Velma Huffman

MUST HAVE AN EXPERIENCE

Elder T. F. Adams,
Willow Springs, N. C.
Dear Brother Adams:

I have been trying to write you for a long time but my unworthiness has held me back. I would love to be made able by my God to tell you how much I enjoyed your letter in Zion's Landmark on the subject "All things work together for good to them that love the Lord, to them that are the called

according to His purpose."

Dear Bro., this is a subject that cannot be understood in nature, but we must have an experience in both nature and Grace.

But to make my self more clear, we must be born of God and given a knowledge of His work. Then we can see that God will not let anything be that would not be to His honor and glory and that would not be for the good of his children. Sometimes we can't see how it is for our good to be afflicted but when we can see with David of old, we are made able to say as, he did when I am afflicted, I remember the Lord.

I am 69 years old today and I have always been a poor man so far as this world's goods are concerned. Why would that work for my good? It makes me trust in a true and living God for help and sustenance. I have had a very rugged way to travel all these 69 years, but I find in my last years that it is more rugged and harder to travel. I find it is for the blessed truth that you preach and I trust that you preach the same blessed truth. Men say all manner of evil of me, but that is for my good. It just makes me more established in the doctrine of God, our Saviour, and makes me willing to bear it for his sake. There are many things that I remember that have passed in my life, at the time I could not understand how they could be for my good. I will name one or two of them. My wife and I had worked very hard and saved some cash. We bought a small farm and built a nice home. We had it well furnished, but I didn't think we were

making money fast enough, so I began the illicit sale of alcoholic drinks; very much against the feelings of my good wife. Then God took our home from us by fire. How or why did that work for my good? It stopped me from being a liquor seller and made me feel guilty before God.

One other thing that I must say. We have reared nine children all to man and womanhood and God blessed them all to be living now, except one daughter, who at the age of 23, was called away by our God. I could not see then how that could be for my good, but I hope that I can see now that it was because she was very badly afflicted and God in His tender love just called her spirit back to Him who gave it, and her little afflicted body is now resting in sweet sleep, waiting the coming of our Lord. Then and there I believe it will be raised and changed and made like unto that of our blessed Lord.

Brother Adams I have just tried to tell you a few things that I hope makes me believe that all things do work for our good, if we are the called according to His purpose.

Your unworthy brother in hope,
if I am a brother and have a hope.

R. D. Bell

Mayodan, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Enclosed you will find \$5.00 to pay for the Landmark up to Aug. 1, 1948 and \$1 to use as you think best.

Mrs. A. L. Oakly,
Roxboro, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

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THE UNPARDONABLE SIN

See Matthew 12:32

During the last sixty years, I expect I have been asked more than twenty-five times, something about the sin and who committed it. I have never attempted to publish facts or speak about it. I have generally answered it by saying, "Ask someone that knows." I have been so nearly blind the last four or five years that I have not written to your Landmark, but very little. I have failed to receive but very few issues since 1884.

Some twenty years ago, I wrote to a preacher some distance to meet me at his address Thursday evening before his association convention. He did so. He and his family were most pleasant. After supper, we sat on the porch in the moonlight until time to retire for the night. During our talk, he asked me who committed the unpardonable sin. I said, "Dear Brother, I expect you

have had a revelation on that subject, and you tell me."

He said that sin bothered him for some time. "But a few days ago, it was revealed to me so clearly." Then he said, "No one can sin against something or anything they do not have. So you can see that no one can commit that sin but God's children."

I said, "Did not (Matt. 12:32) an inspired apostle say that they who committed that sin, there was no forgiveness in this world or the world to come?"

Mark 3:24 says that they are in danger of eternal damnation.

I said, "You know the scriptures teach that the Lord's people were chosen in Christ before the foundation of the world. The word teaches that Jesus bore all their sins all the days of old. Christ died for all their sins, and put them all away. For Paul says that there is no condemnation to them that are in Christ."

The scriptures teach all of God's people were chosen in Christ of every nation, kindred and tongue, and the people of God's children will be raised in the image of Jesus, and He will present them without spot or wrinkle, and say, "Father, here am I and all the children that Thou gavest me."

The Pharisees committed the sin when they said that what God did was of Beelzebub, the prince of the devil. None of God's children have ever committed that sin.

You say that the children of God are the ones that commit that sin. Will you suffer me to say that I do not believe that any of the children of God ever did or ever will commit the unpardonable sin. Jesus says

that He saved all His people from their sins. Then He cried, "It is finished."

So the two inspired men, Matthew and Mark, said that their sins were unpardonable, which was some two years before Jesus fulfilled the law and the prophets by His death.

At the end of time, Jesus will gather all His elect and present them to the Father. Their sins have all been forgiven. There is no law in heaven, so no one can transgress.

Now let's let this subject rest and we can talk of other things, which we did.

((M. L. Gilbert has had this written by dictation for Zion Land-
M. L. Gilbert.

Written by Mrs. M. L. Gilbert.
mark.)

WILLIAM FRANKLIN WHEELER

Our dear ones pass to the Great Beyond; we see them no more, but they live in memory and those who remain here like to speak of them and sometimes to say a few words in memoriam.

William Franklin Wheeler was born November 9, 1875, in Granville County, North Carolina, the son of C. C. Wheeler and Mildred Walker Wheeler. He died May 7, 1946, at Watts Hospital, Durham, North Carolina.

On November 22, 1899, he was married to Miss Margaret Powell, of Wake County, who died in 1932. Six children survive this union, one daughter, Margaret, five sons, Alvin, Clifton, Denny and John, all of Durham, and Howard, of Goldsboro. Several brothers and sisters also survive.

Brother Wheeler's parents were Primitive Baptists and I know he always held the church in high esteem, but it pleased God in His wisdom to give him a hope in Christ and a love for the church which surpassed all natural love. He came before the church at Dutchville on the fourth Sunday in August, 1924, and asked a home there. He was gladly received by Elder J. A. Herndon, who was pastor at that time. The church soon recognized his ability and ordered him to be ordained a deacon the fourth Saturday in January, 1925. He and Sister Wheeler enjoyed entertaining the Baptists in their home and

after her death, their daughter helped her father extend the same gracious hospitality to his friends.

Brother Wheeler was in ill health for several years before his death, but he remained faithful to his church, attending as long as he was able.

His sister told me that during his last illness he seemed so happy; just as if he were preparing for a pleasant journey. I feel sure that the journey to "Canaan's Land" was made pleasant for him and that all preparations were made for him by the One, who died on Calvary's Cross to redeem those whose names were written in the Lamb's Book of Life from the foundation of the world.

Funeral services were conducted at Dutchville and his body was interred in the Wheeler Family Cemetery at the old family home, near Creedmoor.

Written by the request of his sister.

Maude C. Sutherland

EPHRAIM PEEL

Ephraim Peel, son of Noah and Millie Ann Roberson Peel, was born June 22, 1872, and died April 20, 1947, making his stay on earth 74 years, 10 months and 28 days.

He united with the church Saturday before the second Sunday in October, 1928, and was baptized by Elder J. W. Rogerson.

He was married in early manhood to Lydia Margaret Roberson. To this union were born three children, Caddie, George and Essie Peel.

Brother Peel, following a line of worthy ancestors, lived a noble life, one above reproach, a man useful in his neighborhood, his church and his county, hating no one and loving everybody, ever regarding himself as a stranger and a pilgrim on earth, and looking for a city which has foundations whose maker and builder is God.

He often expressed himself to the writer that he knew his journey on earth was almost ended, but he would not have it otherwise, and would not change it if he could, that he felt to be as well prepared to go as he ever would be, and that God was all his salvation and all his desire.

Brother Peel was badly afflicted in his last years, from having a broken thigh which never healed sufficiently so that he could ever walk without crutches. This affliction impaired his usefulness in visiting the churches, which he loved so much to do. With this affliction, which seemed so grievous, he did not murmur nor complain, but like a true Soldier of the Cross he endured all things as seeing Him who is invisible.

A great man in Israel has fallen, one with whom we did not want to part company with, but he had served his genera-

tion faithfully, lovingly, without reward or hope of reward, but with him it was a labor of love. "Blessed are the dead who die in the Lord, yea, henceforth, sayeth the Spirit—they rest from their labors and their works do follow them."

B. S. Cowin

SISTER SUSAN OAKLEY

Inasmuch as it has pleased our heavenly Father to remove from our midst our most highly esteemed, Sister Susan Oakley, who passed away May 31, 1947. She was 83 years of age. She joined the church at Mebane June 13, 1925, by letter.

Whereas be it resolved:

1. That we the church at Mebane bow in humble submission to God's holy will and pray to be given grace and faith to ever look to Jesus, the author and finisher of our faith.

2. That in this sad hour we extend to each member of the family our heart-felt sympathy.

3. That a copy of this be placed on our church record, a copy sent to Zion's Landmark and also to Old Faith Contender. Done by order of the Church in conference Saturday before the second Sunday in June, 1947.

Elder F. Floyd Adams, Mod.
Jodie Warren, Clerk
Fannie T. Warren
Bessie Gilliam, Committee.

RESOLUTIONS OF RESPECT

It becomes the sad duty of our church to try, in its weak way, to express its love to the memory of its beloved Brother W. W. Eves, a member of Flatty Creek Primitive Baptist Church since September 26, 1890, until he departed this life, following a lingering illness, June 18, 1947. He was married to Lula M. Meads January 19, 1893. Born to this union were three girls and four boys who administered to him in every way possible during his death sickness.

But loving hands have to give up their dead when the Heavenly Father summons his children to come home. Our bright hope of his passing through the shadow of death into the sunshine above brightens our faith in God. Assuring us that through grace we can live a life worthy of death. We realize that nothing but the grace of an all-wise God can make one as kind, patient and enduring as Brother Eves was, bearing and forbearing the trials and tribulations while pressing onward to the prize of the mark of the high calling, but after this life, peace, which we have every reason to believe is his.

He started out in life as most of God's chosen people, trusting in the arm of flesh, but by the love of God, he was brought to the end of the law, made to see

God in his purity, and man as vanity and pride. Gradually by His loving kindness he was drawn and enabled to walk in the vocation wherewith he was called, ever faithful to the cause.

He was a good neighbor, a peace-loving Father, and we the church, as well as his family, will never cease to miss his smiles and jolly laughter. He served as clerk from October 26, 1902 until June 1943 and also led the singing until declining health no longer permitted him to do so.

His funeral services were conducted by his pastor, Elder A. B. Ayers, at Flatty Creek Church with Twiford Funeral Home in charge. With an immense throng present he was laid to rest beneath a beautiful floral offering in New Hollywood Cemetery in Elizabeth City, N. C.

But not to sleep forever, for there will be a glorious dawn, and he will hear that welcome summons on the Resurrection Morn.

Respectfully submitted,
Sister Beadie Meads

IN MEMORIAM

Mrs. Laura Ann Swinson Brown was born January 26, 1872, and died July 20, 1942, making her stay on earth 70 years, 6 months and 6 days. She was the daughter of the late John Andrew and Sarah Swinson. She was married to Stephen Edgar Brown about the year 1891; who is still living and is an invalid. To this union were born eleven (11) children of which two (2) are deceased. She left her husband, nine (9) children, one sister, Mrs. Rachel Swinson Allen, (a member of the Primitive Baptist Church), a number of grandchildren, neices, nephews, and a host of friends to mourn their loss which we kope is her eternal gain.

She never united with any church, but she loved to go to the Primitive Baptist Church. I believe, had she lived a few years longer, she would have been a member of the Primitive Baptist Church.

Her funeral was preached by Elder E. F. Pollard of Jacksonville, North Carolina and he said if anyone ever went to rest, he believed she did.

Written by a granddaughter that loved her.

Sallie Lee Brown
Route 1, Box 137
Richlands, N. C.

RESOLUTIONS OF RESPECT FOR SISTER ROXIE ANN LONG

Sister Long was born February 3, 1871, and departed this life May 4, 1947, making her stay on earth seventy-six years, three months and one day. She died suddenly in Roxboro Primitive Baptist Church the first Sunday in May, 1947, after services.

Sister Long has been a regular attendant of Wheelers Primitive Baptist Church since childhood and received a hope in Jesus in her girlhood and labored under the burden of uniting with the church for a long time but the Lord saw fit to remove all obstacles out of her way and on Saturday before the second Sunday in September, 1945, she came forward and stated to the church some of the dealings of the Lord with her. She was gladly received in the fellowship of the church at Wheelers and lived a faithful member until death.

Resolved, First: That the Church at Wheelers bow in humble submission to the will of God who doeth all things well and we feel sure that she is resting from the trials of this life.

Resolved, Second: That the Church at Wheelers extend to the bereaved family their deepest sympathy and hoping that the God of all Grace will reconcile them to the loss of their good mother and her husband a good wife. The tremendous floral offering showed she esteem in which she was held by all that knew her.

Resolved, Third: That a copy of these memories be kept in our church records; a copy sent to Zions Landmark and The Old Faith Contender for publication.

Wheelers Church,
Elder T. F. Adams, Moderator
F. L. Moore, Clerk

MRS. MELVINA DAVIS

By request I will write in memory of our beloved sister, Melvina Davis, who passed away January 2, 1947, at the age of some more than 88 years. She was married in early womanhood to the late Robert Davis.

She is survived by three sons and one daughter, as follows: Henry, Aaron, Council and Mrs. J. E. Thompson.

She joined the church at Stump Sound on Saturday before the fourth Sunday in March, 1924, and was baptized on Sunday morning by the writer and was a beloved and faithful member until taken by death.

R. W. Gurganus

KEHUKEE ASSOCIATION MEETING

The one hundred and eighty-second session of the Kehukee Primitive Baptist Association will be held with the church in Norfolk, Va., the first Sunday, Saturday before and Monday after, in October.

Elder A. B. Denson was appointed to preach the introductory sermon and Elder R. B. Denson to be his alternate.

The meeting will be held at the Willard High School Auditorium located on Cottage Toll Road, 3400 block. Those coming by bus or train can, upon arrival in Nor-

folk, go to the City Hall and take Willard Park bus direct to Willard High School.

Those coming by car can follow Granby Street to 26th Street, there turn East and continue to Cottage Toll Road, turn left and go two blocks to the school. For further information, write to R. B. Denson, Rocky Mount, N. C.

Elder A. B. Denson, Mod.
Elder B. S. Cowan, Clerk

ALL DAY MEETING

An All Day meeting is to be held at the Mewborn Primitive Baptist Church, Sunday, September 14. (2nd Sunday.) A general invitation is extended to all. The church is located about seven miles South-West of Snow Hill, on LaGrange highway—J. E. Mewborn, Clerk

BEAR CREEK ASSOCIATION MEETING

Bear Creek Primitive Baptist Association will convene with the Philadelphia Church in Rutherford County, N. C., beginning on Friday before the first Sunday in October, 1947, and continue for three days. Philadelphia Church is located about two miles North of Ellenboro, N. C., on highway No. 74. For further information write Bro. D. F. McDaniels, Ellenboro, North Carolina. All orderly Baptists and lovers of truth are cordially invited to attend.

T. A. Williams, Asso. Clerk

LITTLE RIVER ASSOCIATION

The 1947 session of the Little River Association will be held (DV) with the church at Bethel, Johnston County, N. C., Friday, Saturday and 4th Sunday in September, September 26, 27, 28, 1947.

Those coming by way of Smithfield or Dunn come to Benson, N. C., turn West on N. C. No. 50 to city limits and take dirt road. There will be pointers to church.

Those coming by way of Raleigh or Lillington come to Angier, N. C., take dirt road by school house. There will be pointers to church.

Elder E. F. Pearce, Mod.
Elder E. F. Pearce, Mod. (Deceased)
Elder T. F. Adams, Assistant Mod.
Elder E. C. Jones, Clerk.

CONTENTNEA ASSOCIATION

The 117th session of the Contentnea Primitive Baptist Association is appointed to be held with the church at Pleasant Hill, Edgecombe County, N. C., commencing Friday, October 10th at 11:00 o'clock a. m., 1947, and to continue through the following Sunday. Elder J. B. Roberts is chosen to preach the Introductory Sermon. The church is situated about five miles south of Rocky Mount, one-half mile west of Rocky Mount-Pinetops highway.

J. E. Mewborn, Clerk

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ZION'S LANDMARK

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NO. 21

PSALM 37

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity:

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the LORD, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Commit thy way unto the LORD; trust also in him, and he shall bring it to pass:

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla. °

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

SPIRITUAL TREASURES

Rev. 3-18

To the Readers of Zion's Landmark:

I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

This is not the gold nor the treasures of this world, though it is that which is spiritual and from above. It is that true and tested faith that has stood the test in the furnace of fire and also it is wisdom and understanding of the Scriptures. In a spiritual sense there are many rich treasures deposited for the children of God, though they have to search, strive, work and dig after them to find them and very few people have gone to the trouble of all that to find and possess them. Of course, the worldly and natural man has no use in the least for this gold and rich treasures. It has no value to them, so to them it is worthless, and they care nothing for it, even as it were when Jesus was here on earth. The worldly people could not see His beauty and His exceedingly great value and worth. They were totally blind to all of this. They had eyes but they could not see, and they had hearts that couldn't understand. It's the same way with such people in this present time.

The richest treasure that was ever hid from all mankind is the church that Christ set up when he was here on earth. It is quite different from all other institutions and so-called churches. He put it in the top of the mountain, not on top though in the top, while all other orders and institutions are built on top of the ground and are so visible to the whole world that it requires no seeking nor striving to find them nor to enter into their gates and ways are so broad and wide that none will have to lay down nor dispose of any of their possessions, even if they are exceedingly rich, though not so with the church that Christ set up in the top of the mountain, for straight is the gate and the way is so narrow that one has to dispose of all his possessions and become a poor beggar before he can enter in, for because he would not have any use for those evil things in the Kingdom.

It does not mean that he must dispose of his houses, lands, money and stock, though it means that he must dispose of all the fruits of the flesh; such as lying, stealing, talk-bearing, hatred, strife, envying, drunkenness, theft and murder and such-like.

The church that Christ built is a safe place to enter into. It's in the mountain, protected from all the storms, tornadoes and the winter blasts. Yes, from all the turmoils

and uproars of all the outside world. It is as a fountain sealed, a garden enclosed, a city fenced in from all the enemy. The churches' laws, is and government are the fence that encloses it. None should wonder why the Primitive Baptists are so few in number, for the sacrifice is so great to them who enter in that we seldom receive one that is not genuine, though sometimes a deceiver will come asking for a home to use for a cloak to hide his wickedness and sins, though it is indeed a poor hiding place for one to commit his wicked and sinful deeds, for he has come to the light and very soon find that he maketh a wolf track. Ofttimes the wolf will come in sheep's clothing, though his foot betrays him. We have watchmen on the walls to keep the enemy out.

Let us go back to Treasure Island. Yes, when we enter the church we first strip ourselves of all our possessions and become so poor, but when we enter in we can become so rich if we buy gold that is tried in the fire from our Lord, and here is how we go about it. Second Peter 1-5, So now we add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. These are the fruits of the Spirit, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind and cannot see afar off. This is the "gold" that is tried in

the fire and it makes us rich in the knowledge of our Lord Jesus Christ. Then we bear fruit a hundred fold and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear. Yes, He said for us to buy of Him this white robe, the same as the gold, and we get it in a like manner as we get the gold in our daily walk, talk and conversation, in our good deeds to our fellow-man, in keeping the whole law, and in treating others as we want to be treated. Living a godly life, being guided by the good Spirit.

This Pilgrimage journey is not all smooth sailing, neither a flowery bed of ease, neither is it all sunshine and flowers. If it were, the whole world would be following Jesus.

When Jesus was here on earth there were times that He had many followers. Great multitudes, so great that He would be so pressed that He would get in a boat and float out a short distance from the shore where He would have room, though the greater portion of these were loafers they were only after the fishes and loaves of bread. Though just think how many of His used-to-be followers were with Him in His dark and trying hours of sorrow and agony and pain?

He looked around and saw none to help. They were all gone. He trod the wine-press alone. So many will do like the nine lepers did. Jesus cleansed 10 lepers and only one returned and gave Him the praise and honor, and He said, "Were there not 10 that I have cleansed, and where is the nine?"

If we follow Jesus we will suf-

fer as He did. Some, at least. Dark and thorny is the desert through which Pilgrims make their way.

But beyond this veil of sorrow lies the fields of endless day. This straight and narrow way is a pleasant path to travel. It is decorated with sweet flowers along the way. It's a land of milk and honey and a land of rest for those who are tired and wearied.

Christ said, "Come unto me all ye that labor and are heavy laden and I will give you rest." He is the only one that can give peace and rest to a wearied soul.

"Enter ye in at the straight gate. Straight is the gate and narrow is the way that leadeth to life, and few there be that find it." Strive to enter in. We enter in through great tribulation and we cannot enter alone, though the Lord must lead us and go before us and open up the way as He did in parting the waters of the Red Sea for His children to cross over on dry land. He fought their battles as they journeyed through the wilderness. He sent hornets on ahead of the Israelites to drive the enemy out of the way of His chosen Israel. He fed them and clothed them all the way. They journeyed through the wilderness for 40 years. Their garments stayed new and clean. They had no wash days, neither did they have to buy new garments. He caused manna to fall from day to day to feed his children and He caused the east winds to blow great abundance of quails to their camps for them to eat. He caused fountains of water to spring up along the way for them to drink and also from the smitten rock. All of this was na-

tural and really so, though it was pointing to the spiritual in this gospel age.

Spiritually speaking, God's children are now poor Pilgrims journeying through the wilderness. This world is not our home, though we are looking to another not made with hands, eternal in heaven above where all is love and great joy eternal.

Though as we journey along down here His children have on this white raiment that they bought from the Lord and it will last forever and never wear out. It's their robe of righteousness, though if they are not careful it may get spotted and dirty. We have the manna, too. It's the heavenly bread, the Gospel manna. He supplies us with all our needs, He gives us milk and meats and honey. Spiritually speaking, oftentimes we need strong meat, meaning deep doctrinal preaching, while some of the flock may need milk and can't eat the strong meat. So they need experimental and practical preaching. All this food and raiment are for the soul, but for food and raiment for our old natural bodies we have to till the ground to get them. And, sure, we have to "put out" in order to get the spiritual. Also, if we are willing and obedient, we shall eat the good of the land and I mean spiritually, though if we rebel we shall be slain with the sword.

"I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed."

Farewell. Farewell in the Lord.
S. H. O'Neal
Woodville, Ala.

EXPERIENCE

Dear Brother Joyner:

I have a mind to go to see you, but since my gas is so scarce I feel impressed to try to write you some of my experiences for the last few days, but I am afraid to tell it because I have a fear that someone will think that I feel high-headed, but, Brother, Joyner, I feel the best I have ever felt. My experience has been so much a surprise to me that I can't help from telling someone of it.

First of all, Saturday, you know what took place. I did not think that I ever could stand up with it. I thought my pleasure was gone forever, but came home, had some good company and did surely enjoy it. Then that night we had a large crowd and still enjoyed that, too. It looked like everything worked out the nicest it could and it looked like everybody was happy. Sunday morning I had a fear that I would break down through the ordination. I feel like the Lord blessed me and my dear Brother Smith either one to not break down and more than all he blessed you to be there and take a part in it, which had been in my mind for you to do for some time, if such a thing should take place, and I thought all three of you were blessed with the sweetest prayers I ever heard and to my surprise I did enjoy the meeting, seeing such a good crowd with us it made me feel as if there was life still in our church. But where Christ is there is life and I feel sure He was there. For He said without Him we can do nothing, and I believe that. Then we came home and

had a good crowd of good people, which I felt was too good for me and way beyond what I felt worthy of.

Well, Brother Joyner, what I wanted to tell you most was that I feel I owe you and all the rest a big debt that no one on earth can pay for me and I can't go to a bank with all the security the world could furnish and borrow it, and that is to love you all and feel if I am not deceived I do love you all, all that I see His love manifested in. Brother Joyner, I have heard people tell their experience and they tell how they went out mornings and everything was praising the good Lord. Well, Monday morning I went out and the first thing I saw was a lot of my biddies had died and all the rest of them looked like they would die, and at that I went to plowing and I began raising my head and looking around the very same woods that I have been seeing all my life and had never seen any beauty in them before and it looked as if everything I could see was praising the Lord; even the mule I was plowing never had walked to her work real good before and would have to keep pulling her on her work always before. But that morning she started on her work and stayed on it and did not even step on a hill of tobacco. I went in that way plowed on and every once in a while would look up and look around to see if the trees were still praising the Lord, and they were, and then I could even see the power of the Lord in the little clods of dirt. I soon came to my wheat patch. I looked across that and I could see

the little heads of wheat praising the good Lord. I would plow on with my eyes flowing with tears and part of the time could not even see my work hardly, but never did plow up any tobacco. When I would come to the end of the wheat patch some of the heads of wheat were bowed and some were standing up. Those with drooped heads represented to me a child of God that has been born again and the ones standing up represented to me the ones that were not born again. I still feel my unworthiness as for a deacon and can't understand why the dear brethren should have made such a move as that. But I do feel sure that a God that was able to make a world like this out of nothing is able to have poor me to do whatever he will have me to do, so I only want to pray that he will keep me in the right way and that I may never cause any trouble in the church of God.

Well, Brother Joyner, I have never had such experiences before and maybe I should have kept it to myself but I felt I must tell someone and you have been on my mind all this time, so if you can't agree with what I have written, just throw it aside and please forgive me for writing it.

May the good Lord bless us all, especially our dear boys across the deep sea, and if it can be His will, bring them back to their dear mothers and fathers. Brother Joyner, as the dear Lord may bless you, remember poor me in your prayers from the least little brother—if one at all.

Rossie Williams

P. S.—This leaves me and family well. I hope it will find you and yours the same.
Elm City, N. C.

SERMON BY

ELDER W. A. CHASTAIN

"The Lord is my shepherd, I shall not want"—Psalm 23.

We all know that the office of a shepherd consists in feeding, attending, directing and defending a flock of sheep, and that it is his duty to account for every one committed to his care. The name shepherd is a scriptural name, applied to Christ himself, and chosen by his Holy Spirit (John 10:11-12; Isa. 40:11). It expresses the watchcare, love and protection which the great Redeemer has for his people, and which he will continually manifest to them until he has brought them to glory. Nothing could better express the conduct of his grace or their absolute need of it, than a picture of a shepherd and his sheep.

Jacob, on his dying bed, pointed his family to the author of all his mercies as the shepherd of Israel, (Gen. 49:24,) who had promised to continue his mercies to them.

David finds delight in the consideration and assurance of being found as a favored sheep of His pasture.

Isaiah comforts Zion with prospects of the coming Messiah to fill the gracious office of shepherd, and calls upon the whole church of the firstborn to lift up their hearts and voices to praise and behold their God.

When the shepherd himself appeared he proclaimed himself the "good shepherd." He would be

known to his people under the same gracious name. He proved himself thus while here on earth, and instances of his care and love have ever since and do now appear.

These things prove beyond doubt that this shepherd is divine. The most honored of all God's creatures cannot attain to nor fill his place. The attributes and perfections of Christ as shepherd are and must be peculiar to the Deity alone.

The Savior is not only in heaven, but he is with his people here on earth—He is omnipotent. The Redeemer must fill all time and space to continually guard his flock at all places and at all times against evil spirits lest they devour it. He must be on every side and in the midst of the flock at the same time. He is Jehovah, God in Christ, the incarnate Jesus. In him the fulness of the Godhead dwells. Unless he be God, how could he attain to the innumerable wants, infirmities, wanderings, and diseases of his flock, scattered everywhere and everywhere demanding him? He is a wall of fire about them, and a glory in their midst.

Again, no human being can begin to conceive of how to fill his place. Christ, to be the shepherd promised in the scriptures, must be everywhere attentive without failure; he must supply their spiritual wants. They have a thousand distresses, mental diseases, errors, weaknesses and iniquities which demand relief, remedy, correction and grace.

Who besides Jesus the Christ would be gracious enough to heal ten thousand back-slidings and bear with a million sins and forward disaffections? Who besides him

could improve, remedy and satisfy divine justice for an indefinite multitude of infirmities in such a great multitude of sinful, silly, straying sheep?

Our Saviour does this to the particular advantage of each, and is not absent from any. He not only feeds the whole flock, but gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are young. This shepherd is Israël then, ever present, almighty in power, is indeed the Lord God (Isa. 40:10-11).

Men nor angels can fully comprehend the high dignity and character of this divine shepherd, when the astonishing wonders of his love are considered. We may know something of his presence and power, and these may create amazement; we may meditate and sing of his amazing grace and pity; but the height, and depth, and length, and breadth of his love and kindness surpass our knowledge and comprehension, excite joy and admiration, and fill the wondering heavens with delight.

To love rebellious men who merited nothing but vengeance was great, and none but God himself could be equal to the task. And none other could display such love as God has shown. When we were enemies Christ died for us. He laid down his life for those who only have used him with ingratitude, and who can never do otherwise, if left to their own will.

This love of Jesus is above all created affection. Men cannot produce anything like such an example. The angels, even, cannot present a copy of such abused kindness, and

seem filled with astonishment of his unparalleled love. "Which things the angels desire to look into." Jesus Christ is the chief shepherd, "whose mercy endureth forever."

We are left, not only the written evidence of patriarchs, prophets and apostles; not only the evidence that Jesus left upon the earth to demonstrate these great facts, but "the Spirit itself bears witness with our spirits" to these divine truths that Jesus is the shepherd and bishop of our souls, and we have the declaration of Jehovah, God himself, given before the advent of the Redeemer, to confirm this essential truth: "Awake, O sword, against my shepherd, and against the man that is my fellow; smite the shepherd, and the sheep shall be scattered."—Zach. 12:7.

This can mean none but Jesus, who was indeed smitten of God and afflicted; "who bore our sins in his own body on the tree;" the vengeance of God poured out against us. God calls him "my shepherd," which we understand to mean him to be the shepherd of his sheep. He calls him "my fellow," or "compeer," or equal, or associate. The Saviour applied this term to himself in Matthew 26:31-32, and John 10:11-12. The Saviour has confirmed these facts by dying and rising again in full demonstration of his own power.

I cannot here dwell upon his ability to protect, feed and govern his sheep, nor upon their dependence on him for every blessing and supply. There is, however, a very close relation between Christ and His sheep. He is their father and

shepherd; and he is their elder brother. He is not ashamed to call them brethren. They are called his "dear children." He "is able to keep you from falling."

We should consider the nature of his divine commission and his ability to execute it completely, momentarily, infinitely and eternally; agreeable to the mind and will of the blessed trinity, in the covenant of grace. If he is divine, and we agree that he is, all is established concerning him and the success of his work. All the arguments in the world cannot convince the unregenerate of these great facts, in a spiritual way, unless the Spirit truly leads into divine knowledge, opens the heart with his power, and fills the soul with his light.

We are taught that no man can say Jesus is the Lord, can acknowledge him to be Jehovah, Lord, and entertain an interest in him as such, but by the Holy Ghost (I Cor. 12:3). While we read, and while we write, it is God who must bless. The cloudy pillar was a light to the true Israelite, but it was darkness to the Egyptians; a darkness which none but God can remove.

The unbeliever regards these truths as unimportant, but the believer as of the utmost importance. The believer sees himself as a straying sheep, helpless; traveling in a wilderness of briars and thorns; surrounded by wolves and dogs; ignorant of the way to find pasture, and oftentimes indifferent when out of the way. How great is our need of a kind, attentive and able shepherd who can heal the wounds caused by thorns, or the sores caused by sin; who will support us

when we cannot stand, carry us when we cannot go, and graciously preserve and keep us! He will suffer none to perish, nor can any pluck us out of his hand.

With such a Savior, believing God's promise, one rejoices in hope, and is finally enabled to pass through "the valley and shadow of death," fearing no evil. We cannot part with these precious truths for ten thousand worlds, nor barter these solid hopes for all the visionary speculations of men.

The believer should rejoice in the all-sufficiency of his risen and exalted Lord. The gracious tenderness and care already shown should be to us a well grounded argument of everlasting love. How sweet the precious words, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The time shall soon come when Jesus will say, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then they shall enter—no doubt of it, leaving behind all care, sorrow and fears, into the heavenly Jerusalem, and the joy of their Lord.

W. A. Chastain.

Messenger of Peace

"For whom he did foreknow, he also did predestinate to be conformed to the image of his son."—Romans 8:29.

By ELDER OMER CHASTAIN

This language is setting forth some of the great works of God in behalf of those he foreknew. God

being able to look down through all the years of time and behold the earth and every living thing upon it, there was no condition good or bad that was hid from Him in its future existence; the fall and ruin of man was not a surprise to Him, for the future was as the present now, to Him, before anything was created.

Man being the highest order of all earthly created beings and ruined by sin, it pleased God who was rich in mercy to take out a people for His name sake, as declared in Acts 15, 14. Simeon declared—"How God did at the first visit the Gentiles and take out of them a people for His name."

Paul tells us in Acts 13:17 that,—God made choice of our fathers, and exalted them while as strangers in the land of Egypt by wonderful deliverance.

Please note the subject of our text—to be conformed—are those whom He foreknew and predestinated. As God foreknew His people they were the elect according to His foreknowledge. For proof see 1st Peter 1:2. Also Paul says in Eph. 1:4, "According as He hath chosen us in him before the foundation of the world that we should be Holy and without blame before him in love."

The infinite God knew what was needed in conforming to this image for He predestinated it. I know it would not have been arranged and thought upon if He did not intend to do it, but, as He thought so it came to pass. Every one that stood in His mind and that He arranged and planned to conform to this image will have and bear that

image, for He will not, can not fail.

To understand this image, is to understand and see Jesus as the great high Priest born among many brethren. We see Him born into this world holy, and never guilty of any wrong, yet it was needful for Him to suffer and die to pay the debt of others. As proof we hear Him say, Father, I have finished the work Thou gavest me to do, glorify thou me with the glory I had with thee before the world was."

If Jesus arose not, neother will the dead rise, but if He arose (and He did) so will all who have fallen asleep, but every man in his own order.

Paul said to the Corinthians, "As we have borne the image of the earthly we shall also bear the image of the heavenly and that which is sown in weakness is raised in power, sown a natural body, raised a spiritual body."

Much has been said against the predestination of God and those who believe in it, but, if our bodies are raised to the glorious image of Christ it will be those He foreknew and predestinated to this glorious end.

"Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been like unto Gomorrah," (Rom. 9:29)—destroyed.

"And so all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—as touching elected, they are beloved for the Father's sake, Rom. 11:26-29.

I am confident the time will come

when they that have fallen asleep in Him will come forth to and in His likeness and will forever be with Him to enjoy His glorious presence.

So we press on a few more days and wait the resurrection, to wit, the redemption of our mortal bodies from the power of sin and the grave to our eternal inheritance in glory—in the image of Christ.

Omer Chastain.

Messenger of Peace.

CORRECTION

Dear Mr. Gold:

I wrote you a card some time back stating that I had some old issues of Zion's Landmark for any one that wished to get them to read with remittance to cover postage. I surely do thank you a lot for it being published in the Landmark of January 1, 1947. There are two mistakes. The name "Glen-nie" should be "Lessie" and it is just "Spring Hope" and should be "Spring Hope, N. C."

Yours in love to the great cause,
I hope,

Mrs. Lessie Davis
Spring Hope, N. C.

A GOOD LETTER

June 23, 1947

Elder T. F. Adams,
Willow Springs, N. C.

Dear Precious Brother in Christ:

I am enclosing a letter received from a dear little saint who lives in the bounds of White Oak Association, and I was favored to visit two of the churches in her section of the county, and I thought, we had two very good meetings. Three of God's dear little ones came

to the Sand Hill Church and Elder S. Gray and I baptized them that evening. It was the end of a most perfect day, and this dear little sister joined also while I was down in here and was baptized on Sunday evening by Elder E. L. Pollard and Elder L. L. Yapp.

I am enclosing \$2.00 for one year's subscription to Zion's Landmark to be sent to a most precious sister, Mrs. Pearl Green, Route 3, Box 474, Monroe, N. C.

I wish I could have come to dear old Willow Springs Church this week end, but I could not make it.

May the Dear Blessed Lord ever continue his sweet mercy to you and yours. Come to see us some time.

A little, unworthy brother in hope and bonds,

S. T. Atkinson, Sr.

A GOOD LETTER

Dear Mr. Gold,

Pardon me for not sending pay for the Zion's Landmark. I just neglected it till now. I surely do enjoy reading it and I'm always glad when it comes. I am glad the Lord has blessed you to get it caught up to the date.

Enclosed you will find (\$4.00) four dollars for this year, until February and also to pay for another year. I hope I won't get this far behind again.

I enjoy your writing. It is so good and I feast on the good. The Lord has blessed me to go to meetings almost every Sunday, where I feel God's saints. Altho I feel too unworthy to be with them, but where else could I go. Nowhere, for I feel I have tried to find the Lord at some other place but couldn't. I hope to live in a way

that the church can have its fellowship for me. Altho I feel too sinful to be among God's blessed children.

A Sister in the Lord.

Mrs. Edgar Mabe,

Route 1.

Stuart, Va.

NO WHERE ELSE TO GO

Dear Mr. Gold,

Enclosed you will find \$2.00 in money order, for renewal to the Landmark from December 16, 1946 to December 15 1947.

Mr. Gold I would not do without it if I could possibly help it. I don't get to church often as my health is getting bad. I am hoping that I may be able to go to church on quarterly meetings. I know I can't do anything without the good Lord's help.

Mr. Gold I was sitting by the fire all alone on Thanksgiving Day. looking out the window, thinking what a beautiful day it was with the brethren and sisters at church, and I could not get there, and I had a desire to get off to myself and pray.

I got up and went out the door to pray, and I was so full of tears I could hardly pray.

I came back in the house and sat down meditating over myself and what was I anyway. And thought if I wasn't one of the Lord's children, why should I have those desires to be alone to pray to one who has all power on earth and in heaven.

I know He is my helper, and there is no where else for me to go. So I will close.

Mrs. B. T. Wilkerson

Tillery, N. C.

Route 1

SEVEN MILE ASSOCIATION

Publishers of Zion's Landmark:

I wish to extend a hearty welcome to all lovers of the truth who can attend the Seven Mile Association to be held with the church at Hickory Grove beginning on Friday before the third Sunday in September lasting through Sunday.

The church is situated on Highway 50 about seven miles east of Benson, N. C., and nine miles west of Newton Grove. Any one coming on Route 70 by Raleigh, take Route 50 just before reaching Garner. keep Route 50 to the church. Coming from the north by Smithfield on Route 90, turn east at stoplight in Benson or coming south on Route 301 by Dunn, turn east at stoplight at Benson; coming from the west by Sanford and Lillington, turn south on Route 301 at Dunn to Benson and follow as directed above. Coming from south on Route 301 by Clinton take Route 55 at circle at Newton Grove for some over one mile, then Route 50 to the church. Coming on Route 24 into Clinton, follow the same way. Coming by Goldsboro follow Route 102 to circle at Newton, then Route 55 to where Route 50 starts.

Now may I say a very, very hearty welcome to all brethren, sisters and friends. My membership having been here for nearly forty years, probably causes more desire for your presence.

L. A. Johnson, Mod.

PS. I have been reading the Landmark for more than forty years. I enjoy it very much.

L. A. J.

Route 2,
Benson, N. C.

SISTER HATTIE E. BALLARD

In memory of our dear sister, Hattie E. Ballard, who was born November 10, 1881 and died June 17, 1947, making her stay on earth 65 years seven months and seven days. When she was young she married Robert Brown. One son was born to that union, Dalton Brown. Her second marriage was to Byrd Ballard several years later. Three children were born to that union, Mrs. Mary Selleck of Cambridge, Maryland, Mrs. Lisha Bassett of Seaford, Delaware, and Mrs. Lyda Dickerson of Oklahoma City, Oklahoma; also two sisters, Mrs. Sherrod Corey of Griffins township and Mrs. Bisco Biggs of Everetts; and two brothers, John Ober Manning of Mississippi and A. Eddie Manning of Griffins township. She joined the church at Smithwick Creek Saturday before Fourth in April, 1908. Her membership was at Hayes Swamp at the time of her death.

We feel that our loss is her eternal gain; and sorrow, pain and death will be felt and feared no more.

Written by Lena C. Mannings.

**OBITUARY OF
JAMES E. DALTON**

James E. Dalton was the only son of Gabe and Virginia Roberson Dalton and was born July 16, 1865, died August 3, 1947, making his stay on earth 82 years and two weeks. May the influence of his righteous life continue with us who miss him so much and bring peace and comfort to our weary hearts. Papa was only sick a few weeks. The last ten days of which was spent in a Greensboro hospital,

where all that could possibly be done for him by human hands could not intervene in an appointed time for his flight to God who giveth and also taketh away.

He was a firm believer in the Primitive Baptist faith and attended church at Sardis Mar, Madison, N. C. Although his eyesight was dim he never failed to read his Bible and quote many passages of scripture to the children.

He was married to Lucy Harris of Winston-Salem, N. C., in 1898. Eight children survived. Mamma having left us 16 years ago in July.

O, how we do miss them. May God reconcile us to His will.

A daughter,

Mrs. Stacy Rothrock
Madison, N. C., Rt. 1

RESOLUTIONS OF RESPECT

Sister Evelyn Gerald was born Sept. 22nd, 1882 and died Sept. 7th, 1946. If ever a real hero stayed on earth sixty-three years eleven months and fifteen days, she was one. She was married to Dillon Gerald, and to this union were born seven children.

Sister Gerald united with The Primitive Baptist Church at Black Creek in her early womanhood, and lived a devoted Christian life and was faithful to fill her seat and to minister to her pastor and to manifest her love to all the members of Black Creek for a long period of time in which she was a member.

To know Sister Gerald was to love her. For she had such a kind gentle and loving disposition, her Christian character and walk in life proved that she was a child of God.

And she was blessed to show her faith by her works which God wrought in her. She was a kind and loving mother and a loving neighbor. And was loved by all who knew her.

Her funeral services were conducted at the home of her daughter, Mrs. Grace McNeal, at Fair Bluff, N. C., Sept. 8th, 1946 by her pastor, Elder W. C. Edwards, of Wingate, N. C. A large crowd attended her funeral. She was laid to rest under a mound of beautiful flowers in the Gerald Cemetery near her old home to wait the morning of the resurrection where she together with all the Saints of God shall rise and meet the Lord in the air, so shall we ever be with the Lord.

Sleep on dear mother and take thy rest for we hope thou art supremely blest. When we awake we hope to meet you in the skies.

1st. Be it resolved that we, the church at Black Creek, bow in submission to the will of our heavenly Father.

2nd. That our clerk write the letter of respect for Sister Gerald.

3rd. That the church feels the loss of Sister Gerald, our loss and her eternal gain.

4th. That a copy of these be spread on our church book. One sent to the bereaved family and one sent to **Zion's Landmark** for publication.

Done by order of the church while in conference.

Saturday before the fourth Sunday in January, 1947.

Elder W. C. Edwards,
Moderator
M. K. Alford
Church Clerk

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N.C.
Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C. SEPT. 15, 1947

CHRISTIANITY

The name CHRISTIANITY is not found in the scriptures, but Webster gave this definition of the word. CHRISTIANITY — "THE PRECEPTS AND DOCTRINES TAUGHT BY CHRIST." And we accept that as a true definition, but that does not carry with it the thought that is generally accepted by the religionists of the world, that, to be a christian one must be like Christ, holy and without blame. Among men there is none Holy and sinless as was the Lord. None has power to save, but Jesus, who was given power to save to the uttermost all who believe on His name.

Jesus was the only one who bore the sins of His people, on the cross, and the only one who has ever lived in earth who was the equal in power, purpose, and wisdom of God the Father. After His crucifixion, after being tempted in all

points as ye are tempted, yet sinless, but as the sin bearer of all HIS PEOPLE, He said to the eleven disciples, on the mount, "ALL POWER IS GIVEN UNTO ME IN HEAVEN, AND IN EARTH. Go ye therefore, and teach all nations, baptising them, in the name of the Father, and of the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world. Amen." (Matt. 28:18-20.)

This was the most sacred commission ever to sinful man, and yet, the preaching of the gospel was not to convert alien sinners to Christ. "For the preaching of the cross, (Jesus) is to them that perish foolishness; but us which are saved it is the POWER OF GOD." (I Cor. 1:18.) Again we read: "For after that in the wisdom of God, the world by wisdom knew not God, IT PLEASED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE." (Acts 1:21.)

Thus we see that preaching is foolishness to the unbeliever; but to the believer, it is the power and wisdom of God.

The word Christian is a much abused word, and often misinterpreted. Jesus did not once speak of his followers, as being Christian or like unto him; but many times He spoke of himself as the Good Shepherd, and his people the flock of his pasture. The Good Shepherd knew all his sheep, called them by name. They heard his voice, they come unto him, and they never shall perish. The difference between the Shepherd and the

flock is very evident. They are saved by His Grace. He is the Savior. They were all sinners. He, the sinless one who alone could, and did, ransom his people from the depth of sin and wretchedness, will ultimately crown them all in glory.

The disciples of Christ were first called Christian as an epithet or a derision. (Acts. 11:26.) When Paul was arraigned before King Agrippa after hearing Paul's Defense, Agrippa said unto Paul, "ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN." And Paul said, "WOULD TO GOD that not only thou; but all that hear me this day, were both almost and all together such as I am, except these bonds." Acts 26:27-29).

From my early youth, I have been asked by the worldly wise, "Are you a Christian?" When I have answered, "I hope," I have been reminded that if you were a Christian, you would know it. Many of the worldly wise who claim to be Christians ridicule the idea of hope, but claim they know they are Christians.

The believing child of God, rests on hope, the self righteous claim they know they are Christian and will go to heaven when they die. For any one to preach the righteousness of the man, it is FOOLISH PREACHING. It will not save. But power, wisdom and righteousness of the Lord is effectual. We are taught that "ALL YOUR RIGHTEOUSNESS IS OF THE LORD." That all Thy people (children) shall be taught of the Lord, and great shall be their peace. This kind of preaching is foolishness to the unbeliever; but to the believer it is the wisdom

and power of God. It is food to hungry souls and spiritual drink to those who hunger and thirst for righteousness.

We have a food shortage and we, in this city, are threatened with a water shortage; but not so with the SPIRITUAL HOUSE. For we read, "In that day, there shall be a FOUNTAIN opened in the HOUSE OF DAVID and to the inhabitants of Jerusalem FOR SIN AND FOR UNCLEANNES." (Zech. 13:1.) That FOUNTAIN IS JESUS, who came under Divine appointment to do the will of His Father, and he said, "I come not to do my own will but the will of Him that sent me, and of all the Father hath given me I have lost nothing, but the son of perdition, and I will raise them up at the last day."

Suppose Jesus had said that ye must be CHRISTIAN, perfect Holy, and without blame as he was Holy and sinless, then who could measure up to the pattern. But He said, "Ye are children of God, (and often rebellious children, but children still, bought with the price of His blood, spilled on Calvary. But note, He said, "Ye are children of God." Yes, children, heirs of God, and joint heirs with the Lord Jesus Christ. AND DID HE NOT SAY, "I GO TO PREPARE A PLACE FOR YOU, AND IF I GO, I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF, THAT WHERE I AM, THERE YE MAY BE ALSO." (John 14:3.)

The third reference to the word CHRISTIAN will be found in 1 Peter 4:16 which teaches its own lesson. Read it.

O. J. Denny.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is appointed to be held with the church at Elm City, N. C., beginning Friday before the fourth Sunday in October, 1947, and continue through Sunday.

Elm City is located seven miles north of Wilson, N. C., on highway 301.

All lovers of truth, and especially our ministering brethren are cordially invited.

W. E. Turner, Clerk

SEVEN MILE ASSOCIATION MEETING

Seven Mile (N. C.) convenes with Hickory Grove Church Friday before the third Sunday in September. Elder L. A. Johnson, Moderator, Benson, N. C.; Graham Jackson, Acting Clerk, Godwin, N. C.

Hickory Grove Church is located about nine miles east of Benson on highway 50, near Meadow School.

Graham Jackson

THE PRIMITIVE BAPTIST LIBRARY Elon College, N. C.

The Primitive Baptist Library, Elon College, N. C., was established to collect and preserve our old church records, periodicals, minutes, books and other data of value to Primitive Baptists. Your assistance will be appreciated in—helping us complete files of old Zion's Landmarks, Messengers, Signs of the Times and other papers, old association minutes, etc. Send for list of sound grace books now available for loan.

Ways you may assist The Primitive Baptist Library:

By making a financial contribution to the building fund.

By an annual subscription for its sustenance.

By gift of books, papers, minutes, records, etc.

By legacy or endowment.

For further information about this library write The Committee of Library Trustees, Elder J. P. Helms, Chairman.

BLACK CREEK ASSOCIATION

The Black Creek Association will convene in Elm City the Fourth Sunday and Friday and Saturday before in October, 1947.

LITTLE RIVER ASSOCIATION OF NORTH CAROLINA

The Little River Primitive Baptist Association will convene, the Lord willing, with Angier Primitive Baptist Church at Angier, N. C., beginning on Friday before the fourth Sunday in September, 1947.

The Friday session will be held at the church meeting house located in the town of Angier, N. C. Saturday and Sunday meetings will be held in the Angier High School Auditorium.

The Primitive Baptists and friends in general are invited, especially ministers.

Elder J. T. Lewis is appointed to preach the Introductory Sermon and Elder J. S. Stephenson is his alternate.

M. E. Fish, Asso. Clerk
Angier, N. C.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will be held with the church at White Oak, Jones County, N. C. The church is located two miles off Highway 17 at Graysville. Via Kinston take No. 258. Via Warsaw No. 24, to Jacksonville, follow No. 17 to Maysville. Look for posters. Convenes Saturday before the third Sunday in October and continue three days. The introductory sermon will be preached by R. W. Gurganur and E. T. Pollard will be his alternate.

L. E. Bryan, Clerk.

RESOLUTION OF RESPECT FOR BROTHER R. D. ENNIS

Whereas, it has pleased the Lord of Heaven to call from us our beloved brother and Deacon R. D. Ennis. He was born the 23rd of April, 1877. He died March 31, 1947, making his stay on earth 69 years, 11 months, and 10 days. His funeral was conducted on April 1st at his home, by his pastor, Elder M. F. Westbrook, and he was laid to rest in the family cemetery. He leaves to mourn his beloved wife, Sister Rene Ennis, and 10 children, 6 boys and 4 girls.

He joined the church at Gift on Saturday before the 3rd Sunday in July, 1911. He was ordained deacon in about 6 years after uniting with the church, after which he served until death.

On May 9, 1936, he and his wife moved their membership to the church at Primitive Zion.

Brother Ennis was very firm and well established in the doctrine of salvation by Grace, and he was a faithful member to attend service as long as his health permitted.

Therefore, be it resolved, first that we bow in humble submission to the will of our God, who worketh all things after the counsel of His own will.

Second, that we extend to the family our heart felt sympathy.

Third, that a copy of this resolution be spread on our church record, one sent to the Zion's Landmark for publication, and one sent to the family.

Done by order of conference on Saturday before the second Sunday in June, 1947.

Brother Blaney Godwin,
Sister Sarah Godwin, Committes.
Elder M. F. Westbrook, Moderator.
Mrs. Carl Whittington. C. Clerk.

ZION'S LANDMARK

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VOL. LXXX

OCTOBER 1, 1947

NO. 22

PSALM 37

The LORD shall laugh at him; for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

The LORD knoweth the days of the upright; and their inheritance shall be for ever.

They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs; they shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

The steps of a good man are ordered by the LORD; and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE

P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

I am sending you a letter that I received in 1945.

Some time ago I was reading it over again, and when I began reading it I was impressed to send it to you and ask you if you would put it in the good old Landmark. I feel that it is worthy of a place in it. I feel like others will enjoy reading it and feel that it is a wonderful experience. So, Mr. Gold, I hope you will soon give this letter consideration so that it will soon be printed in the good old Landmark. May God's blessings rest upon you and your family is my prayer for Christ's sake.

Johnnie Joyner
Sharpsburg, N. C.

R. F. D. 1, Box 49A11
July 2, 1947

ALL LIVE THROUGH CHRIST

To the Readers of Zion's Landmark:

For as in Adam all die, even so in Christ shall all be made alive. First Cor. 15-22. For as in Adam all (of the chosen and redeemed of God) die (to the law of sin and death). If Christ be in you, the body is dead because of Sin. It is dead to the law of sin and death that doomed the whole Adamic race to eternal torment. They are not subject to that law any more for

Jesus redeemed them from under that law, though yet these bodies are made alive to the law of God or of grace. The bodies have been killed to one law and made alive to another, and instead of being a dead sinner he is now a living sinner, he was dead to the law of God.

"But the Spirit is life because of righteousness," Rom 8-10. The Spirits were killed to sin and also to the love of sin. It cannot sin because it is born of God, but it was made alive because of righteousness. The Lord killeth and maketh alive: He bringeth down to the grave (land grave) and bringeth up (in newness of life). The Lord maketh poor (in Spirit) and maketh rich (in grace). He bringeth low (in humbleness) and lifteth up (in Spirit), first Sam. 2-6 and 7.

Some claim when one is born again that his body or flesh is killed to the love of sin though that is a mistake and a sad one, for it continues to love sin and does sin every day. If it were made to hate sin as the Spirit hates sin they both would agree and walk along together in peace, both pulling together for the same thing, there would be no strife nor warfare, nor no cross to bear. Brother, that won't do. Regeneration made no change in our old fleshly body any more than to change it from a dead sinner to a living sinner, becoming subject to the divine law of God and accountable for all the sins it commits.

Many people believe that the dead sinner comes to the line of accountability at a certain age. Some say at 12 years, though they come to it the moment they are regenerated and born of God and that can happen in infancy or in old age. John the Baptist was born of God before he was born of his mother. Now the world is preaching on every corner to the dead sinner that he has much work to do before he can get life. So, I wonder what John the Baptist did to get eternal life. I would sure like to know who can tell me? What did Lazareth have to do before he could come forth from the tomb For one to believe that the dead sinner has anything to do in the least in his spiritual birth is nonsense and ignorance gone to seed and their god is a poor helpless blind, dumb and dead god.

Paul said, but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members, Rom. 7-23. Paul was under or a subject to two laws which were the laws of sin and the law of grace, and he also had two natures, the carnal and the spiritual, and each nature had different desires to the other nature. The carnal nature's desires were to go wrong and do wrong continually, while the good spirit always wants to do right and there is our warfare and our cross. The one is contrary to the other and that which we ought to do we do not, and that which we ought not to do we do. If we follow after the flesh it will lead us down the broad way into destruction and death, though if we follow the Spirit it will lead

us in the narrow way to life and peace. Our worst enemy is our flesh that rages within us.

For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live, Rom. 8-13.

Our flesh is a dear lover of sin, though we can mortify it's deeds and if we keep it under subjection we can live in peace and others could see an outward sign of an inward work, as the light that shineth in darkness is more visible if the old lamp chimney (the flesh) is cleaned up some and then dressed up in the whole armor of God from head to foot, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all to stand.

Stand therefore, having your loins girt about with truth and having on the breast-plate of righteousness and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God, Eph. 6-11 to 17.

Why should one need to do all of this to protect his goods from being taken by one (the flesh) who are killed to the love of sin and loves righteousness and peace?

Lord pity the ones who believe that the child of God has no warfare nor a cross to bear daily, for where there is no cross there will be no crown.

For as in Adam all (of the chosen and elect) die. Even so in Christ shall all (the chosen) be made to live. This all takes place in regeneration or new birth. The Lord killeth and also maketh alive. He killeth the soul to sin. It cannot sin and he maketh it alive unto righteousness. This is the first resurrection. Jesus called him with a holy calling, this is the resurrection of the soul and not of the flesh. Jesus said, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.

Now Jesus said, and this is the Father's will which hath sent me, that of all that he hath given me I should lose nothing, but should raise it up (again) at the last day. Then on that day he is coming to resurrect these fleshly bodies and raise them up into eternal glory, being reunited with the spirit. Notice, Jesus said, I will raise it (our bodies) up again at the last day (Resurrection Day).

The body of a child of God has been raised up once. At regeneration it was killed to the law of sin and death was no longer subject to it.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. 8-2. Though it (the body) was made alive to the law of grace, the law of God, and is accountable for its violation.

"And as it is appointed unto men

once to die, but after this the Judgment," Heb. 9-27. As it is appointed unto men (the chosen elect) to die (to the law of sin and death) but after this the Judgment.

If Christ be in you, the body is dead to the law of sin and death, though is alive to the law of God, the divine law, and now cometh the Judgment for we have become alive to the law of God. We are now a living sinner and are accountable for all our sins and we have our Judgments from time to time as we go along through life, oftentimes we are made to repent of our sins, we become sorry of our sinful deeds. Our Judgments are here in this life and not after death. Read Tim. 5-24. Some men's sins are open before hand, going before to Judgment, and some men they follow after. These men who their sins do follow after are the ungodly, the lost. Those who were not chosen. Read Rev. 20-12. You will notice that God's children will not be judged on the day, the final day of Judgment, though the wicked or ungodly were judged out of those things which were written in the books, according to their works.

Now it says, and another book was opened, which is the book of life and there was none judged out of it (verse 11), and whosoever was not found written in the book of life was cast into the lake of fire.

S. H. O'Neal
Woodville, Ala.

IN THE IMAGE OF GOD

"And God said, Let us make man in our image, after our likeness. So God created man in his (own) image, in the image of God created

he him, male and female created he them."—Gen. i:26, 27.

In what does this image or likeness consist? Scott, in his commentaries, after discussing this question at length, says, "We determine, then, that the image of God in which Adam was created consists in an understanding prepared to imbibe true knowledge, a judgment free from corrupt bias, a will disposed to obedience, and affection regulated according to reason and truth; nor can we conceive that it could consist in anything else." By this last expression, as well as by others, it is evident that this view is adopted, not because of its own intrinsic force, but because there appears to the author no other way in which the subject can be understood. I think there are other interpretations of Scripture which have been accepted for the same reason.

I have never been able to see the propriety of this view concerning the nature of the likeness of God in which Adam was created, and it is in my mind to express my reason for objecting to it, and also to tell briefly what I think the Scriptures do teach concerning it. Whatever the Scriptures declare we are bound to receive, even though we do not understand it; for we know the words are right, and that the only interpreter will open our understanding to know their meaning as soon as we need that knowledge. But we are not thus bound by the form of uninspired words, nor the views of uninspired men. When they are seen and felt to be in accordance with the inspired Scriptures we cannot but receive them;

they come to us with the sweet power of light. But it is not right to adopt the views of any one when they are not thus commended to our consciences, though we may regard them as probably true, if we see nothing in the Scriptures contrary to them. When, however, we think we have positive light through the Scriptures upon the subject, we would do wrong to withhold it for fear of the reproachful charge that we think ourselves wiser than others. I have hesitated to express my mind at times for this reason, but I have been condemned for it. We should present our views for the consideration of brethren, not with the thought of exercising dominion over the faith of any, but with the hope that we may "be helpers of their joy." It is pitiful that I should keep back some thought that has brought comfort to my soul because of the fear that some one will say I am bringing in new things. New things: Will not that blessed treasure-house, the Scriptures, present new things to the saints of God until the last of the redeemed has been taken home to glory? "Both new and old." New to every longing, hungry soul whose various wants they satisfy, and to apply with all needed help and whose various circumstances they comfort; old because they are the words and work of Jesus, who is the "same yesterday, and to-day, and forever." The Scriptures have not all been fully unfolded yet, nor have all the books that have been written, nor all the sermons that have been preached by servants of God, supplied all the expressions that will yet be needed

to tell of the wonderful things which shall be unfolded to the wondering and admiring view of the saints to the end of the world. The Lord's hungry poor will still be turning from the words of men to the word of God, and what is shown to them there in their times of hunger, and weakness, and affliction, will constantly tend to draw them together, and hold them in the bond of union and perfection, as no authority or power of men could do. The opening of the word by the Spirit to suit their needs, the love of Christ felt in the heart, the work of the ministry by his gifts, and the wall of salvation, will effectually bring the children of God into manifest union, and hold them there.

To overcome opposition to our view by anything save scriptural testimony could not be gratifying to an honest, thoughtful mind. If the force of the testimony I present is not apparent to any one I can have no ground of complaint against him on that account. If I am right, the One who made me see the truth upon that point can show it to others. If I am wrong, he who shows me the error does me good. If I have attached myself personally to any theory as its discoverer or special champion, in the sense that I regard any argument against it as a personal attack upon myself, it is likely I will be of no more use upon that subject to the Lord's people. If the Scriptures presented in opposition to, or in support of, any view do not carry conviction to the mind of my brother, I shall not help my case, nor instruct him in the truth, by speaking harshly to or of

him, and calling his view a heresy. The servant of God must remember that he is never to weary in well doing, never to be discouraged by opposition; but in meekness to instruct them that oppose themselves; not instruct by his own authoritative assertions that such and such things are true, but by the proof constantly repeated and presented. He must remember that the position he defends can only be forced upon the mind of their own intrinsic value. It is a sweet and lovely work, full of precious comfort to the servant, to repeat again and again, and show in every possible way the evident meaning of the scriptures in which he believes is taught the doctrine he sets forth.

And now I will attend to my subject. An image or likeness of any man, or of anything, is a representative figure of that man or thing. In that respect in which it is an image it is exactly like the original; not **almost**, but **exactly**, like it. An image of a man may be of gold or wood, and of any size; but the form and features must have been exactly imitated so that it cannot be mistaken or it is not an image. Now in what sense can man be said to be like God? Not in his body, all knowledge, for God is a Spirit. The view that I have quoted from Thomas Scott seems to have been regarded by many as the only other possible understanding; by whom can a man's mind be considered as in the likeness of God's mind? The correctness of the description of the parts of God's mind, as given by Scott, may well be questioned. God's understanding is not prepared to imbibe knowledge, for he has

eternally possessed all knowledge, a thousand years being with him as one day. He has not a will disposed to obedience, for there is nothing for him to obey but the counsel of his own will. In his understanding, his will, his judgment, his affections, and in every attribute, he is altogether unlike man; the **nature** of these attributes is different. The Bible so presents them. God is infinite in every perfection. His thoughts and ways are not like those of his creature man.—Isaiah lv. 8. The Scriptures do not indicate a likeness to God in this respect, but they do indicate the contrary.

An image of a face or form must be exactly like the face or form, but may be of different size, and must be of different material. But an image or likeness of an invisible thing, as of mental or spiritual capacities, must be simply the same thing. So Christ is said to be "the image of the invisible God;" and again, "the express image of his person."—2 Cor. iv. 4; Col. i. 15; Heb. i. 3. This means that he was "equal with God;" "in the form of God" (Phil. ii. 6); one with God. But Adam was not made in the image of God in the same sense in which it is declared that Jesus was the image of God.

Jesus was "made in the likeness of men," in the likeness of sinful flesh" (Rom. viii. 3.), having all their infirmities and temptations, and bearing the guilt and shame and curse of all their sins; yet he was unlike them in that "he was holy, harmless, undefiled;" "he did not sin." So far as he was a likeness, the likeness was exact. So, while he was the image of God, he was

distinct from the invisible God of which he was the image, in that he was the Son, the Head of the church, prepared to suffer for his people in their flesh and to raise them with himself from sin and death to life and glory.

But to my mind the Scriptures do very clearly and distinctly set forth the nature and character of the similitude to God in which man was created. We notice some things which are important in the texts.

First. It is the first time during the record of creation that the Lord speaks in the first person plural: "Let **us** make man in **our** image."

Second. Each declaration that the Lord created man in his image and after his likeness, is followed by the expression, "Male and female created he them," as though this explained wherein the image or likeness lies.—Gen. i. 27; v. 1, 2.

Third. The name Adam was given to both the male and female, evidently before the woman was made. Also, while the man was yet alone, the command was given to him not to eat of the fruit of the tree of the knowledge of good and evil.

Fourth. When the woman was made and brought forth unto the man he said, "This is now bone of my bones, and flesh of my flesh;" and he said of a man and his wife, "And they shall be one flesh." And Adam called his wife's name Eve, because she was the mother of all living; but she had been named in Adam with his own name before that separate manifestation.

Now, when the man had transgressed that command, the Lord

said, "Behold the man is become as one of us, to know good and evil."—Gen. iii. 22. What can this mean but the image or likeness is now manifested? The image was complete before, but is now made to appear by the act of Adam in taking the fruit at his wife's hands, and following her in the transgression. "The man is become as (like) one of us." Is not that one the Son of God? And is it not clearly shown by the apostle Paul wherein that likeness or image consists? The apostle says that Adam "is the figure of him that was to come;" and he says it when referring to Adam's transgression.—Rom. v. 14. It would appear from this, and the declaration in Gen. iii. 22, alone, if nothing more upon the subject were found in the Scriptures, that the likeness in which Adam was created is the likeness of Christ, the Son of God, in his mediatorial relation to the church as her head, and that the similitude (James iii. 9) or image consisted in his being created male and female, and in the one name Adam being given to both while the man was still alone; and the manner of the transgression manifested this likeness to that One if the Godhead spoken of as "one of us." But the apostle leaves nothing to be inferred or guessed at by us, for he brings the subject clearly to light.

First. He speaks of Christ as the second Adam; showing that the first Adam, as embodying in himself his wife and all his posterity, who are all covered by his name, sets forth, as an image or figure, Christ in his relationship to the church: "As it is written, the first man, Adam, was

made a living soul; the last Adam was made a quickening Spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—I Cor. xv. 45, 47-49. This shows wherein the likeness of Adam to the Son of God consists, referring exclusively to his relationship to the church, and beautifully setting it forth in this figurative way. Here also we have another illustration of an image, as being an exact likeness, not a partial one; those born of God shall bear the image of Christ, or be like him.

Second. The manner of the transgression was peculiar, and is of most important significance in the figure. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression."—I Tim. ii. 13, 14. Here is where the man became "as one of us," one of the Godhead. The image or likeness existed before the transgression, but by this act of transgression, the man following his wife, the likeness was fully manifested. The image could extend no farther than this; for the first Adam could not restore his wife, nor could he return himself. But here the infinitely superior power and glory and love of the second Adam appears. And how clearly and beautifully the apostle opens up this figure of male and female, husband and wife. "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband

is head of the wife, even as Christ is Head of the church; and he is the Savior of the body." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 22-32. Who can fail to see in this most wonderful language the meaning of the image in which the first man, Adam was created, a figure or image of the second man, who is the Lord from heaven. And how richly the figures of Head and body, and Husband and wife, are blended, and yet each seen in its own distinctive character; and all setting forth the glorious mystery of the love of Christ to the church.

The man fell by that transgression from his first state in which God created him. He was made good, upright, pure, as a man. He was of the earth, earthy, and so all of his posterity are, and would have been even if he had not transgressed. He had not immortality, for we are distinctly told that Christ only has that (I Tim. vi. 16), and all who possess immortality must

have obtained it by a spiritual quickening from Christ, not by a natural creation in Adam. But in no sense have we a right to think or speak of Adam as imperfect, or sinful, or evil, or as lacking in anything as a perfect man when he was created, because the Lord made man good, upright.—Prov. But he sinned. It was not sin in his heart by creation which caused him to do that sinful act, for that act was the first of sin in the world. Sin came into the world then; "for sin is the transgression of the law." Ever since then sin in the heart has caused every sinful act and word and thought; but that act of Adam caused sin, or rather was itself sin. How do I reason that out? I do not reason it out at all. I just simply take the scriptural record and judgment; and from that I learn that I have no right to go back of that one act of Adam to find the first sin in the world. It is a mystery, but it is true. "By one man's disobedience many were made sinners."—Rom. v. 19. From a state of innocence to a state of sin, condemnation and death, I think ought properly to be called a fall.

Sin is a most terrible thing, as every convicted sinner knows. No one can know the offense and loathsomeness of sin but those who have been made alive by the power of the second Adam, who is a quickening Spirit. To such poor sinners the subject that presents to them the love of Christ to the church, and his salvation of sinners so sweetly and clearly as this does, must be full of holy interest and comfort. As Adam and Eve were one before the transgression, so Christ and his

people were one in some wonderful, mystical sense before the world began. As Adam was given the command before Eve was formed, so when Christ came into the world he said, "Thy law is within my heart."—Psalm xl. As Adam said to Eve, "This is now bone of my bones, and flesh of my flesh," so of the bride of Christ it is said, "We are members of his body, of his flesh and of his bones;" and the language of Adam concerning the wife is repeated by the apostle, and concerning it the apostle says, "This is a great mystery: but I speak concerning Christ and the church." Therefore, because they are members of his body, of his flesh, and of his bones, as Eve was of Adam, Christ, the heavenly Husband, followed his bride in the transgression. These members of his body were seen by the eternal God, and written in his book before the world began, "when as yet there were none of them."—Psalm cxxxix. 16. So, as Adam took the forbidden fruit at his wife's hands, because they were one, and he loved her, and must be with her, likewise Christ came under the law where his bride, the church, was, and stood with her in her sin and defilement, and died for her, and by his death washed her clean from all sin, and made her pure and spotless in the sight of God. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together."—Eph. ii. 4-6. This love was an everlasting love. Jer. xxxi. 3.

"Behold what manner of love

the Father hath bestowed upon us, that we should be called the sons of God." This love is illustrated by the love of a mother for her child, by the love of a brother, by a father's love, and by that of earthly friends. But the most wonderful, the sweetest, the most mysterious, and the first love felt and manifested in the word, that of the husband for the wife, was especially designed to set forth in its fullness the love of Jesus for the church, and her love for him, which is caused and called forth by his love for her. And he who had this everlasting love for his bride, the church, was able not only to come under the law that condemned her, and lay down his life for her, but was able to take up that life again, and rise with her forever above the dominion of death, and "present it unto himself a glorious church, without spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And now, while the members of his body are yet in the flesh, and feel the bondage of corruption, they are given faith to see Jesus in this eternal relationship at times, and to behold the manner of his love, and to rest from the burden of depravity and of care in that love. And they are given at times to feel the power and refreshment of his love in their hearts; to realize that Christ dwells in their hearts of faith, and that they being rooted and grounded in love, are able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and that thus they are filled

with all the fullness of God. Eph. iii. 17-19. This love passes the knowledge of the wisest man, but is comprehended in its fullness in the loving, lowly heart of the littlest child of God, when Christ is present with him, dwelling in his heart by faith.

So the first Adam went with his wife into death, because of his love for her, but could not return, and therefore all his family are born in death. But from that great family of men, the Lord has chosen vessels of mercy without number, who are loved of the Father even as he loved his Son; and him he loved before the world began. John xvii. 23, 24. These were given unto Christ, and this figure of the male and female in creation, of the man and his wife, sets forth the mystery of that wonderful love that the Son eternally had for them. And the second Adam came to them because they are his (because they were bone of his bones, and flesh of his flesh; and he had powers to redeem them, and to save them, and to make them feel his love, the sweetest, richest experience which the heart is able to feel; and he will cause them to bear his image, to be like him, and appear with him in glory.

“O for such love let rocks and hills
Their lasting silence break;
And all harmonious, human tongues,
Their Saviour's praises speak.”

Written by Elder Silas H. Durand
December 12, 1896.

A GOOD LETTER

Dear child of God and servant of
the most high:

You just can't know how my heart, soul, was filled with gratitude. Tears of joy filled my eyes at your Godly remembrance of poor unworthy me. I pray God that you are not deceived in the Christian love and fellowship that you have manifested in and for me. For surely you have some evidence through my writings that has thus moved you.

What are those evidences, marks, have I told you? Any of your exercises, feelings and thus what sayeth the Lord, for those things that you beareth witness to have I tasted, touched and handled. The things pertaining unto God and Godliness come from the savour of the holy spirit. Have I been led by that spirit? Has the sun of righteousness arisen into my soul? Has driven out all doubt for the time being? Restored unto me the joys of the Lord's salvation? That I may go on, hoping, trusting, eating and drinking of the spiritual manna, that maketh the soul full, so that I lack nothing.

Let so many times I am empty. Even so it was when you sent me those meditations. Oh, my cup ran over. Yes, indeed, I ask no more deserve no more, for surely you told methose things that have been my meat and drink for more than forty years.

I could witness and testify for the truths, for I have indeed by a way I knew not, in paths I had never troded. Yet it is same weary path that each and every child of God is led. No, it is nothing new. Yet such fellowship, such love, flows out to those that are led.

When they are all traveling, as pilgrim's reformers, having such a

great cloud of witnesses, that have already gone on before, such as Thomas, don't you find him in yourself? As Peter, don't you find him also? As Jonah. Oh, so many more. Yet they testified to these sure promises, looking forward with an eye single only to the glory of God, and that house not made with hands, eternally in the heavens. Yes, there is where our treasure is.

Someday, dear child of God, your hope will be turned into sight, your faith into possession, then and not until then will you be satisfied, rest from all your labors. Are there not times you long to pay, come welcome death, for that is the only gateway to immortal joys. Do you dread to enter there? Oh, no, for the sting of death has been taken away by the resurrection of Jesus Christ, our Lord.

No there is no dread, for God's work is perfect. He does not repent. Oh, no. And as the heavens is far above the earth, so is His ways and thoughts above man's. Are you not glad it is so, for if it were otherwise, then would we be without hope. But He is of one mind, glorious hope, blessed promise, and none can change Him. Oh, no. There are times we would like Jonah try to change His plan. Yet when once tried, there is a whale-called fish prepared; and when once placed upon dry ground, gospel. Then we are ready to cry salvation is of the Lord. Yet many times through rebellion, stiff-neckedness we have to learn it more than once, for this flesh of ours ever has, ever will, rebel, fight, against the will purpose of God. It is too proud, vaunted and puffed-up. It

does not want to be humbled, humiliated, laid low, abused—but lower pomp preminence.

Yet we can rejoice in the sure promise as we now are bearing the image of the earthly (Adam) so also we will bear the image of the heavenly (Jesus). Yes, we know that there is an immortality awaiting every heavenly born vessel of mercy and, knowing this, we should not be conformed to this world, but be transformed in spirit, by the renewing of our lives, conservations. As we see the time approaching, readying the time, for days are evil.

Effie H. Carawan,
Seven Quarter, N. C.

APPOINTMENT FOR ELDERS
S. J. PREDDY AN W. S. ENGLAND,
PRINCETON, W. VA.

Saturday, Sunday and Monday Oct. 18, 19, 20, White Oak Association.

Tuesday, 11:00 a. m. Oct. 21, Southwest Church.

Wednesday 11:00 a. m. Oct. 22, Muddy Creek Church.

Thursday 11:00 a. m. Oct. 23, Sand Hill Church.

Friday, Saturday and Sunday Oct. 24, 25 26, Black Creek Association.

Monday, 11:00 a. m. Oct. 27, Bethany Church in Pine Level.

Monday night 7:30 p. m. Oct 27, Auditorium of Overby's Funeral Home, Smithfield, N. C.

Tuesday 11:00 a. m. Oct. 28, Fellowship Church, Johnston County.

Wednesday 11:00 a. m. Oct. 29, Middle Creek Church.

Wednesday night 7:30 p. m. Oct. 29, Willow Springs Church.

Thursday 11:00 a. m. Oct. 30 Sandy Grove Church.

Thursday night 7:30 p. m. Oct. 30, Angier Church.

Thence to Mill Branch Association.

MILL BRANCH ASSOCIATION

— The Mill Branch Association is appointed to be held with the church at Pleasant Hill, Harry County, S. C. Friday, Saturday, and First Sunday in Nov. 1947.

The Church is located one mile from Myrtle Beach beside paved road leading from Myrtle Beach to Conway, S. C. by way of Socastee.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

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ELDER O. J. DENNY

Winston-Salem, N. C.

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Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

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THE LIFE OF JOSEPH

**"But bring your youngest brother
unto me; so shall your words be
verified, and ye shall not die;" and
they did so.**

The above quotation will be found in the 42nd chapter and 20th verse of Genesis. They are the words of Joseph to ten of his brothers when they came down to Egypt to buy corn.

For many months I have had some desire to write some of my meditations on the above scripture, but feeling my weakness and barrenness of mind most of the time I have put it off until now. As I fully realize that writing is like preaching, if it is profitable to the household of faith, we must be endued with power from on high.

If I should undertake to write the life and travels of Joseph from early childhood to the time that he was made Governor of Egypt, as it is

recorded in the scriptures, it would require many pages, even if I were blessed to do so. But I would like to say just here, that as an obedient son of his father and being persecuted by his brothers, tempted by Potiphar's wife, cast into the dungeon, and then mounted to the throne of Egypt, speaking roughly to his brothers, putting them into prison, storing away corn in the years of plenty to be freely meted out to his brothers without charge in the days of the famine, and then revealing himself to his brothers as their precious brother; in many respects beautifully portrays in types and shadows the work of the Father, who taught us through the law, the Son who suffered for our sins under the law, and the Holy Spirit or Comforter who revealed Jesus to us as the way, the truth and the life.

It will be noticed that when Joseph's brothers came down to Egypt they made obeisance to him, which was in part a fulfilment of the dreams which he had when he was yet a small boy while living with his father. Joseph called them spies as a reminder of their transgressions. He uses these words to stir up their evil conscience and make them mindful of the sin they had committed. Now Joseph knew his brothers and he was fully aware of the fact that their evil deeds were the cause of his sufferings and sorrows, yet he loved them. Like Jesus who "loved his people with an everlasting love, even when we were dead in trespasses and in sin." He said, "Nay, my lord, but to buy food are thy servants come." Joseph spake roughly unto them, and

put them into ward or (prison) three days. In my meditations I can see them conversing in sorrow over their past wicked life, when they put their brother into a pit, then sold him for twenty pieces of silver, after which they killed one of the kids of the goats and dipped his coat of many colors into it and sent it back to their father in order to try to cover up their wicked acts. We are told, "Be sure your sins will find you out." Num. 32:23. And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us." Can you not, dear reader, see from your own experience how their sins rolled up before them like mountains? Trace your own experience as a convicted sinner under God's just and holy law, when you came to the end and was shut up under the law, without God and without hope in the world. The unworthy writer while under this heavy guilt and condemnation often looked at the beasts of the field and said I had rather be in their place than in mine, for I could not see how God could justify such a sinner as I felt myself to be. Yet my breathings were like the poor publican, "who stood afar off (in his feelings) and said, "God be merciful to me a sinner." Often when I lay down at night I would wet the pillow in part with tears from my eyes while under conviction of God's just and holy law.

Now back to my narrative. Joseph spake to his brothers by an interpreter and he continues to call them spies. This expression causes

their guilt and sorrow to mount up before them and to further serve to sink them into despair. Yet, they vainly tried to vindicate themselves, saying, "Thy servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." Again Joseph said unto them, "That is it that I spake unto you saying, Ye are spies." Gen. 42:14.

Now, when his brothers said, "Thy servants are twelve brethren, and the youngest is with his father and one is not", of course, he knew he was the "one is not." He now puts the burden of proof on them to prove that they are not spies, by saying, "Hereby ye shall be proved; by the life of Pharoah ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison that your words may be proved." At this point, Joseph modifies his previous statement by saying, "If ye be true men let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses." But remember, that he makes it mandatory upon the part of his brothers that they can not get any more corn unless they bring their youngest brother.

Several years ago, after reading the above quotation of Joseph, I wondered in my mind, just why, he made it imperative that the youngest brother (or Benjamin) must come before they could get any more corn. The thought lingered with me occasionally for a period of about two years. I am convinced

"That the secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever." Deut. 29:29. Is it not true that we must be overshadowed by the Holy Ghost today to understand the revealed things of God?

Would it be too much for me to say that the Lord was gracious in revealing to me in a dream who Benjamin represents in the type and shadows? One night while I was asleep, a wheat field appeared in front of me and a voice spoke and said, "Benjamin is the corn." I awoke and meditated over the dream, but I could not understand it. I fell asleep again and a second time, this wheat field appeared in front of me and the same voice said again, "Benjamin is the corn." I awoke and I said to myself that I cannot understand how that Benjamin could be the corn when his brothers were going down to Egypt to get corn. A third time I fell asleep and the same field appeared before me. It seemed to be about twelve or eighteen inches high, and the same voice said, "Benjamin is the corn." It made such an impression on me that I called my wife, and I said, "Mother, I have dreamed three times of seeing a wheat field in front of me, and each time a voice would say, 'Benjamin is the corn.' And I cannot make any sense out of it as I thought they were going down to Egypt to get corn, but the voice said the Benjamin is the evidence that his brothers are not spies." I still seemed to be at a loss to understand. She said, "Benjamin is the fruit." All of this was

foreign to me, then she said, "Benjamin is the youngest brother." In a flash, the whole dream was clear before me. Surely Benjamin is "Christ formed in you the hope of glory." HE MUST COME. Then I could understand what John taught when he said, "And of His fullness have all we received, and grace for grace." That is, when you bring grace you get grace, when you bring evidence you get the evidence, when you bring the fruit you get fruit, when you bring corn you get corn. Is not this the same doctrine that John preached in the wilderness of Judea when the Pharisees and Sadducees came to his baptism, and brought such flimsy evidence that they were the children of God because Abraham was their father! John said, "**O generation of vipers, who hath warned you to flee from the wrath to come?** Bring forth therefore fruits meet for repentance." Matt. 3:7-8. Is not love, joy, peace, happiness, long-suffering, gentleness, meekness, patience and kindness which Paul says are fruits of the Spirit, always found in the youngest brother?—Christ formed in you the hope of glory?

Many people wonder today why it is that we do not seek for large numbers in our churches and because we do not, many have said that we are selfish, but this is not the truth. I will only answer for myself. I like large numbers provided they bring the FRUITS or "Benjamin the youngest brother." The inspired apostle Paul taught by divine revelation that they were not all Israel that are of Israel, neither are they children, because they are the seed of Abraham, but in Isaac

shall thy seed be called. He was born out of due season. His mother, Sarah, was ninety years old and Abraham, one hundred years old when he was born, which to my mind is a true type of every heaven-born soul, for the spiritual birth is contrary to all human understanding and human reason and all of His people were saved in the mind and purpose of God before the world began, for Jesus said, "Thine they were, and thou gavest them me." Jno. 17:6. Paul said, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

While I am writing about this youngest brother I would like to relate a beautiful scene which took place one night during a commencement exercise at our school. My wife and I went into the auditorium and took a seat near the back of the room and there were two girls sitting about three seats in front of us. They looked back at us and bowed their heads. One of them was so full that she began shedding tears. I turned to my wife and said, "There is a child of God." At that time I did not know either of them. About eighteen months after this I had the gracious privilege of baptising this same little girl. Now, when she came before the church, was it necessary for her to relate any of the dealings of the Lord with her, in order for us to have confidence in her? My answer is no, for I saw the fruit or evidence the night we were in the school auditorium.

While Joseph's brothers were yet in prison, it will be observed in Gen. 42:22 that they continue to talk about the sin that they committed against their brother, and moreover, they are branded as spies. All the evidence that they could produce, even the money that they brought to pay for the corn could not appease the justice of their just condemnation. But charity never fails. The love which Joseph has for his brothers is now made manifest in part. Although, while he bound Simeon in their presence and kept him in prison until Benjamin came, he released the others and commanded that their sacks be filled with corn, that they might carry it to Canaan for the famine of their houses and to restore every man's money into his sack. Let it be fully understood that Joseph did not release them from prison and put them under bond because of any evidence that they gave or even the money which they brought, but it was because of the great love he had for them, their father and families. Is this not agreeable with the language of Peter who said, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ." 1 Pet. 1:18-19.

(To be continued)

**PRIMITIVE BAPTIST ASSOCIATION
MEETS WITH SMITHWICK CREEK
CHURCH**

The Primitive Baptist Association of Eastern North Carolina will convene with Smithwick Creek Church, seven miles from Williamston, North Carolina, on the fourth Sunday and Saturday before in October, 1947.

ZION'S LANDMARK

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PSALM 37

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good and dwell for evermore.

For the LORD loveth judgement, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgement.

The law of his God is in his heart: none of his steps shall slide.

The wicked watcheth the righteous and seeketh to slay him.

The LORD will not leave him in his hand, nor condemn him when he is judged.

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

Mark the perfect, man and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is of the LORD; he is their strength in the time of trouble.

And the LORD shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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\$2.00 PER YEAR

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CONTENTNEA ASSOCIATION

Those who attended the Contentnea Association thoroughly enjoyed the meeting, and the preaching which was an inspiration to the large congregation that assembled during the three days the association was in session, October 10th, 11th and 12 at Pleasant Hill church located not far East of Rocky Mt.

Good crowds were present every day despite the rain on Friday and Saturday when it was necessary to hold the sessions in the church the greater part of the time. Sunday was a lovely day, and the services were held in the open under the spreading branches of the lovely trees, while the neighbors and members brought a large array of delicious food which was spread on the long wire table that extended the length of the grounds, and there was plenty for all.

The preaching was from the stand, and the large congregation that assembled from all parts of the country, from the mountains to the seashore sat under the magnetic spell of the ministers, and were entranced with the gospel, as it fell from their lips. It was estimated that the audience on Sunday was near 3000, and that there were near 2000 automobiles on the grounds.

In our opinion there has never been any hospitality that exceeds that of the Primitive Baptists, either at home or on the church grounds.

The ladies brought ample food for every one, and everybody was invited to partake and they did. And there is no telling how many baskets of fragments were gathered after the dinner was over.

Seats had been spread for the people in front of the stand and here the folks sat under the sound of the voices of the ministers, who were most eloquent in expounding the gospel and the experience of those who had been drawn into the care of the Father and His Son. Elder J. R. Roberts of Farmville was the Moderator and introduced the speakers with some pleasant reference to each. These held the rapt attention of the large audience as they related much of their experience in their transition from nature to grace. Elder Roberts told of how, when he first tried to preach that he would write down passages of scripture and when they did not suit him and express his feelings he would tear them up. He said that he would go out on Saturday and speak to a small congregation. Then they would call me up on Sunday and I would go and do the best I could. Not until I read the 23d Psalm, and received from it gracious comfort and understanding from the Lord, was I comforted and felt the Lord was with me. Brethren, how good it is to realize that "the Lord is our Shepherd, and we shall not want

for any thing, and that He leadeth us beside the still waters, and restoreth our souls. There is more contained in that chapter than we can preach out. I was comforted and felt the Lord was with me. Sometimes I feel that I have only a few moments to tell what is in me, and again I feel that God is my deliverer, and I want to talk about our God who can do all things and no man can hinder. It takes the grace of God to enable us to understand that the Lord is our deliverance, and that He can do all things; and that He never fails to hear us when we call on Him, for He puts a new song in our mouth, even praises unto Him. Elder Roberts gave a most interesting description of his change from nature to grace, and told how the Lord had mercy on him and lifted him out of the deep pit and the miry clay. Many years, he said, he tried to read the Bible, and his physician told him that he had only a few more years to live, and that God reached down with His love and restored him to health.

Elder O. J. Denny, senior Editor of Zion's Landmark, also spoke in the morning at the stand, and we regret that we were not able to hear him and report his sermon. A good many told us that he delivered a wonderful sermon. His text was from the third to the 5th verses of First Peter.

Elder Gray spoke in the afternoon from the scripture, "Whom He did foreknow, He also did predestinate to be conformed to His image. He said that God did not have to make us do wrong, that we were already wrong, for it is the

nature of man to sin." He referred to the man who asked Jesus, "What must I do to be saved, and you recall that the Lord said, "If you believe in me you are already a child of God, and with that grace in you you will live soberly and righteously in this present world.. God makes you love your enemies. Can you lay down your gift? No, you did not take it up and you cannot lay it down. If God be for us, who can be against us."

Elder M. J. Berry of Elon College delivered a very able and eloquent sermon from the scripture, where Paul shows that grace reigns over sin, until the death of sin and the salvation of the sinner. He spoke of the greatness, goodness and mercy of God, and what a feast there is in the crumbs that fall from the Master's table. We think of that blessed hope and are revived by it, and would not take anything for it.

He eloquently described Elder Denny's remarks on the sinner's glorious inheritance in Christ. The sinner he said is ever seeking for some evidence of that assurance that we possess that gift. Elder Berry likened that gift and that hope to the "old ship of Zion" that comes into port loaded down with good things and yet the sinner does not happen to be on board. What good would it do the child of God not to be on board and not be included with the other children of the redeemed? he asked. He also gave another illustration of a train of cars, with the locomotive near by but is not attached to the cars. Of what good is it to the sinner, or his or her salvation unless they are

attached to Christ?

Then he referred to God's gracious promises. "For whom He did foreknow He did predestinate to be conformed to His will. He also quoted from David, who said that this man Jesus must be declared through all the earth. The wind bloweth where it listeth, and you hear the sound thereof, but canst not tell from whence it cometh or whither it goeth." The Lord must tread the wine press alone. When Christ was crucified we say that we crucified Him, for it is then that we realize that He died for us. He is the one who cometh up from Edom with dyed garments from Bozrah. We are all born in sin and depraved. You must be readied for Heaven.

Christ has finished the work for us. Jesus offered us the only sacrifice that could be made for us. Saul of Tarshish said that Christ was a keeper of the word. Jesus said that thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. When Christ writes that I am in you the hope of glory, and that you are killed to sin, then we are all satisfied, for we know that we are sinners of wrath even as others. The laws of the land tell us what to do, but when the grace of God is shed abroad in your heart, then you are killed to the love of sin, and we are made to realize that we are children of wrath even as others, and see the necessity for the saving love of God and His mercy to us.

The law of God is His grace to us and it turns us from sin to His Holy Law, and we thank God for this great deliverance. He made

reference to the atomic bomb, but said that God was all powerful and would take care of that for He had all power in Heaven and in earth.

The next speaker was Elder A. B. Ayers from Bear Grass, and he quoted from Psalms 25:14, "When the Lord brought Israel up out of Egypt He not only showed His people they were sinners, but He also told them through the prophet Ezekiel that He would open their graves and let them come forth. He foretold the coming of His Son and explained that the covenant of redemption is through His Son Jesus Christ, and that we must be stripped and remember that Christ is our righteousness and our hope of glory.

Elder Sam Lee of the Bear Creek Association was the next speaker. He said that he felt so little coming before the association and this great throng of able speakers and people. If he did not love them he would not have come 200 miles to a meeting of Old Baptists whom he loved and knew they were the children of God. He had been a member of the church for fifteen or twenty years, and was with the Bear Creek brethren the first Sunday in May. He referred to other ministers of his association.

The next speakers were Elders Hall and Moore from Scotland Neck. They quoted from Job 16:19. Elders W. E. Grimes, T. L. Gimes, E. C. Jones and Jimmie Jenes. They all expressed their pleasure at being present and enjoying the association.

Elder Moore from Scotland Neck was the next speaker. He said that he felt that God's people had been

fed. He quoted from the 29th chapter of Job, who asked the question, "Where is wisdom, and knowledge sufficient to depart from iniquity? We know that flesh cannot clear us from sin if we do not depart from iniquity. We only can come clean through the redeeming blood of Jesus Christ, who trod the wine press of God alone. The apostle Paul said that when Christ appears then we shall appear with Him in glory. In this world ye shall have tribulation but in me peace. Paul told us to set our minds on things above where Christ sits on the right hand of God.

Christ said that He had power to lay down his life and also power to take it up again. Paul said that He took me up out of a horrible pit and the miry clay when we were dead in trespasses and sins." Jesus said, "We have a precious hope that when He appears we shall also appear with Him in glory. In this world ye shall have tribulation but in me peace. If we do not love one another we don't love God, the minister said."

The next speaker was Elder Whitley whom Elder Roberts said reminded him of Elder Greenwood, a German Jew, who when he came to America joined the Primitive Baptist church and was a devout man.

Elder White demonstrated he was an eloquent speaker and said many things that were pleasing to the brethren and sisters present.

EXPERIENCE

Elder T. F. Adams,
Willow Springs, N. C.
Dear Bro. in Christ,

I have for some time wanted to write some of my experience, but I feel so unworthy to undertake it, having such a little to tell and such a poor way of telling it. I am so often made to wonder if I really have an experience of Grace or it is just an imagination. My mind goes back to my boyhood days. I was reared in the foothills of the Blue Ridge Mountains, 25 miles from a tower. I had a good father and mother, honest and truthful, but neither of them claimed a hope.

I was fourteen years old when I heard the first man preach. As long back as I can remember, I would get a group of little boys and girls together and preach to them. I would talk to them about the Lord. Yet, I don't think that I had any knowledge of what He is. Yet, I loved to talk about Him.

I am often made now to wonder of the reality of my call to extol His great name when trying to preach this blessed Christ which is both my meat and drink. And I hope I have been made by the Grace of God to love Him more than tongue can express for what He has done for me. My parents tried in their way to bring me up to be honest, but when I was quite a young boy, I drifted from home into the wilds of the world. I forgot my preaching to the little folks and so far as I know, I never thought of God.

I am sure of one thing. I had no fear of God, man or the devil, or what they could or would do to me.

On April 9, 1901, I joined the army and was sent over seas to the Phillipines and stayed there two years. While there in 1903, if I

am not deceived, I was made to remember this God that made and controls all things that I had preached to those little boys and girls about, but it was in a different way.

One night while in a hospital, I thought my time had come to die. Dying didn't seem so bad, but seeing my destiny after death was horrible. When I was made to feel that I was dying, I called a nurse to me and said, "I am dying." The nurse called a doctor, but I felt he could do me no good, for I was sure that I was dying and as soon as dead in hell I would be. But thanks to His great and blessed name, He gave me a prayer and that was God be merciful to me poor sinner, but with all my begging God, I felt that hell was my doom. Sometime in the night, I was made to say, "Lord, if I must go to hell, it is just Thy will be done." That was the last thing I remembered until morning. I was aroused from what ever condition that I was in. It seemed as though I was in a new world. It seemed to me that everything was in praise to God. Even the little birds and there was great rejoicing and praise in my heart. I seemed to have a new mind and thought I was made, I hope, to know that God had a people somewhere that loved Him, but where or who they were I knew not. I was given a mind to look for them, yet I didn't find any one that had felt as I did.

It was not long after this until I had a dream. I tried to forget it but I could not. I would sit and watch the natives worship their idols.

In the meantime, my father and mother had died and left some small children. As soon as I was free from the army, I came home. Tha was May, 1904. Again, the world tried to convert me by telling me about my dead father and mother who were not members of any visible church. And after some time, they succeeded, that is, I joined them, but instead of finding peace and comfort, I found trouble and discomfort.

The last Sunday in July, 1904, I married in an old Baptist family. I knew nothing about their faith and practice and I just could not understand them at that time. Yet, they were preaching the very thing that I hope God had shown me in the Phillipines in 1903. God, for His own glory, had concealed this thing from me; that I must learn of Him in the furnace of afflictions, that it was by the Grace of God alone and not of works of man or men of which I was trying to do and teach. But my dear brother, I believe God has His time and way to teach His children.

Soon I left the people that I had joined, yet, in my way I betrayed the doctrine, which I loved. This went on two or three years, but there came a time when, I believe, that God struck me down as He did Saul or Paul and made me cry out, "Lord, who art Thou?" And as I hope removed the scales from my eyes and enabled me to see the blessed people that He gave me to love in the Phillipines. At that time, I believe he enabled me to see that I was poor and needy and to look to Him for all my help.

In 1914, I was enabled to have

a home with the dear Baptists and they gave me a home, as unfit as I feel to be. I was at ease for some time. Then oh; trouble came greater than ever. When the Lord of Lords told me that I must go and preach to this great people. Oh! I said, "Lord, I can't go, I can't preach. I am too poor." I offered every thing I could, but nothing gave me any ease. At last the devil offered a remedy and I accepted it, for I thought it a good one. He said, "You are right you can't preach. You just go back in the world and have a good time and all this preaching will leave you."

Oh, my dear brother! This was when I went down to Joppa and paid my fare. Oh, my God! It was a long ride, but the only way to go, for my God had ordered this way and I had to travel it, to learn that salvation is of the Lord. When it pleased my God to deliver me from hell and send me forth, He told me to preach Him, God, over all things. They are all His and He will dispose of them in the way that pleases Him.

Brother Adams, I have mentioned a few things that I hope my God has taught me by His Grace.

You are to be the judge of the worthiness of this article. If you feel it fit, you can use it for publication, but if not, just cast it aside. I hope it is for the love I have for the children of God that I write. May God bless you and all His dear children to pray for me and mine, to keep us humble and at the feet of our brethren.

Yours unworthily

R. D. Bell

FAITHFULNESS

Dear Brother:

You said to me the other day, "I do not believe brother B. was ever called to preach." Did you ever tell that to him? If it is necessary for you to express your mind on that subject concerning one who has been ordained to the work of the ministry to me, is it right to let him remain under the mistaken belief that you have fellowship for his gift as a gospel preacher?

Not long since, you remarked to me that you feared that brother C. is in the habit of making an intemperate use of intoxicating liquors. Have you ever mentioned this to him? Do you answer that you have not done so for fear of hurting his feelings? But ought you not to have more fear of hurting his character, and doing both him and yourself a great wrong and injury by speaking of this suspicion to others instead of himself? Your suspicions may be groundless; but if they are true, then by speaking to him in tenderness and brotherly love you may be favored to convert him from the error of his ways, and so "save a soul from death, and hide a multitude of sins."

You said in conversation with me that brother D. does not control his strong temper as he ought to; that brother C. appeared to have acted dishonestly on one occasion, and that you feared he was liable to give way to dishonest inclinations; and that brother E. is too much addicted to levity, and to vain and foolish talking and jesting. These things may be true, but was it right and according to the gospel rule for you to speak of them to me or any

one else, and not to the brethren themselves?

Do I take this course myself? Do I always speak of one's faults to himself instead of any one else, if I consider it necessary to speak of them at all? That is a very close question. I am sorry that I cannot present myself as an example of right acting in this matter on all occasions, if at all. I am so full of faults myself that it is hard for me to speak to another of his, even when circumstances make it clearly my duty to do so. Yet it is not right to neglect a duty on that account; and I fear it is selfishness and pride that would prompt me to do so instead of humility. But I try that if a brother hears at all of my disapproval of his course he shall hear it from my lips instead of those of another. I try that one shall not mistake my feelings concerning him in any important matter. I have to acknowledge, however, that I find myself lacking courage, or honesty, or both, at times, and so fail at the important moment to do what I ought to have done.

For instance, I ought to have said to you when you began to speak to me of these things that I must not hear them unless there was some special reason—gospel reason—why I should be told with a view of correcting the evil, and restoring the erring one, and vindicating the truth. I ought to have reminded you that it is a reprehensible, fleshly principle which would prompt one to speak or to hear of the faults of a brother in Christ, except with the single, unselfish desire for his good and for the glory of God. I might have said truthfully to you

that the same principle which prompted you to speak to me of the supposed faults of another, would lead you to speak to another of mine.

We may, by lightly speaking of some rumored fault or sin of a brother, do him a great and widespread injury and a gross injustice, when a word to him would have made the matter plain, and shown him not at fault at all. And the one thus unjustly and unkindly dealt with may see and feel the consequences of our thoughtless and unbrotherly course in the coldness of brethren without at all knowing what the trouble is, until the injurious rumor reaches some one who will act the part of a faithful brother. How careful we should be that we do not exert the evil influence of that proverbial character who "separateth chief friends."—Prov. xvi. 28.

I am satisfied that it is not true tenderness and gospel charity which makes us hesitate and fail to tell a brother his faults. It is very hard to speak to a dear brother of that in his course and conduct which we clearly see to be wrong, but can we, in the fear of God, avoid doing so? Would not the tenderest feelings of love cause us to act most firmly to turn a child from danger?

Let us read our duty in the words of the dear Savior and his apostles, and may we take up our cross daily. "Let us have grace that we may serve God acceptably, with reverence and godly fear."

Written by Elder Silas H. Durand in the year of 1895.

EXPERIENCE

June 20, 1947

Dear Mr. Adams:

After hearing your wonderful sermon last Sunday, it gave me courage to write you my experience.

It began when I was 16 years old. That was when I was first convicted of my sins. I went for days worried so that some times I would go far into the woods and hide and pray. It affected me so badly that my folks thought I had T.B. and took me to a doctor. This lasted for a year and during this time I was in so much trouble that I was willing to try anything. So, at the urging of the devil I united with one of the Armenian churches. But that gave me no rest.

Then one night, I dreamed that I was standing by a train on which I wanted very much to ride. But on approaching the steps I heard a voice that seemed to come from the air about me, saying, "Wait my son, you may ride later." This made me feel better.

Then later I had another dream in which I saw my mother in the yard, crawling on her hands and knees. I asked her where she was going and she said that it was time for her to go into the house. Just a few weeks later, my mother united with the church at Sandy Grove.

My next drastic experience came when my baby boy was six months old. He had flu and pneumonia. One night my mother called to me and told me that she thought he was dead. They sent for a neighbor

woman to lay him out and when she did, I went into a dark room and knelt down and, with my lips tightly closed, I sent up all my heart and soul in a silent prayer, that I must think, reached heaven, for when I got back into the room where my baby was, this neighbor woman had taken him on her lap to bathe him. Just then she said that the baby was not dead. You can imagine how thankful I was for that blessing.

My next experience came after my mother had passed on. I dreamed that I was standing in my back yard in Florida, where I lived at that time, when, in my dream, I saw a large bird flying toward my house, and it lit in the front yard. I rushed around to see what it was and found my mother sitting there on the lawn. I looked at her and uttered the one word, "Mother." Whereupon she said, "Son, it is now time that you go into the house." Then she was gone again, I knew not where.

Since that time, I have a longing to be in the church but every time I think of it, it seems that there is not a single one there in the church that would fellowship me, so I just keep waiting.

If I ever do ask for admittance to the church, I don't think they would care to hear this experience.

Write to me some time. So hoping to hear from you, I beg to remain,

Very truly your,

C. R. Partin
Smithfield, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

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ELDER GILBERT 90 YEARS OLD

Elder Gilbert is celebrating his ninetieth birthday, and we hoped to have an article from his home town paper together with his photo in this issue of the Landmark, but were unable to do so but expect to have it in next issue.

CONGRATULATIONS TO HIM
AND WE TRUST HE WILL MAKE
MORE THAN A HUNDRED.

THE SIN NOT TO BE FORGIVEN

"Verily I say unto you, All sins shall be forgiven unto the sons of man, and blasphemies wherewith soever they shall blaspheme; But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. BECAUSE HE HATH SAID, HE (JESUS) HATH AN UNCLEAN SPIRIT." (St. Mark 3:28; 39.)

Who are they, then, under consid-

eration? Answer, It was the scribes which came down from Jerusalem, and said, He (JESUS) hath Beelzebub, and by the prince of devils casteth out devils. (Mark 3, 22.)

Many people have asked me, and other ministers, as to who it is, or was that committed, or commiteth even now the unpardonable sin.

The Scribes and Pharisees did not deny but what Christ had power to cast out devils, instead of ascribing all power to God, the Father, in the casting out of devils, or evil spirits, they ascribed the power, to Beelzebub, the prince of devils.

Here was blasphemy in the extreme. The sin being unrelented, never blotted out by the pardoning love of God, through his Son Jesus Christ, the same remaineth.

Doubtless there was no belief in their hearts, that God was a merciful God, and therefore there was no repentance, and no plea for mercy, therefore, remained unpardoned.

"We read "Blessed be the Lord God of Israel, for he hath visited, and REDEEMED HIS PEOPLE." (Luke 1:68). His people were not part and parcel of the people of whom Christ said "Ye are from beneath, Ye are of your father the devil and his works will ye do. (Read John 8th. Ch. verses 44:45.)

The Lord hath not committed or consigned all who have committed other blasphemies to everlasting misery and woe; but hath mercifully said, "All manner of sins and blasphemies shall be forgiven unto men, but this blasphemy, ASCRIBING THE MARVELOUS WORK OF THE LORD UNTO BEELZEBUB

(THE CHIEF OF DEVILS, SHALL NOT FIND REPENTANCE, nor forgiveness in this world or in the world to come.

John was commissioned to tell the church, by the Holy Spirit, that WHOSOEVER IS BORN OF GOD CANNOT COMMIT SIN, (THE UNPARDONABLE SIN) in our opinion, And gives the reason why they cannot commit sin; FOR HIS SEED REMAINETH IN HIM, AND HE CANNOT SIN, BECAUSE, HE IS BORN OF GOD.

Yet the children of God say as Paul said, Who shall deliver me from this body of death? The child of God, is a sinner as long as he is in the flesh; but is kept by the power of God unto salvation ready to be revealed in the last time.

This seems to my understanding, That we cannot charge God with our folly; but, in this life we are tried as gold, as silver is tried, that we be made holy and acceptable in His sight.

Are we tempted, and tried? Yes. For what purpose? James says "Blessed is the man that ENDURETH TEMPTATION: FOR WHEN HE is TRIED, he shall receive the crown of life, which the Lord hath promised to them that love him." "Let no man say when he is tempted, I AM TEMPTED OF GOD, FOR GOD CANNOT BE TEMPTED with evil, neither tempteth HE ANY MAN." To charge our sins to God would be folly, if not blasphemous, "BUT EVERY MAN IS TEMPTED, WHEN HE IS DRAWN AWAY OF HIS OWN LUST, and enticed. Thus when lust hath conceived, it bringeth forth sin, and sin when it is

finished, bringeth forth death. Do not err, my beloved brethren, EVERY GOOD GIFT AND EVERY PERFECT GIFT IS FROM ABOVE, and cometh down from the FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING." (1st Ch. of James.)

James said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Then reasons over the matter by saying Doth a fountain send forth, at the same place, SWEET WATER AND BITTER?

Can a fig tree, my brethren, bear olive berries Either a vine, figs? So can no FOUNTAIN both yield salt water and fresh."

Then he makes the application by saying, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. THIS WISDOM descendeth not from above, but is earthly, sensual, devilish. FOR where envying and strife is, there is confusion and every evil work; BUT THE WISDOM THAT IS FROM ABOVE IS FIRST PURE, THEN PEACEABLE, GENTLE AND EASY TO BE ENTREATED, FULL OF MERCY AND GOOD FRUITS, WITHOUT PARTIALITY AND WITHOUT HYPOCRISY." (James 3d Ch.)

In treating upon any conversation we should try to see who the speaker is and to whom he speaks.

In this case the Lord Jesus Christ was the speaker, and he speaks peace to all his seed, but to anti-christian hosts he said, depart from me for I never knew you.

May God, and His Christ, through

the Holy Spirit guide us all to the end of our earthly journey, and, to the everlasting Haven of rest.

O. J. D.

THE LIFE OF JOSEPH (continued from last issue)

PART TWO

Some time ago, I was speaking upon this subject, about Joseph's brothers trying each time they returned, to pay for their corn and every time it was put back into their closet, a sister came up to me and said, "Brother Adams, don't you believe that we too, try at times to spend a little of this money?" I paused for a moment, then said, "I believe you are right." I can see now, that in my nature I am still possessed with self-works, and self-righteousness. I believe that Peter was possessed with self-confidence the night our Master was crucified. He said, "Lord, I am ready to go both into prison and into death." It is only when we are clothed and in our right mind that we can fully understand the truth of the scriptures which say, "Not by works of righteousness which we have done, etc." By grace through faith, and every blessing that we receive is a free gift, without any merit on our part. Joseph taught this lesson over and over again to his brothers about which I hope to discuss more fully later in this article.

They are now on their way back home to carry corn for their families. While they have been released from the prison, yet Simeon is still there, and they dread the thought of having to introduce the subject to their father of having to bring Benjamin back to get any

more corn. This was indeed distressing to them. Their conscience stings them severely for taking vengeance on their brother, the man whom they did not know down in Egypt who "spake roughly to them," also, they realized that they would soon have to face him again, not knowing what the consequences would be. All of the above was enough to sink them into gloom and despair. There is no doubt that they wished they had never been born. I speak this from my own experience, but dear reader, this is the only route of travel to get any more corn, for we must "through much tribulation enter into the kingdom of God." Acts 14: 22. So it was with Joseph's brothers, they had a long way to go under God's just and holy law before they could meet Joseph face to face in peace.

Now, they approached their father with the sad news that Benjamin must go down the next time if they got any more corn. Jacob was in despair. He said, "Joseph is not and Simeon is not and ye will take Benjamin away; all these things are against me." At first he refused to let him go. But ah! when the corn gives out and the famine gets to be sore in the land (or soul) Jacob's heart begins to soften, for our God knows how and does make His people willing through suffering in the day of His power. How well do we remember the sufferings that we went through before we were made willing to present the corn (or the youngest brother). If I am not mistaken, the Lord called me one day when I was about thirty-four years old, at

about two o'clock p. m., and said, Show my people their transgressions, and the house of Jacob their sins." I said, "Lord, I will die before I will go." Oh, the suffering I went through for several weeks will never be described by mortal tongue. May I ask this question—Are there any volunteer ministers in God's kingdom who can preach the gospel? Are they not all conscripted? Yet, we fully realize that we are a failure without the presence of the Holy Spirit.

Now, let us view the scene a little further: and see how Jacob endeavors to appease the wrath of the man in Egypt. He said, "Take the best fruit in the land in your vessel and carry down the man a present, a little balm, and a little honey, spices, myrrh, nuts, and almonds. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand, peradventure it was an oversight." You perceive, he is still trying to pay for the corn as well as to appease Joseph's wrath. Now all of this amounts to nothing, but are we not like Jacob? We have to learn this lesson by experience again and again. Jacob's heart is getting much softer at this period, for in Gen. 43:13, he says, "Take also your brother, and arise, go again unto the man" and his prayer is that "God Almighty give you mercy before the man." Judah said before this that "I will be surety for him." "If I bring him not again, let me bear the blame forever."

When they came into Joseph's presence and he saw Benjamin with them, he said to the rulers of his

house, "Bring these men home, and slay and make ready; for these men shall dine with me at noon." Notwithstanding the fact that Joseph's brothers presented Benjamin by his demand and he manifested his love for them by giving them food and lodging, also had their sacks filled with corn and restored every man's money in their sacks; he still speaks to them by an interpreter and has not yet made himself known to them. The climax of their sufferings is yet to come as will be seen by the finding of Joseph's silver cup by his steward. He put the silver cup into Benjamin's sack according to Joseph's instructions. Is not this cup a type of the law? It was by finding of this cup in Benjamin's sack that Joseph's brothers found out his righteous indignation against them for their evil deeds which they had committed against himself. They were able to present Benjamin which was required by Joseph as true evidence that they were not spies; yet, now they are at their wit's end, for Joseph has accused them of taking the cup, which of course, each one knew that he did not, but they were not able to prove that the others did not, for the evidence is beyond questioning, as it was found in Benjamin's sack. Please remember, that this cup is used by Joseph to drink and DIVINE. Read Gen. 44:5. "Is not this is in which my Lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing." Could his brothers when they returned and were in the presence of Joseph, a man clothed in royal apparel, sitting upon his throne, and one who had power to execute judgment,

even think, much less express that they were not guilty? How dare they say that they did not take the cup? The evidence is too plain.

Dear reader, please observe again that this cup is put into Benjamin's sack for the purpose of divining, and it well served the purpose for which he had it put there. It brought out the wickedness which was in their hearts before God. For Judah said, "What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants." They had a sense of their guilt long before Joseph called them spies. But now God has found it out and made them acquainted with the fact that through the finding of the CUP that He knows all about their evil conduct. There is no alibi which they can plead, the secret of their wicked hearts is fully opened up, for God has found it out. They are at their wit's end; there is nothing to say but GUILTY, GUILTY, GUILTY! Divine justice must be satisfied. Oh, how they felt their just condemnation. "How shall we clear ourselves?" If you, dear child of God, should chance to read these meditations, you may say, "I have not had quite as bitter an experience as you have described." May I ask: Have you ever heard a still small voice speak in the court of your conscience?—"Guilty, behold, I am vile." If you have not heard the voice you evidently felt the power of it.

Is not this CUP a clear type of the law? Paul said by the LAW is the knowledge of sin. (Rom. 3:20.) Again he said, "Is the law sin? God forbid. Nay I had not known sin,

but by the law." Rom. 7:7. I have often said that the law is a straight edge. When it is applied to a sinner it shows him how crooked he is. When I was a small boy, I watched those old hewers of timber. When they cut the tree down, they would stretch a string from one end of the log to the other on the side which they desired to slab or hew off, then saturate the string with lamp black, then pull it up in the middle and let it spring back on the log. This would make a black line from one end to the other. Now, this line did not straighten the log, but it showed the hewers just how crooked the log was. So it is when we are brought under the law, as the log is lying under the line. It reveals the secrets of our heart and causes us to exclaim as Job did, "Behold, I am vile. What shall I answer thee?" Job. 40:4.

Inasmuch as the finding of this cup by Joseph's steward in Benjamin's sack, brought the most excruciating pain and sorrow to his brothers, just so, when God's just and holy law was written upon this hard and stony heart of ours, and his continual wrath and judgment poured out upon us, and that without mercy. It brought us down as poor penitent sinners before Him. Through this experience we learned one lesson that we will never forget, that is, to never plead that we are not guilty before Him again. Now, the only thing that we can plead, that is acceptable to God is the imputed righteousness of Jesus. Our sins were imputed to Him and His righteousness was imputed to us. "He was made to be sin for us, who knew no sin, that we might be

made the righteousness of God in Him." So Jesus said except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

The finding of the CUP in Benjamin's sack (bear in mind that he is the youngest brother) is the cause of our schoolmaster to bring us unto Christ" and let it be observed that as they stood before Joseph (the man whom they did not know) sitting upon the throne of His Royal Majesty, that they never again uttered one word to try to prove their innocence, they never muttered again that they were not spies, they did not say again that they were true men; they never said again that we are all the sons of one man and "one is not." They did not say that none of them stole the CUP, all of which expressions they previously used before in order to prove and plead their innocence. Now the finding of the CUP in Benjamin's sack, has stopped their mouths, so when this LAW revealed the secret of our hearts, it stopped our mouths. For Paul says, "Now we know that what things soever the LAW saith, it saith to them who are under the LAW. That every mouth may be stopped and all the world may become guilty before God." Rom. 3:19.

Now if we try to justify ourselves by continually pleading our righteousness, are we not found to be liars? For Paul said, "By the deeds of the law shall no flesh be justified." It only remains to be seen that through the goodness of this great and mighty ruler of Egypt, in restoring Benjamin to them is the only hope of ever having any peace

now or ever, for he is "their youngest brother."—"Christ formed in you the hope of glory."

Now, inasmuch as God has let them know that He knows all about their iniquity, they said, "We are my lord's servants, both we, and he also with whom the cup is found." Now, Joseph brings them into the full extremity of their sufferings, for he said, "God forbid that I should do so: but the man in whose hand the CUP is found, he shall be my servant; and as for you, get you up in peace unto your father." Now hear the pitiful pleas of Judah, who is spokesman for all. Dear reader, I ask your patience just here, while we see THE SHADOW TURN ON THE DIAL. They are yet experiencing sore trials under this Governor (or law) who sits upon his throne, for Paul said, "The law having a shadow of good things to come." So the good thing is yet to come. Does not Judah now become a type of the Son of God? For his past sufferings made him willing to be surety for Benjamin's safety and return to his father and he manifested it fully by more sufferings when he said, "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. Then I shall bear the blame to my father forever." By the opening of the 54th chapter of Genesis we can see from what follows that divine justice has been satisfied, and THE GOOD THING HAS COME.

Do we not see the Son of God manifested in this shadow? "Though he were a son, yet learned he obedience by the things which

he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey Him." Heb. 5:8-9. It may be said that Judah was not perfect. To this inquirer I will repeat the language of Paul: the shadow is "not the very image." For proof of this read Gen. 49:8-12.

Now, Paul said, "By so much was Jesus made a surety of a better testament." Please take notice that Jesus is not our SECURITY but our SURETY, for if I become security for someone, this means that I will pay if he fails. Let it be remembered, that the righteous indignation of God against His children was charged to the Son in the mind and purpose of God before the world began. "For lo, in the volumn of the book it is written of me, Lo, I come to do thy will, O God." So He, Jesus, took all the blame and bore our sins in His own sinless body, (no sin except the imputed sins of His people). He suffered shame and was nailed to the cross, bled and died that we, poor, evil, vile and wretched sinners "might have life," and not only have life but that we "might have it more abundantly." And through His sufferings you were set free, and I have an humble hope that I was remembered in His sufferings too.

Now their sufferings has reached a climax and begins to subside while Joseph makes himself known unto them. He is so overcome with tenderness and love for them that he can not refrain weeping aloud, He said, "Cause every man to go out from me." Dear child, may I ask, was there anyone present but you and Jesus when He made Himself

known to you? He said, "Come near to me." What sweet and gracious words from our elder brother to such sinful and guilty rebels. "I am Joseph, your brother, whom ye sold into Egypt." Gen. 45:4. Their great burden of sin and condemnation is gradually being removed by these words. "Be not grieved, for God did send me before you to preserve life." Could there be any life for Joseph's brothers except through his sufferings and then mounting to the throne of Egypt, to store away corn in the years of plenty to meet their need in the years of famine?

(continued in next issue)

BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is appointed to be held with the church at Elm City, N. C., beginning Friday, October 24 before the fourth Sunday in October, 1947, and will continue through Sunday.

Elm City is located seven miles north of Wilson, N. C., on highway 301.

All lovers of truth, and especially our ministering brethren are cordially invited.

W. E. Turner, Clerk

ELDER NASH TO PREACH

The Lord Willing, Elder H. O. Nash of Atlanta, Ga., will preach at Willow Springs Parimitive Church on the 4th Sunday in this month, October 26th, 7:30 P. M.

BLACK CREEK UNION

The next session of the Black Creek Union will be held at Upper Black Creek meeting house the fifth Sunday and Saturday before in November.

All lovers of truth, and especially our ministering brethren are cordially invited to attend.

W. E. TURNER.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held with the church at Conoho on highway number 125 north of Oak City, N. C., the first Sunday in November, 1947, Friday and Saturday before.

Elder C. L. Robbins was chosen to preach the introductory sermon and Elder A. B. Ayers alternate.

We invite you to meet with us.

E. C. HARRISON, Union Clerk.

ZION'S LANDMARK

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PSALM 38

O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.

For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

My wounds stink, and are corrupt, because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

LORD, all my desire is before thee; and my groaning is not hid from thee.

My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

ELDER O. J. DENNY, Editor _____ Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT _____ Dade City, Fla.

ELDER B. S. COWIN _____ Williamston, N. C.

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TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE BLACK CREEK ASSOCIATION

The Black Creek Primitive Baptist Association was held with the church at Elm City during three days, Friday, Saturday and Sunday October the 24th, 25th and 26th.

On Friday it was found that the church house was unable to hold the large audience assembled, and so the use of the high school auditorium offered by the school authorities was accepted, and this building was crowded Saturday and Sunday with a most interested and attentive audience to hear the preaching.

The wives of the members of the church and lady friends brought baskets of food and spread these on the long wire table that was stretched across the yard. Every one was invited to partake of the delicious food, and there was ample for everyone, and at the conclusion of the repast a great many baskets of fragments were taken up.

The following ministers were present, and these were endued with power from on high, for they were most eloquent in expounding the doctrine of the church. On account of the illness of Elder E. L. Cobb, Moderator of the Association Elder J. T. Williams presided over the Association and was ably assisted by the Clerk, Elder E. L. Turner.

The ministers in attendance on the Association, and who spoke during its session were Elders M. F.

Westbrook, R. B. Denson, J. C. Smith, L. A. Johnson, W. S. Priddy, E. C. Gerrard, O. J. Denny, J. C. Smith, J. B. Roberts, A. B. Barron, H. O. Nash, J. D. Fly, J. T. Williams, George Boswell, J. C. Moore, A. L. Moore, E. C. Stone, E. L. Turner and Elder Yopps.

Elders M. F. Westbrook and R. B. Denson were the first to speak and took their text from the third chapter of Phillippians, which included bishops and deacons as well as members. Elder Denson related many wonderful experiences coming into his life, but he was willing to suffer all things in order to win Christ. There are many who are led to see Christ, he said and many of them feel that their case is different from others, and experience greater trials in this world, but the Savior knows your needs, according to the riches of His grace. This man thought he was doing the will of God, and yet he said that he counted all things as dross in order to win Christ. He was made willing to give up all things, yet sometimes it requires suffering in order to compel the sinner to obey the mandate of the Lord and the summons from on high. You were as the man who traveled from Jerusalem to Jericho, who when he lost on one side he gained on the other that heavenly treasure to you and those who love his appearing. There are those who tell you many things but not always what you have to suffer.

Christ has already found you and nothing can separate the Lord from his people. The electing love and grace treasured up in Him from the foundation of the world came without consulting you. But your desire is found in Him, for you say, "I would seek the Lord." Where do these desires come from? Only from the heavenly Father. You are in the most secure place. Moses desired to see the beauty of the Lord, and the Lord placed him in the cleft of the rock, that he might see Him as He passed by. How can you know the Lord until He reveals Himself to you? he asked.

Elder L. A. Johnson of the Seven Mile Association was the next speaker who referred to the mercy of the Lord in dealing with poor sinners. He described God as the prophet of old who said that "He loved thee with an everlasting love." The names of the redeemed, he said were written in the book of life before the foundation of the world. He declared that every one of God's children were embraced in His love, and the love of the Son who gave his life for His people. The speaker said there is nothing in us to commend us to His love, but God who is rich in mercy wherewith he called us has sent His Son to the earth to die for us that His children, who believe on Him shall not perish but have everlasting life. Because of that love He died on the shameful tree of the cross. We are looking forward to the time when this life ends, for we hope to know of this wonderful love of God.

Elder D. G. Staples of the Salem Association and W. H. English of Keystone, West Va. were the next

speakers. They said they were glad to be privileged to visit this Association. We feel this gift comes from God who gives us a hearing ear. We are able to enjoy the sweet spirit of love that is manifest here among you brethren, that the world cannot take away from you. The Lord said 'I will leave you an afflicted and poor people.' They want to look to God as the Author and Finisher of our Faith. You were made to realize it was all of the Father, in whom there is neither variableness or shadow of turning. He mentioned Elder Gold, Elder Hooks, Elder George Boswell, Robert Boswell, and Elder Cobb who were blessed to be moderators of the Association during their life time.

He referred to Christ as the friend of sinners who came not to call the righteous, but sinners to repentance. The Jews and Gentiles when he was on earth asked what manner of man was He? He answered the question by calling attention to what the Apostle Paul said, "The Lord is my Shepherd and I shall not want," and further answered the question by saying, "If God is for us who can be against us?" Jesus never lost His real identity. He preached salvation by grace. Our preachers realize that unless they are instructed by the spirit of Christ they cannot preach.

Elder W. C. Edwards of Beaufort was the next speaker, and he took his text from the 8th chapter of Romans, where Jesus said there is now no condemnation for those who walk not after the flesh, but after the spirit. I have ever tried to preach the truth as it is in Christ Jesus. The brethren have told me enough to substantiate my hope. I feel that is

the only doctrine that will fit the sinners case. "There is therefore now no condemnation for those who walk not after the flesh but after the spirit." Brother Staples who said that he gave God all the glory, for he gives us health and strength, and all the blessings of life. "There is now no condemnation for those who walk uprightly, and I prayed to the Lord that he might open my eyes so that I could see the truth as it is in Christ Jesus."

Elder J. C. Moore of Whitakers was the next speaker, and he said he always enjoyed singing praises to God. He quoted from John who told his disciples, "Little children keep yourselves unspotted from the world, for it is by faith ye are saved, not of works lest any man should boast." Trust in the Lord for He has begun a good work in you and will carry it on to completion. You recall that Peter was sinking down and called on the Lord for help. He referred to the way the Lord led the children of Israel out of Egypt and to the promised land. God tells us to set not our affections on the things on this earth, but in Heaven. Job said that the Lord gave and the Lord taketh away, blessed be the name of the Lord. He gave me a little hope when I was first blessed to look to Jesus as the author and finisher of my faith.

Elder S. J. Priddy of the West Horn Association of Princeton W. Va., was the next speaker. He said that he thought last night he would not be able to walk but he was still here. He said he enjoyed Elder Moore's sermon and that we need more like him.: He referred to the height of the mountains from

whence he came, and also of Jonah who went down into the sea in the belly of the fish, but it matters not where we are Jesus can reach us. Jesus said, "I am the door to the fold. He said that he believed the Apostle knew what he was talking about when God told Paul to look to the rock from whence he was hewn. He referred to Jesus as a great rock in a weary land, and that Paul said there is no other name by which we can be saved. His children were chosen in Him before the world was made, and in the 139th Psalm it is written that all your members are placed in His Son, and when He died on the rugged tree of the cross he died for us. Jesus said, "I am the chief corner stone of the building fitly framed together, and we can see God in it. We love to think of the church as the bride of the Lamb's wife, that taketh away the sin of the world. If you destroy a part of the redeemed then you destroy a part of Jesus. The redeemed shall be caught up with Christ to live forever more with Him.

Elder J. D. Fly was the next speaker, and when he was introduced it was announced that he would preach the funeral of Elder Stone. Elder Fly selected his text from the passage of scripture, For as by one man Adam, sin came into the world, so by the obedience of one man, Jesus Christ, many were made righteous. He spoke of the word love, and of its greatness and power and that He who loveth is born of God. For God sent His only Son Jesus Christ who knew no sin to be the sin for us that we might live. He referred to the two men who went into the temple to pray. One was a

sinner and knew it, but the other one thanked God that he was better than other men. The publican and sinner saw God in the beauty of holiness, and praised God for the gospel that He sent. He saw God in the beauty of holiness for as sin has reigned, so righteousness takes its place and reigns more abundantly. He said that he loved to believe in a gospel that God sent. Christ called unto God and asked Him why he was forsaken. After His death, He told His Father that of all that He had given him He had lost nothing, but delivered them up to Him.

Elder J. B. Roberts was the next speaker. He took his text from the 8th chapter of Acts, 32 and 33 verses: "He was led as a sheep to slaughter and opened not his mouth. His judgment was taken from Him and who shall declare His generation. Elder Roberts referred to what Philip said while he was in Judea, when the angel told him to preach the gospel of Christ to sinners. Elder Roberts spoke eloquently of the mission of the preacher and what it meant to the church and the sinner, and described Christ as the blessed one who takes away the sin of the world. "He was one among ten thousand and the one altogether lovely." He referred to the discovery of America by Columbus who when he landed on this soil fell on his face and blessed God for it. He paid a splendid tribute to our great country where one can worship God in the beauty of holiness and according to his own beliefs. There is a confidence among God's people he said, that you cannot find any where else.

Elder Roberts was followed by Elders A. B. Barren and Elder

Yopps and Elder O. J. Denny who took his text from the 15th chapter of First Cor. "For He shall reign until He has put all enemies under His feet, and the last enemy is death." Elder Denny held the rapt attention of the audience that packed the huge auditorium, and while he spoke one could almost hear a pin drop. He said in part, that this life is short. Job asked the question, shall man live again. The Christian has hope beyond the grave, and the redeemed of the Lord, His church shall be saved through all eternity. He said that he wanted to bring this truth to you, that the church of God shall be saved through all eternity. Christ said that on this rock I will build my church and the gates of hell shall not prevail against it. Just as God has given bounds to the ocean so has he given bounds to Satan, for the sceptre shall not depart from Judah until Shiloh come. God has never left himself without a witness. Elder Denny referred to the very interesting life of Moses, and said that he died in the wilderness and was buried there but no man knows his burial place. God called upon Joshua to lead His people into the promised land, and told him that no man would be able to stand before him. Joshua sent Caleb to look over the land and make a report and he brought back an evil report, but the Lord was with Him and so he went into the land and took it over, and God blessed him.

Elder Denny gave many interesting incidents of his life and we wish that we had the space to give a longer report of his excellent sermon. Landmark readers are familiar with his splendid editorials.

Elder Nash also delivered a most interesting sermon which the large audience listened to attentively.

The Association was one of the best and most interesting we have ever attended, and was one we will not soon forget.

TO THE HOUSEHOLD OF FAITH

My mind is directed to write about our association The Kehukee which has just completed the one hundred and eighty second session with the church at Norfolk Va. I have been trying to serve this church for nearly nine years without being absent a single meeting. I do feel we had one of the loveliest meetings I have ever attended. We had several ministers present that had never attended this association. They all expressed themselves as being in one accord with the doctrine that was set forth. Each one took their own time, and very beautifully portrayed the wonderful mercies of God to poor sinners. There was not a discord among them as they came forth in their respective places. I could have sat under the sound of their voices for a greater length of time than three days. We want all of them to come again.

On Sunday morning of the association, Brother C. W. Vass was ordained to the office of a deacon for the Norfolk church. The presbytery was Elders J. E. Mewborn, A. B. Denson, R. B. Denson. Deacons, Roy O. Creech, Lester House. I, as pastor of the church, appreciate very much the gift in Brother Vass and feel that his counsel will be much help to me. May the Lord bless him in his labors.

We received visitors from several

associations that are not in direct correspondence with, namely: Warwick, Elder R. Lester Dodson; Stainetone River, Sisters Larla Ferguson, Mattie Williams; Salisbury, Deacon Amias Hastings, Grace Hastings, Bertha Richardson, Agnes Truitt; Pigg River, Elder J. P. Helms, and others; Salem, Elder D. G. Staples, Laurel Springs, Elder E. G. Hall; Flint River of Tennessee, Sgt. James Hood.

This was the first time the members (now present) at Norfolk had ever entertained an association, which is more difficult in a city than in the country. I believe they made a good impression among those that were present. At first they thought it could not be done with so few members but they soon found out they had friends that were willing to assist. Oh how wonderful it was to be there! I want to say to the churches that are weak, if there is one of you that want the association ask for it. The Lord is still able to provide all things necessary for the comfort of his people. In the writings of David I have not seen the righteous forsaken, nor his seed begging bread. I believe it is good for a church to entertain an association. It has been said that crops are unusually good in the community where an association is. My desire is that the Lord will bless me in my little way to entertain many more to come.

R. B. Denson
Rocky Mount, N. C.

AN APPRECIATED MESSAGE

Dear Mr. J. D. Gold;

My dear good friend, a line or so to let you know how I did so much

appreciate your company with us at our association which made me think back many years ago, when I was with your dear father. At the association I would look around once in awhile at you seated there and your favor so much your father and thought to myself the same God is with you that was with him when he called him from the vain things of the world. My dear friend I feel like I see something good about you, I love for Christ's sake. I hope you are a dear friend to me. You are a man I have confidence in, a true friend unto death.

J. T. Williams

The above note from Elder Williams is greatly appreciated. He is most dear to me and all these brethren and sisters of the church. May he live many years to adorn the work of the Lord he is so faithfully carrying on.

J. D. Gold

TO WHOM IS THE GOSPEL PREACHED?

Dear brethren and sisters:

I have meditated of late and wondered about the above question, and wondered was there any of our people that believed the gospel is preached to those dead in sin for the purpose of quickening them; that the Lord uses the ministry of the word as the ordinary means of bringing His people from death to life.

Throughout the scriptures, living souls are designated as the subjects of gospel address. "He hath anointed me to preach the gospel to the poor." Luke iv:18. "The poor have the gospel preached to them." Matt. xi:5. "Children of the stock of Abraham, and whosoever among

you feareth the Lord, to you is the word of this salvation sent." xiii:26.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom i:16. All these, the poor, those who fear God, the thirsty, and the believer, are living characters.

But when it is said that to such only is the gospel sent, then some might assume that we believe that the minister must be careful to select those whom he knows to be the elect, and speak only to them. The apostles, whom the Savior sent "into all the world," that is, among gentile nations as well as to the Jews, could not know the elect, until they were manifest by believing the gospel which they preached. None hears it spiritually but those who have spiritual ears; none believe it but those who have faith to believe. Paul tells of some unto whom the gospel was preached who were not profited by it, because they had no faith. Heb. iv:2. So the gospel is a message of glad tidings sent in the language of Canaan, and though proclaimed among all people, none hear and understand but those who have been born of God.

The Savior said to his apostles, "Go ye into all the world, and preach the gospel to every creature." The expression, "every creature," I feel like has a limited meaning. Unlimited, it would embrace the animal creation. It could not include infants and those not literally capable of hearing and understanding. Everyone who is created in Jesus Christ. Those only have ears to hear, and the Savior said, "Let them hear." These only hun-

ger and thirst after righteousness, and the Savior said they shall be filled. These only are poor in spirit, and the Savior said, "unto the poor the gospel is preached."

And also, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whomsoever he will." And again, "It is the spirit that quickeneth, the flesh profiteth nothing."

I don't think there are any instances recorded where eternal life is said to have been communicated through the preaching of the gospel. But there are instances where it is known to have been possessed by those who had not heard the preaching by human lips, as the eunuch, the jailer, Saul of Tarsus, and Cornelius with all his house, and in the case of Lydia, the power of God is expressly declared as preparing her to attend the things spoken, while Paul was preaching. It was not said that the Lord opened Lydia's heart through Paul's preaching. I must therefore believe that not only in some, but in all cases spiritual life is communicated before there is power to hear and believe, instead of being given through and by hearing. The life must precede the hearing, though it be but for an instant. Then the preaching of the gospel can be heard and understood by that one. If he has sat under the sound of it before, it now has a new sound. It tells what he has felt. He believes because he has the witness in his own heart to prove the truth of what the preacher says. It is to him the power of God unto salvation, because that power has been experienced within him. "This gospel

then the kingdom," the Savior said, "must be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv:14. This was done before the apostles had fully finished their work in declaring the end of that dispensation, must be preached, not to quicken dead sinners, but for a witness, manifesting those unto whom the dear Savior has communicated eternal life and the glad tidings of salvation. The preacher can tell no one anything which has not already been taught him by that anointing, which he has received of Jesus, and which teaches us all things. I John ii:27. And it is only concerning the work of God's grace and his power unto salvation, experienced in the heart, that any one is fed with knowledge and understanding by the pastors after God's own heart, whom he sent unto them.

He (the Lord) works in and through them by his controlling and directing spirit causing them to preach in such a way that the excellency of the power may be of God and not of man. But not to give life through them or through their preaching.

Peter says, "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." He does not say they are born again by the preaching of the gospel, but he says that this word of God by which they are born again, and which endures forever, is the word which by the gospel is preached unto them. I Peter i:23-25. That word is Jesus whose name in salvation is called the word of God. "This is the word which was in the begin-

ning with God, and which was God, and which was made flesh and dwelt among us, and we behold his glory, the glory as of the only begotten of the father, full of grace and truth." I Jno. i. The gospel is not this word, but is the glad tidings of it. This word by the gospel is preached unto the saints who have felt the glorious power thereof, as the apostle John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; that which we have seen and heard declare we unto you, that your fellowship may be with us." I John i:1-3.

Here is the word of truth, the word of life, the word of God, the eternal life, by which the saints are all begotten and born again. This is the word by which hearing and faith come. If that word of God be not in the heart, there can be no power to hear, nor can the faith or truth of the gospel be received. For Isaiah says, "Lord, who hath believed our report." They are heard literally, for their sound went unto all the earth, and their words unto the ends of the world. But only those who had been begotten by the word of truth could hear and understand. Rom. x:15-20. The gospel cannot be to the dead, but to the living. The Lord's people must first know the law and its condemning power before they can receive the gospel, the glad tidings of salvation. But none can know himself to be a lost sinner, justly condemned by the holy law of God until he has been made alive to the quickening

spirit of God. Only by the light of divine life can one see himself dead in trespasses and sin.

Paul was alive spiritually, or the coming of commandment would not have caused sin to revive and him to die. It is only to the living soul that the law is felt to be a ministration of condemnation and death.

Many have passed through all the order of experience from the first knowledge of the law's demands to a full deliverance before they have ever heard the gospel preached by man. They are fish that are caught by it. They are sheep and lambs to be fed by it. Whoever they are, among false professors, or in the world of unbelievers, they can never listen to it with indifference, but it will have a drawing power upon their souls. By it they are ministered to, edified, perfected in the knowledge of the truth whose power is in the heart, sustained under heavy trials, comforted in afflictions, encouraged in darkness, until they have finished their course as witnesses in this world of sin and sorrow. Then tongues will cease, and prophecies will fail, knowledge will vanish away, and faith will be lost in sight, and love, sweet, holy love, which has been the one never failing light and comfort, and guide of our souls while here, will open to us the gates of eternal day, and usher us into that world where all is love.

I ask an interest in your prayers,
I feel the need of them.

Submitted in love,

Elgie Lee Collier
Smithfield, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

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Winston-Salem, N. C.

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Celebrates 90th Birthday



Elder M. L. Gilbert

ELDER M. L. GILBERT CELEBRATES 90th BIRTHDAY

Elder M. L. Gilbert, pastor of Bethel Primitive Baptist Church, was given a surprise birthday dinner at his home on Tuesday on the occasion of his 90th birthday with many out-of-town guests present from various churches in the state which Elder Gilbert has served, and with three of his eight children also in attendance. Arrangements were made by Mrs. Gilbert assisted by her daughter-in-law, Mrs. Cyrus Bennett.

The dinner was served at tables arranged outdoors. The birthday cake, decorated in blue and gold and embossed with the "Happy Birthday" inscription, formed a distinctive centerpiece. Roses were also used in decoration. Lester G. Gilbert of Jacksonville, who came to be with his father on this occasion, served as master of ceremonies at a congratulatory program held in the adjoining church where Elder Gilbert has been pastor for 56 years and the church's only pastor except for the first three years following its organization in 1888. Many complimentary tributes to the honored minister were extended by Elders Drew E. Cribbs of Sidney, J. R. Hewett of Tampa, E. L. Holley of Groveland and B. E. Holland of Plant City, also by Deacons T. H. Lamb of Mango, A. G. Carr of Citra and W. E. Stanaland of Dade City, and a layman, S. D. Gamble of Mascotte.

Elder Gilbert was the recipient of many gifts of cash and other useful gifts.

He is a native of Graves County, Ky., and has been a resident of

Dade City since 1881. He was ordained as a minister in the Primitive Baptist Church in 1889 and continues to preach every Sunday, traveling to various parts of the state as the church here has services only once each month. For 48 years he served as pastor of El Bethel Church in Tampa, resigning last November. He has eight children by a former marriage, 19 grandchildren, and 11 great-grandchildren.

Elder Gilbert appeared hale and hearty on his 90th birthday anniversary and thoroughly enjoy the party planned for him and the fine fellowship of family and friends. The Banner joins in sincere congratulations to him at this eventful time.

Members of his immediate family present which included several of his children, grandchildren, and great-grandchildren were Postmaster and Mrs. W. V. Gilbert, Mr. and Mrs. Lester Gilbert of Jacksonville, Mr. and Mrs. C. O. Gilbert, Mr. and Mrs. Rex Gilbert, Mrs. Noidre Moses and children, Jeanette and Noidre Moses, Jr., Charles Gilbert, and Mr. and Mrs. Cyrus Bennett, and others present were Mr. and Mrs. James B. Wilson, Miss Ruth Olds, and Mrs. Hester O'Berry of St. Petersburg; Mr. and Mrs. H. L. McCall of Jacksonville; Mrs. Chloe Blanton of Lake City; Elder Drew E. Cribbs of Sidney; Mr. and Mrs. T. H. Lamb and daughter, Miss Betty Lamb of Mango; Mr. and Mrs. S. D. Gamble and Miss Mildred Pepper of Mascotte; Elder and Mrs. J. R. Hewett, Mrs. Emma O'Berry, Mrs. Miriam Cole, Mrs. R. C. Register of Tampa; Mr. and Mrs. A. G. Carr of Citra; Elder and Mrs. E. L. Holley and son Howard Holley, of Groveland; Mr.

and Mrs. Amos Raulerson of Dover; Elder and Mrs. B. E. Holland and daughter, Miss Edith Holland of Plant City, Mrs. Gracie Parrish, Mrs. C. E. Parrish, Mr. and Mrs. Oliver Parrish of Lakeland; Mrs. Louise Traxler and Mr. and Mrs. W. E. Stanaland of Dade City. Taken from the Banner, A Florida Newspaper

THE LIFE OF JOSEPH

(continued from last issue)

As the type, so is the reality. Was it not through this crucified and risen Savior that we poor mortals are blessed to eat His flesh and drink His blood. Jesus said, "My flesh is meat indeed and my blood is drink indeed." May I ask this solemn question: Have we really been a partaker of the sufferings of Jesus? Have we been made a partaker of His joy after the sufferings? If so, we have eaten His flesh and drunk His blood. We know from experience that all the things on the "menu" are not good to the taste, but ah, bear this in mind that all the things in the listing such as sorrow, grief and trouble are not palatable to our taste like joy, peace and happiness, but remember that all of this is good for the body. "For if we suffer, we shall also reign with Him." 2 Tim. 2:12.

PART THREE

Joseph no longer speaks to his brethren by an interpreter, but he comes to them face to face. Now this wonderful secret which has been kept from them so long is now revealed, "I am your brother." "God, who at sundry times and in divers manners spake in time past

(law days) unto the fathers by the prophets, hath in these last days (Gospel Day) spoken unto us by His Son, whom He hath appointed heir of all things." Heb. 1:1-2.

Joseph has the keys to the corn houses in Egypt, and he freely hands it out to all of his brothers, as will be seen by the wagons loaded with provisions going back to Canaan, to spread the good news that "Joseph is yet alive, and he is Governor over all the land of Egypt." He sends for their father, their families and all of their kindred, in the land of Canaan and settles them down in the goodly land of Goshen. Now they eat bread from this great store of CORN, for which they have bestowed no labor.

Lest I forget, I will now mention the charge which Joseph made to his brothers before they left to bring their families—"Also regard not your stuff; for all the good of all the land of Egypt is yours." Gen. 45:20. Why did he render this charge? He well knew that they had a lot of possessions that they would not want to leave behind, all of which have now become worthless, for the store houses in Egypt are open to meet all their requirements in time of NEED. Furthermore, there is no room in the great store houses of Egypt to shelter such for these houses are filled with CORN.

Now, would Joseph's brothers question his right and ability to deliver to them this serious and solemn charge—"Regard not your stuff?" The man who sits upon his throne in his royal majesty, and is governor of all Egypt. He also has the gift to divine. Is he not fully qualified

to tell them what to bring and what to leave behind: First, he tells them to bring Benjamin (the corn, or Holy Spirit); second, bring your families and father and kindred. That is all. Then he tells them, "regard not your stuff." For this store house in Egypt is a place to get as a "free gift," and not a place to exchange our "stuff" for corn. Regardless of how we may present our "stuff," we will never be able to exchange it for CORN, because all our "righteousnesses is as filthy rags."

That which I have written above is only a faint type, or as Paul said, "a shadow of good things to come." Now, this Great God who sits upon His throne clothed with All Power and authority, who says that "Heaven is my throne and the earth is my footstool and the cattle of a thousand hills are mine, if I were hungry I would not ask you," and further says that "the lot is cast into the lap, but the whole disposing thereof, is of the Lord." Who would question His right and ability to teach and give instruction to us poor mortals, for "all of thy people shall be taught of the Lord" and "great shall be the peace of thy children." So this Great Giver, who is the giver of every good and perfect gift (Jesus), for "every good gift and every perfect gift comes down from above, from the Father of lights in whom there is no variableness neither shadow of a turn." "And he spake as never man spake." How fitting are the words of the poet:

"Keep silent all created things,
And wait your Maker's nod,
My soul stands trembling while she

sings
The honors of her God."

As Joseph administered to his brothers out of the store houses of Egypt, so Jesus administers to us out of His great store house of mercy. For John said, "and of His fullness have we all received and grace for grace" or spiritual blessings of Benjamin. The bringing of Benjamin was all that Joseph required of his brothers for them to get corn, and the only time that we can get corn or Jesus, is when we are made willing through sufferings to present Christ who is formed in us the hope of glory. Oh, how often we try to present our "stuff," such things as good works, self-righteousness, which is compared to filthy rags. We make vows and promises, self-confidence creeps in and many other things too numerous to mention, that we are continually trying to exchange for a blessing (corn). Ah! hear servants of God, was this not a serious and solemn charge that Paul rendered to Timothy, "PREACH THE WORD"! How careful we should be to make a clear distinction between our filthy works and the precious works of Jesus, "who works in us both to will and to do His own good pleasure."

Ah! my dear friends, this market or great store house of our God is not a place to exchange our silver and gold, for the precious blood of Jesus. Joseph used the barter system in trading with the Egyptians, but to his brothers, it was a free gift.

When we come to this great treasure house and present our works (stuff) we only find the door closed

against us. This is another lesson that I too, have to learn again and again. Often do I feel at a loss when our Master hides His loving face, I get to my wit's end. This is the time that Satan makes his worst attack. He will say to me as Eliphaz, Job's miserable comforter, said to him, "Acquaint now thyself with him." This is what I have tried to do for many years. "And be at peace." This is what I greatly desire. "Thereby good shall come unto thee." Do you believe it? Sometimes I do. "Receive, I pray thee, the law from his mouth and lay up his words in thine heart." I have made an honest effort to do this. "If thou return to the Almighty, thou shalt be **built up**, thou shalt put away iniquity far from thy Tabernacles." How hard I have labored to get away from this iniquity. No wonder Job said, "Miserable comforters, ye are." "Acquaint thyself with him, and be at peace. Lay up his words in thine heart. If thou return to the Almighty thou shalt be built up." Job 22:21-23.

WHAT LIES! This may be an exaggerated expression, but I wonder if I could not build a world like this just as easily as I could do what this "Tenamite" told Job to do. Those Tenamites and Midianites are a great pest in our lives. They tell us that a "hope is not sufficient, you ought to know you are a Christian," "you are the cause of so few people joining the church"; "you ought to cry a little louder from the pulpit and spare not." I make the feeble attempt by trying to obey his bidding, but all in vain, only to hear my feeble voice echo back again. Ah! dear child, do

not become discouraged, this is just another experience that we have to pass through to learn from "Whence our help comes." Now our precious Redeemer speaks, "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Now deliverance has come. The joy of God's salvation is restored for a short season, but alas, we again sink down, but we never get out of His reach or hearing. He sweetly whispers these words to us, "Be of good cheer, I have overcome the world," "for I am he that was dead, and behold I am alive forevermore;" "and as I live ye shall live also." Live where? Right here in the flesh. But how? By the faith of the Son of God, for Paul said, "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

Now, let us go back just a little and pick up a few threads and see if they are types of our experience. We talk a lot about sin, but first, let us get a clear picture in our mind and a well defined answer. Just what is sin? Paul gives the correct definition. "Sin is the transgression of the law, and by the law is the knowledge of sin." There is a vast difference in our experience between a pardon for our transgression of the law and a knowledge of the sin that remains with us after the offence has been committed.

When our Federal Head, Adam, transgressed God's law, it swept the whole human race into death and destruction and our only rem-

edy is through Jesus Christ. For Paul said, "Who was delivered for our offenses and raised again for our justification." Rom. 4:25. We too, were tried, convicted and crucified by this same law. But when Jesus died (or laid His life down) and lay in the heart of the earth three days, then arose a conqueror over death, hell and the grave, He brought us back through Him freely justified and put a new law in our heart and mind, a law that gives life and peace, and not a law like the first law that brought conviction, and condemnation, then put us into prison and finally we were sentenced and put to death. Now when we were brought back through Jesus Christ and were put under this new law which Paul says "is the law of the spirit of life which is in Christ Jesus." it took all the guilt and condemnation away from us, for Paul said that "there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit, for the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Rom. 8:1-2. He further says, "He that is dead is freed from sin." Remember, dear reader, that we are not freed from the KNOWLEDGE of the fact that we were justly condemned for our sins. Joseph granted a free pardon to his brothers for all their sins and transgressions which they had committed against him, but they always were mindful of their sinful and wicked acts, and because of this KNOWLEDGE of their just condemnation under the law, they were continually reminded that they were still sin-

ners for Paul said, "By the law is the KNOWLEDGE OF SIN. Now when this knowledge of sin continued to revive in them, they began to have doubts and fears. So do we. When they saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us for all the evil which we did unto him." Gen. 50: 15. But Joseph, like Jesus, is always a very present help in time of need (not needs). Now his pledge and promise is renewed again, as will be seen in Gen. 50: 21. "Now therefore, fear ye not: I will nurse you and your little ones." And he comforted them and spake kindly unto them. "Ye thought evil against me, but God meant it unto good." Such manifested love as this can never be described by mortal tongue.

Now through the suffering and death of Jesus, who satisfied the demands of the law, were we not freed from the sins which we had committed? The unworthy writer felt as though he would never have another evil thought, which lasted only a little while, for he had been in bondage for twenty-one years. Is it not true that we are out under bond most of the time? But like Joseph's brothers when he saw fit he put them behind the bars in the prison walls. I have often compared my experience with that of a bird that had been caged for a long time, and when the door was open it flits around from limb to limb, and often soars high in the air, but when it gets thirsty, tired and hungry, it is forced back to earth to get a fresh supply.

Now, I will say just a few more

words about this "knowledge of sin." Paul, the great apostle, through divine revelation left nothing for us to guess, for he brings the subject clearly to the light and said, "Moreover the law entered that the offense might abound." Among the many things which this law taught us when it entered into our hearts are three important things. First, that we have always been sinners even before we had any knowledge of the law. Second, we are sinners after we transgressed the law. Third, we are still sinners after we are resurrected from the dead, that is, after we have been delivered from our sins, and the reason for this knowledge that we are still sinners is because the offense still abounds. The knowledge of our sins, and the fact that we have to carry a dead body around the remainder of our lives, often causes us to cry out as Paul did and say, "Oh wretched man that I am, who shall deliver me from the body of this death." The very scent of our bodies together with the "knowledge of sin" is extremely nauseating to us at times. It is through those sore trials in the night that we get a little glimpse of the great and marvelous works of God. David said, "Day unto day uttereth speech and night unto night sheweth knowledge." Psa. 19:2.

Through this sore affliction we learn a great many lessons, one of which is this, that the great mountains of sins that we could see in our brother has now become a molehill, and the little mole hill that we could only see in ourselves now becomes a mountain of sin. We may fight many battles with our brother

and the world, because of SIN, but when the fight is finished we then learn that the greatest SIN always rages most within. Now when we are brought to the knowledge of the fact that the greatest sin rages most within, we can then see that the victory is only won through Jesus Christ. Paul said, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." I Cor. 15:27.

And when the fight is finished,
And the battle is won,
Then we can see that Jesus
Was the conquering One.

Through this experience, this scripture sweetly comes to our view: "But where sin abounded, grace did much more abound." Rom. 5:20. Now, it is through the abounding grace of God that we can look over one another for good. It is through the abounding grace of God that we can see the imperfections in ourselves. It is through the abounding grace of God, that we have love for one another. It is by the abounding grace of God that we can preach, pray, hear and sing. It is by the grace of God we can render equal and undivided praise to the everlasting Father, Son and everlasting Spirit. It is through the abounding grace of God that we can get a peep through the lattice work and glimpse the heavenly scene beyond and forget momentarily that we ever committed a sin.

Now what I have written above is some of the sweet meditations that I have had for several years, but mostly for the last three weeks, and I realize that it is like the writer, very imperfect and only to be accepted so far as it is supported by the word of God. But I will say as Paul said, "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out." Rom. 11:33. "Lo, these are parts of His ways: but how little a portion is heard of Him? and the thunder of His power who can understand." Job 26:14.

May I close with the words of the poet:

"Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

T. Floyd Adams
Willow Springs, N. C.

ANGIER UNION MEETING AT LITTLE CREEK

The next session of the Angier Union Meeting is appointed to be held with the church at Little Creek, Johnston County, N. C., Saturday and Fifth Sunday in November, 1947. Elder T. F. Adams is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate. Little Creek church is located about six (6) miles northwest of Smithfield.

Anyone desiring further information may communicate with Brother J. J. Baten, Church Clerk, Smithfield, N. C.

All lovers of Truth of the same faith and order are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk

Complete

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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PSALM 38

They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man, hear not; and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For I said, Hear me; lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

For I am ready to halt, and my sorrow is continually before me.

For I will declare mine iniquity; I will be sorry for my sin.

But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.

They also that render evil for good are mine adversaries; because I follow the thing that good is

Forsake me not, O LORD: O my God, be not far from me.

Make haste to help me, O Lord my salvation.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ASSOCIATIONAL AUTHORITY AND POWER

By Elder W. S. Craig

In the settlement of opinion as to the authority and power of Baptist Associations over their churches, may we not reasonably pay some attention to what they say in their rules? While what one association may say and do is not binding upon any other association, at the same time what a large number of associations hold to, surely has considerable persuasive value as showing what may be reasonably accepted as "Baptist Association Usage and Practice."

There are about 200 or more Primitive Baptist Associations in the United States. Of this number I have collected the minutes of 183 of them for my own information and for others. I have been able to gather considerable information relative to what may be fairly considered the general position of Baptist usage and practice as regards the power and authority of associations. Of these 183 minutes, I find that sixty-five have given their Constitution, Decorum and Articles of Faith. Several more have given only their Articles of Faith.

While the following observations must be confined to the above sixty-five associations alone, yet, I think, their positions (with few exceptions) may be considered a fair and reasonable representation of

the great body of Baptists.

I have noticed that nearly all of them state that the messengers are the association proper. This, I understand, is for the transaction of business. The Missouri Valley Association, 1936, says, in Article I of her Constitution: "The Association shall be composed of such messengers as shall be chosen by the different churches to represent them in the association, who shall produce letters certifying their appointment."

I also find that there is (with few exceptions) a general agreement among them that while their associations may both receive and drop churches from their union, yet they have no power to lord it over them, or dictate to them, or to meddle with their internal affairs, and that all disciplinary power belongs exclusively to the churches. Some even deny themselves the right to give advice in church troubles; but does it not seem that they should give advice if requested to do so? A large number of minutes use almost or exactly the same words in saying, "This Association shall not assume the right to dictate or advise, or to lord it over God's heritage, or infringe upon the internal rights of the churches."

Some few associations make provisions for finally hearing troubles between their churches, after their other churches have labored

to bring about a settlement, referring to the 18th chapter of Matthew, and say that the offended church should not act as an individual member as therein directed. There seems to be a difference in an association judging between churches at variance, and in judging between the members of a church at variance, and I suspect there may be differences of opinion on this point.

I have only three minutes wherein the associations have reserved to themselves the right to settle differences between the members of a church. And while all this may be well intended, does it not appear to be a very dangerous mistake? For, if it were really carried out in practice, would it not finally do away with all church authority to use discipline, by taking all church troubles to the association as a Court of Settlement? Where is the New Testament authority for any association to settle church troubles? I feel that I have far more right to judge an association than I would have to judge a church, because an association is not a Bible institution, while the church is a Bible institution.

It seems plain to me that no association can rightly and orderly assume any power over her churches to dictate to them as to how to settle their troubles, unless it be that associations actually possess higher authority than the church. If it be well remembered (as it should be) than an association is not a New Testament institution at all, it seems to me that it should be easy to see that it cannot exercise any scriptural ecclesiastical power over the

churches. Now, if it be true that the church alone is the highest ecclesiastical authority on earth, then what judicial power has any association over its churches to dictate the settlement of church troubles? Such would finally result in the death of that union and would weaken the churches. I think most all the Baptists will agree that an association may give advice, if requested to do so; but how much farther could it lawfully go? There is quite a difference between giving advice relative to church troubles, and in making a settlement of church troubles.

I am giving the following extracts in support of my position: "A church of Christ has never been considered, by genuine Baptists, the highest ecclesiastical power on earth."—Hassell, page 702.

In the history of the Kehukee Association, the session for the year 1782 adopted Rules of Decorum. "Upon the adoption of these rules much discussion arose as to the power of associations over the churches, which resulted in an understanding to leave to the churches their entire independence, and permitting the association (which is but a collection of churches) to act as an advisory council only. This appears to have been the rule of action adopted by the association in the beginnings, and which has prevailed to the present time."—Hassell, 701-2.

"Let all questions of doctrine, discipline, or church order be settled or adjusted by the churches, the only disciplinary bodies authorized by Christ, the great Head of the church in His will, the New

Testament.

"Councils or disciplinary or advisory bodies or institutions are of human origin, and unauthorized by the New Testament. The Roman Catholic 'Church' is the highest authority for them among men. While all this is true, councils are sometimes held by our people, and no doubt they have sometimes suggested prudent and scriptural methods, settling, adjusting or disposing of church troubles, adjusting or disposing of such councils. But it should be remembered that the advice of associations and of councils may be by the churches 'accepted without praise or rejected without censure.' The councils of which I have been a member declared the church to be the only disciplinary body or authority recognized by the New Testament."—Elder G. W. Stewart, *Gospel Messenger*, July, 1917.

"Do Councils or Associations have any authority over the churches?" Answer: "None whatever, since the death of the Apostles, the last fully inspired and infallible created teachers of the human race. Any assemblies of men may advise a Church of Christ, but they cannot impose their decisions upon her. But if a church, after the humble, loving, and continued labors of gospel churches, stubbornly and permanently persists in departing from the doctrine and practice of Christ and His Apostles, she un-churches herself."—Elder Hassell, by Elder Pittman in *Questions and Answers*, page 8.

"All matters of disorder should be scripturally settled by each individual church, as required in the

New Testament."—Hassell, *Advocate and Messenger*, April, 1927.

"Let the reader carefully ask himself these questions: Where was the supreme authority vested when the church was first set up? To what adjudicatory body did they appeal their causes for a final decision? And where is the authority for taking the case out of the jurisdiction of the church and transferring it to a higher tribunal?"—Elder P. T. Oliphant in *Primitive Monitor*, June, 1905, and Dec. 1934.

"I believe in, and love association, when carried on right—that is, God's people gathering together from the different churches from the various parts to associate together in the worship and service of God—to sing, pray, preach, talk, rejoice and associate together for their mutual benefit and the upbuilding of the cause—and then go home to report to others of the fine, uplifting, encouraging, beneficial, God-honoring meeting. This should be the only function of associations. But when they assume the functions of an ecclesiastical body, with ecclesiastical power and authority, as supreme courts to dictate to, and lord it over the churches, they are greatly disused, departing from their function and design, becoming unscriptural and hurtful to the cause. Better be out, or as Elder S. Hassell once said, 'Relinquish them altogether than to have or be in an association of this description.'"—Elder A. B. Ross, *Messenger of Zion*, Nev.-Dec. 15, 1936.

"Each gospel church is a separate and independent republic, having Christ as its only Head and Lawgiver, and not subject, in ec-

clesiastical matters to any outside jurisdiction; such, according to the ablest scholars and historians, was not only every apostolic church in the first century, but of the second century."—Hassell, 292.

"It cannot be repeated too often that each gospel church is, according to Christ and His Apostles, the highest ecclesiastical authority on earth."—Hassell, 293.

The Missouri Valley Association, 1936, Art. 6 of Constitution: "No query from any church in regard to difficulties shall be admitted in the association."

Art. 7—"The Association shall not have power to lord it over God's heritage so as to infringe on the internal rights of the churches, but shall have power to sit as an advisory council to give advice to the churches in all matters of difficulty."

Articles 6 is plain and positive, and has reference to any difficulty that might be brought before the association. The second clause of Articles 7 gives the association the power to sit as an advisory council to give advice to the churches in all matters of difficulty. But notice, this is limited to advice, not dictation, not to render verdicts. While the association is given this power, yet she is not commanded to exercise such power. So it is left with her to decide whether she shall use such power or not, in any case. I do not think she could force her advice on the churches, but it would be left with the churches to accept and follow such advice.

The First Primitive Baptist Association, of Oklahoma, says, in minutes of 1927, Constitution, Art. 7:

"No church or churches are to bring their troubles or divisions to the association for investigation or trial; but the church and sister churches must settle their own business at home."

The New Beulah, of Georgia, 1927, Art. 5. of Decorum: "This association, believing that the local churches of Christ are the only proper authority to decide and pass upon questions of order and orthodoxy, agree that this body is here as a worshiping assembly, and shall not attempt to consider, settle or pass upon matters of disciplinary character, but will leave all questions of this kind to be determined by the churches themselves in their own individual capacity."

The Choctawatches, of Alabama, 1927, Art. 2 of Gospel Order: "We declare that each church is a sovereign fully clothed by the great Head of the church with authority to execute gospel discipline and cannot transmit its business to any other body for consideration and final judgment. Therefore, we as an association, declare we will not receive from any church disciplinary questions to be discussed or adjusted."

The Towaliga, of Georgia, 1927, Art. 4 of Decorum: "This association shall have no power to answer queries; give advice or dictate to the churches in any case, or lord it over God's heritage, nor any power by which she can directly or indirectly infringe on the internal rights of the churches or censure and try any church or members in reference to faith and practice, or determine upon the validity of gospel ordinances. These things shall

rest entirely with the churches."

The Daffau, of Texas, 1936, Art. 4 of Constitution: "It is further understood that all disciplinary power and rights pertaining to membership or fellowship in the church, belongs exclusively to the church or churches; and this association shall not assume the right to advise or in any way interfere with the internal rights of the churches." Art. 6: "We regard all matters touching church fellowship as belonging exclusively to the churches and requiring their official action to make it valid."

The Western, of Oklahoma, 1927, Art. 16 of Decorum: "There shall be no queries of differences admitted into this association."

The Cumberland, of Tennessee, 1927, Art. 2 of Constitution: "This association shall therefore exercise no authority over the several churches of which it is composed, but shall regard them as entirely independent, give full credit to their acts, and never pass any censure or animadversion thereon."

The Southwest, of Texas, 1927, Art. 4 of Constitution: "It is further understood that all disciplinary power and right pertaining to membership or fellowship in the church belongs exclusively to the church or churches, and that this association shall not, assume the right to dictate to, advise or in any way interfere with the internal rights of the churches."

The Siloam, of Washington and Oregon (now dissolved), said in 1921, Art. 4 of Constitution: "The churches shall be considered the highest ecclesiastical authority on earth, and each member possessing

equal rights agreeable to their order in the Gospel, and the association only a medium of correspondence, and the association shall in no wise interfere or meddle with the internal rights of the churches."

The Wabash District, of Illinois and Indiana, 1897, Art. 8 of Constitution: "The association shall not have power to lord it over God's heritage so as to infringe on the internal rights of the churches."

The New Mexico, of New Mexico, 1933, Art. 4 of Constitution: "It is further understood that all disciplinary power and rights pertaining to membership or fellowship in the church exclusively to the churches, and that this association shall not assume the right to advise nor in anyway interfere with the internal rights of the churches."

I ask a few questions for the Primitive Baptist to seriously think about. If it be true that all ecclesiastical authority belongs to the churches, and the association has no such authority, how can it exercise such authority over others? Would it not be better never to attempt to exercise such authority? Would it not be better for the Primitive Baptists to look upon their associations as being only general meetings of their churches, that their members may in Christian fellowship and brotherly love associate together in divine worship? And leave all trouble in the churches and between the churches, to be settled by those churches? Has any church or member any good and valid right whatever to carry and spread their strife and bitterness at an association to the injury and death, more or less, of the spiritual enjoyment

of perhaps many of the Lord's dear people?—Cozad, Neb., Jan. 30, 1937. Selected from May Messenger, 1937.

Messenger of Peace

"YOU MUST BE BORN AGAIN"

"Verily, verily, I say unto you, 'Ye must be born again.'" This scripture is not understandable to the man or woman who has not been born of the Spirit. To the man or woman who has been born of the Spirit, it is clear. The wind bloweth where it listeth. Ye hear the sound thereof, but canst not tell from whence it cometh, nor whither it goeth. So is every one who is born of the Spirit, when a man or woman is being born of the Spirit, a weight or burden is on them, dejected, cast down, apparently friendless in the world. Why? He or she cannot understand. They have lived an honest, truthful, sober upright life, character above reproach. Then why would they be cast down with a burden that comes from they know not where, nor why?

They will seek a lonely place and try to pray, but with no relief. Their prayers have availed naught, and in secret still carrying the burden, that came from they know not where, nor why. At God's time and way, the burden is lifted and gone they know not where. They see and feel a newness in life. All creation seems to be praising God. Now they hear the doctrine of regeneration preached, and it fits their case.

Things they once loved, they do not love now and they have a desire to mingle with the people who preach the doctrine of regeneration and can understand how and

why you must be born again.

"Suffer little children to come unto me, for of such is the kingdom of heaven." This scripture as I understand is appreciable to those newly born of the Spirit, and to the church to receive them into the fellowship of the church. I do not think that only members of the Primitive Baptist Church have been born of the Spirit, but that men and women of every kindred, race, tongue, and nation have been born of the Spirit.

"Go ye into all the world and preach the gospel." It matters not who they are, nor where they are. When they hear the doctrine of the foreknowledge of God and regeneration preached, they understand how and why you must be born again.

"They know my voice and they follow me." The unlimited Spirit of God is everwatchful of his peoples: as when the waters of the sea divided for the children of Israel; Daniel in the lion's den; the Hebrew children in the firey furnace. Only those who have been born again can understand. Let them be who or where they may be.

A. J. McNeil,
P. O. Box 269,
Roanoke, Va.

CHARITY IS LOVE

Dear readers of Zion's Landmark:

I hope you all are in peace and sweet fellowship, one with another, and that all is well with all your dear ones.

I again have a mind to write unto you, and charity is on my mind. Charity is love the scriptures tells us, and love causes us to look over

each other for good. It brings us very close to our Master, the Savior of poor sinners, it brings us very close to God's little children. We can then see the church and how beautiful it is to us. This is particularly true of the little lambs who are still on the outside of the church. They have such a longing to be associated with the people of God, but they feel so unfit, they feel to be such vile sinners that they hesitate to ask for a home with the church, they feel that they would not be received, but bye and bye they are given strength to offer themselves and what a season of rejoicing is theirs to enjoy after they are enabled to go home to their friends and tell what great things the Lord has done for them. But before long, satan begins to show himself in our nature and at first he seems to prevail. He makes us doubt and fear that we have never known the truth, but at last he has to be still for all power is in the hand of the Living God. When He says, "Get thou behind me satan" we are again made free and free indeed. Those doubts and fears are gone for a season. Jesus is one who is faithful to His people unto death, because he loves them.

Now I haven't thought of writing a long letter, but I do hope you are all dearly in love one with another and still remembering how dear, God's children were to you when they gave you the right-hand of fellowship and received you into their midst, remembering also that love begets love.

It saddens my heart to hear that brethren and sisters are saying evil things of one another. Now bre-

thren and sisters, when you are talking about one another, think of self and be sure you are saying nothing hurtful, but something good instead. Seeds of discord reap an evil harvest but kind words turn away wrath and cheer the sad heart. Remember "there is a way that seemeth right unto man and the ends thereof are the way of death."

Now I will close by saying may God bless and keep you in peace and love one with another.

A little brother in Christ, I hope,

Lester E. Lee,

RFD No. 5

Dunn, N. C.

August 8, 1947.

COMFORT AND PLEASURES

Dear Sir,

Inclosed is \$2.00. Please extend my paper from August, 1947, to August, 1948. And I wish to thank you all for the patience you all have in making The Landmark worth the cost. Indeed, I would say it is worth every penny of it and more. Because, to me, it is church, good feeding for the soul, my pleasure, comfort and consolation on Sundays when I can't get to church. I only wish I had more of them so that I could have a new one every Sunday. But you all are doing a good part and I hope and trust you will be able to keep up the good works for the comfort of so many the world over.

(Miss) Bessie Jo Pittman

Goldsboro, N. C.

DOST THOU BELIEVE?

Dear Readers of the Landmark:

For a long time I have wanted to write to you, but put it off for some reason, but now being a shut-in for some time I think of it so much more

I decided to try. I desire to write of some of the things that sometimes give me comfort. It is the little things that I find comfort in. Big things do not include me.

"Blessed are the poor in spirit," These words come to me often and give me a little hope, because I surely feel poor in spirit.

Jesus in speaking to His disciples often used such words as faithless, unbelievers, and "O ye of little faith." One came to Jesus desiring one of his household to be healed, Jesus said "If thou believest," and he begged "Lord help Thou mine unbelief." Yet in all this the Lord was teaching His disciples and establishing them in the faith, but they could not see it. There is much comfort to me to hope that although I feel so unfaithful, and often unbelieving that it be the Lord's will that I learn and be established in the faith of our Lord Jesus.

So many times when I feel like I would love to carry my difficulties to the Lord in prayer and know not how to approach, I think of Job. In his greatest troubles, his miserable comforters telling him, that if he had done certain things, or would bless and heal him. Job, getting weary of such words told them "Oh if I only knew where I could find Him, I would order my cause before Him." He said, he had looked forward, backward, on his right hand and on his left hand but he could not see Him. So do I feel many times that I can't see the Lord in my afflictions, yet there is something that makes me think of Him and His wonderful works. The more I am afflicted, the more such thoughts come to me, and it seems I should be

happy so, but the greater the Lord is, the smaller I am.

With love,

To all the household of faith.

Annie Higgins

Newport, N. C.

GLORYING

I am offering a few thoughts for the great family of the Landmark readers. The subject of glorying, a mode of securing praise and honor accorded in worship to Israel, as I understand, has ever been a people prone to worship; much of which has been in idolatry, praise and glory secured, therefore; services rendered, which glory soon fades away. There is of course a genuine glory. And Israel is subjected to the genuine, which glory of course is in the Lord. Paul teaches, let him that glorieth, glory in the Lord; but not without a just cause does Paul teach glorying in the Lord. Which cause seems to rise from within and not from without. We notice I Cor. I Chapter 30th verse, Paul very definitely sets up the cause for genuine glorying. Paul states: "but of him are ye in Christ Jesus." I feel to ask if in Christ Jesus: Why? And then it is so clearly taught of the revealed word of God. It is the choice of God, evidently there is no doubt, God chooses a people in Christ Jesus; this people do glorify God, and from this people God gleans his glory. For God made unto this people, Jesus-their wisdom. Therefore they could not err because Jesus being their wisdom made so of God-is perfect. Be ye therefore perfect even so your Father which is in Heaven is perfect. This perfection

remember is not of the flesh, neither the will of the flesh; but of God. Then we gather perfection glorifies, I have never felt that my imperfect ways were honoring and glorifying God, but instead was a stench in his nostrils. God having made Jesus our righteousness in which there is no unrighteousness at all. Then we see the righteousness of the people of these are secure in Jesus Christ by the choice of God. It is clear now to see why we, as a people, say, that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

The sanctification and redemption of the people of God are as secure in Jesus Christ as their wisdom and righteousness is secure. There is truly a comforting thought in the fact that God set apart, free from sin, his people and consecrated them without the loss of one unto himself. For his own glory, God most certainly is glorified by the work of his own hand.

Redemption is suggestive of prior ownership, therefore I am constrained to believe this people whom God formed for himself was in the great mind of God before the world was and to make manifest his great purpose in them. God made the world therefore the world is God's and they that dwell therein.

So let him that glorieth glory in the Lord, for the victory in the great mind of God is won. And we poor finite creatures must wait the unfolding of the purpose of God in respect to us. But thanks be to God, who gives us the victory through Jesus Christ, whom he has appointed heir of all things. We feel to trust by faith, prompted by grace,

to draw nigh unto him, and look to him for all that we have, and are, for faith hope, and love, and with fellowship, peace, unity, and demonstration of spirit that our glorying be in the Lord. 'For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.' The promises of God are in favor of this people whom God formed for himself to show forth his praise. I might say also to show forth his glory.

I know what I have written is a bitter contrast to the natural mind (or carnal mind) for I have endeavored to show conclusively that carnality and spirituality are two separate and distinct things. Though they run parallel they are in no relation whatever. One is of an earthly origin, whereas the other is divine. It is so hard to distinguish between the two. I have thought so many times that I was going, and was so sad to find, I was just coming back, therefore; I feel it so profitable to try the spirits. "Every spirit that confesseth that Jesus came in the flesh is of God." Every spirit that confesseth not that Jesus came in the flesh is that spirit of antichrist." Little children keep your selves from idols, and peace be with you.

In hope,

Elder F. A. Collier
Hartford, Alabama.

STRIVING

A dear brother in the flesh, and I trust also in the spirit, requests me to give my views with respect to the saying of the Lord, "My spirit shall not always strive with man," Gen. 6:3.

Certain texts of Scripture are given to the children of God by

Arminians as proof texts of their theory, and the children are often, for the time, seemingly embarrassed because they feel to be unable to disprove, by the Scriptures, that which they feel needs no refutation in their experience, and they immediately begin to look around for help, and some make a mistake by asking wisdom of man rather than of God. All the children of God are taught of him, and wherein they are specially taught of him they cannot obtain wisdom from any other source, and that is in the revelation of Christ in them the hope of glory wherein they have peace with God through Christ, and wherein they need not that any man should teach them, so that when they examine themselves whether they be in the faith, and prove all things and hold fast that which is good, they understand the way of life and salvation to their entire satisfaction, by faith, and neither Arminians nor their doctrine gives them any particular concern,

In the sense that preaching is teaching, God's people are taught by it, and it is only in this sense that they are taught of man, which is by way of confirmation in that which they have been taught by the leadings of the spirit in their experience. And in this sense the holy Scriptures say Paul is able to, and I conclude do, make them wise unto salvation through faith which is in Christ Jesus. It can only be in this sense, therefore, that we can be properly called upon to give our views upon any portion of Scripture, and when we give them the children test the truth of the doctrine we present by their experience, and if it fails to hold out according to that rule,

which is according to the Scriptures which are written in their hearts and put in their minds, (Heb. 8:10) they will not and cannot receive it. The same rule must govern under all circumstances, and applies to every doctrine and word of doctrine, whether by angels, men or devils, and will, therefore, apply to the doctrine or theory of Arminians and will condemn it, which is enough for the child of God; besides he is not required to give to him that asketh anything of him except the reason of the hope that is within him. When Paul made his defense he simply told what the Lord had done for him, and that is all the defense necessary or required of the children of God today.

The people of God are taught a new covenant which is set forth in the New Testament and, therefore, do not have to resort to the sayings of other covenants which have been declared faulty and made an end of by the Lord, to prove their doctrine, for the word of faith which is preached unto them is nigh them even in their hearts.

I do not feel to attempt to give what the Lord meant by the saying referred to, because it does not, in my judgment, particularly concern the children of God, others would not believe what I might say from the simple fact if they were capable of believing as I do upon it, they would not preach what they do respecting it.

If the Arminian theory of this text be correct it only proves that the Lord will finally fail to save any one, however much and long he may strive with man, because His spirit, they say, strove one hundred and twenty years with man prior to the

flood, and only one man was found to be righteous in the end, and he was a preacher of righteousness prior to and during these years; besides it cannot be proven that the Lord saved any from their sins by His striving with them. Noah was the only man we are authorized by the scriptures to believe was saved, and he was saved by grace, not by works as the Arminian says man is saved. "But Noah found grace in the eyes of the Lord." Gen.6:0.

I heard a noted preacher say once that Noah was a failure as a preacher, because he preached one hundred and twenty years and did not save a single soul, but it occurred to me that instead of its proving Noah to be a failure as a preacher by none being saved by his preaching, it rather proved that souls were not saved by preaching in those days, and ought to and does prove, if it proved anything for this day, that preaching does not save souls or sinners dead in trespasses and sins now.

It seems that the Lord communicated with man in a manner peculiar to the different dispensations of time. In the garden of Eden He talked with man seemingly as one man would talk to another. At the time he uses the language of the text he seems to have communicated with man by his spirit, whereby he reasoned with him concerning the wickedness committed by the sons of God—the first born sons—marrying the daughters of men, which were not first born daughters. It seems that the first born daughters, that the greatest strength, and consequently the greatest capabilities of man should be served in and exhibited by the first born which the

Lord claimed as his own, and through which mainly devotion to him should be maintained and his Son the First born of heaven and from the dead should appear.

At the first God spake to man face to face and yet man became a sinner, then he strove with him by his Spirit, and yet the thoughts of his heart were only evil and that continually, then He sent his angels to remonstrate with him, and he evilly entreated them and rejected them, then he sent his prophets and he stoned and killed them. And last of all he sent his Son and spake to man by Him, and him also man rejected and hung upon a tree, so that in every possible way has man been proven to be utterly depraved, and the saying of the Son proven true, "Ye will not come and whereby the great necessity for salvation by grace is demonstrated beyond all question.

In the first instance God drove man from his presence and curst the earth for his sake; in the next he destroyed the world by a flood of water; in the next he rained fire and brimstone upon the wicked cities and destroyed them thereby; in the next he sent upon them famine, pestilence and sword, and sent them often into captivity; at another time he seemed to turn every man loose to follow his own way, and last of all he reproved, rebuked and admonished him by His Son, who spake as never man spake, and yet none of these things moved man to turn and seek after God. By these things it is clearly proven that salvation by grace is not a mere peradventure but an absolute necessity, and must thereby be absolutely certain, else there is no salvation for a

single mortal of Adam's posterity.

The truth of the full text is certainly proven by these circumstances, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." That is it should be that many years before the flood at which time His Spirit should cease to strive with man. That man is and was then flesh—that is, man, meaning the sons of God was flesh, as well as were men and their daughters, was then true and is true today. God's people in the flesh are just like other people. It seems that the people called the sons of God were also called man prior to the flood, but have not been so-called since in the sense that they were before.

It would seem reasonable to conclude if there ever was a time when man or men were capable of coming to God and serving him in an acceptable manner it should have been near the time of his creation when his being and powers we might suppose were less degenerated, but he fails to keep the command of God while in his best estate, but sins and comes short of the glory of God. It is truly said; Except the Lord build the house they labor in vain that build it."

I submit these thoughts, hoping that something has been presented that may be matter for thought unto some of our readers whether the text has been to any extent explained or not.

P. G. L.

Republished from Zion's Landmark
July 1, 1895,

RESOLUTION OF RESPECT

It has become the sad duty of our church to try in our weak way to express its love to the memory of our beloved brother Thomas Barnhill, who passed away July 18, 1947. He had entered his 87th year. He united with Tarboro Primitive Baptist church April 4, 1846. He was a man of self works, until he was changed from nature's darkness and regenerated and born of the spirit of Christ. He then beheld himself as a lost and ruined sinner but by the grace of God he was made to see God in his purity, and man as vanity and pride. He was drawn and enabled to walk in the vocation wherewith he was called, and enjoyed going to his meetings until death.

His funeral was conducted by his pastor, Elder Tos. D. Fly who spoke very comforting to his loved ones.

He was laid to rest in Greenwood cemetery under a mound of beautiful flowers.

Resolved, first that the church at Tarboro bow in humble submission to the will of God who doeth all things well.

Resolved, second that a copy be sent to Zion's Landmark for publication and one put on our record.

This done by order of Tarboro church the first Sunday in August.

Elder Jos. D. Fly Moderator
Luna Harrell Church C

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY
Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

VOL. LXXXI

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WILSON, N. C.

NOV. 15, 1947

RELIGION

We are taught that there is a religion that is vain, and James said "If any man among you seem to be religious, and brideleth not his tongue, but deceiveth his own heart, this man's religion is in vain." (James I:26)

Paul also knew two kinds of religion for he said, bemoire Agrippi, "My manner of life from my youth, which was at first among mine own nation at Jesuralem, knew all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I LIVED A PHARISEE. (Acts 26:4,5.) Paul then relates how he had persecuted the saints, and going down to Damascus with authority and commission from the chief priests, to even put to death believers in Jesus, and he said "at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about

me, and them which journeyed with me. And when he and the others were all fallen to the earth, I heard a voice speaking unto me, and saying Saul, Saul, why persecutest thou me? And I said who art Thou Lord, And He said, "I am Jesus whom thou persecutest, but arise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen and of those things in which I will appear unto thee. DELIVERING THEE FROM THE PEOPLE, and from the gentiles, unto whom I now send thee, TO OPEN THEIR EYES and to turn them from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Acts 26th. Ch.)

This was the first time Paul knew of the true religion of Jesus, by revelation. James said, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James I:27) A saving knowledge of true religion is by divine revelation. There are two kinds of religion in the world today. One binds burdens, in the vain show of religious service, and the other sets the burdened sinner free. One is vain and false, the other is true religion. Christ said "THE SCRIBES AND PHARISEES sit in Moses seat; All therefore whatsoever they bid you observe, that observe and do; but do not after their works; for they say and do not. For they bind heavy burdens, and grievous to be

borne, and lay on men's shoulders; but they themselves will not remove one of them with one of their fingers." But all their works they do to be seen of men. Etc. (M. 23d.) The preaching of a law religion binds, and condemns. The Preaching of Jesus, sets the lawful captive free.

Jesus said, "Come unto me all ye that labor and are heavy laden, And I WILL GIVE YOU REST." "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. (Matt. II: 28,30)

The natural man believes he must do something to win the mercy of the Lord. But the man who has been truly convicted for sin and uncleanness soon realizes that no sacrifice or offering can be made that will satisfy the demands of the broken law of God, and like the poet, can truly say, "Nothing in my hands I bring, simply to Thy Cross I cling, Naked come to thee for dress, Helpless look to thee for grace."

For we read "By grace are ye saved through faith, and that not of works, it is the Gift of God; and not of works lest any man should boast." (Eph. 2:8,9) Boasting is excluded. Paul said; "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things "That ye abstain from offerings to idols, and from, blood, and from things strangled, and fornication; from which if ye keep yourselves, ye shall do well. (Acts 15:28,29)

All false religion adds to life's burdens, all such religionists teach that the creature must do something to appease their gods, but all such teaching is foolish preaching, for it will not save one lost sinner; but

the preaching of Jesus, brings life and immortality to light through the gospel, and it is comfort to note that "If we confess our sins He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.

Jesus said, Come unto me, all ye that are heavy laden and I will give you rest. David said. "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is his mercy toward them that fear him, for He knoweth our frame, he remembereth that we are dust, but the Mercy of the Lord is from everlasting to everlasting, upon them that fear Him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. (103rd Ps.)

Lord teach us to know and do thy will.

O. J. D.

APPOINTMENTS FOR ELDER STAPLES

Appointments for Elder D. G. Staples and Elder Keaton of Greensboro, N. C. Upper Black Creek-Union Meeting—Saturday and Sunday November 29th and 30th 1947.

Lower Black Creek, Monday December 1st.

Aycocks, Tuesday December 2nd.

Mewborns, Wednesday December 3rd.

Farmville, Thursday December 4th.

Autrys Creek, Friday December 5th.

Upper Town Creek, Monday December 8th.

Contentnea, Tuesday December 9th.

Scotts, Wednesday December 10th.

Beulah, Thursday December 11th.

Creeches, Friday December 12th.

Healthy Plains, 2nd. Saturday and Sunday December 13th and 14th.

We hope our brethren, sisters and friends will take notice of the above appointments and turn out for each meeting.

Elder E. L. Cobb.

Elder W. E. Turner.

November 6, 1947

BLACK RIVER UNION MEETING

November 9, 1947

The next session of the Black River union will be held, the Lord willing, with the church at Hickory Grove on the 5th Sunday and Saturday before in November 1947. The church is located at Peacock's cross-roads. All lovers of the truth are invited to attend.

Many thanks for publishing this.

Yours truly,

Elder T. A. Johnson
Brother W. V. Blackman (Honorary Clerk)
Alonze Barfoot (Clerk)

MILL BRANCH UNION MEETING

The Mill Branch Union Meeting is appointed to be held with the church at Mill Branch, Columbus County, North Carolina, Saturday and 5th Sunday in November 1947.

The church is located five miles east of Tabor City, one and a half miles south of paved road leading from Tabor City to Whiteville, N. C.

E. L. Vaught

Note: If possible, Please publish in Landmark before 5th Sunday. Thanks.

E.L.V.

APPOINTMENTS

Appointments for Elders H. S. Cox and L. G. Mishue from the Mill Branch Association.

Sandy Grove 3rd. Saturday and Sunday in December.

Willow Springs 3rd. Sunday night 7:30 p.m.

Fellowship 3rd. Monday 11 a.m.

Angier 3rd. Monday night 7:30 p.m.

Bethel 3r. Tuesday 11 a.m.

Humbly submitted

T. F. Adams

RESOLUTION OF RESPECT

We would like to write a little about the passing of our grandmother, Sallie K. Simpson, whom we all loved very dearly. She was born June 11, 1874 and died August 8, 1945. She united with the Primitive Baptists at Cypress Creek church in Duplin County in the early nineteenth-hundreds. And as long as her health permitted she was always faithful to fill her seat. To know her was to love her.

She is survived by nine brothers and sisters, seven children. The children as follows: Hubert, Ruffin, Melvin, Stephen, Mrs. Aleis Huffman, Mrs. Sena Lanier, Mrs. Hott Huffman. Eighteen grandchildren and three great-grandchildren. Two of these children and one grandchild are members of the Primitive Baptists.

Her husband, Stephen J. Simpson, de-

parted this life 18 years ago. He was clerk of Cypress Creek church for several years..

We often recall the many nights we spent with her and how we loved to take down her old hymn book and sing those still beautiful songs.

We feel to believe that our loss is her eternal gain.

Two loving grand-daughters

Sister Velma Huffman
Mrs. Lena H. Williams

IN MEMORIAM

In loving memory of my dear husband W. H. Wonsley who passed away on June 30, 1947, age 84 years.

He was in declining health for more than a year but was able to get around until the 10th of June, he suffered a stroke from which he never recovered.

He had become very nervous and talking especially things of worldly interest, by those who visited him had no charms for him and often absented himself from their company, expressing a wish that they would talk more about the goodness and mercies of God.

He often expressed his love to me and we were so content to just be together in quietude, often reading the bible to him and he would make a short prayer, especially while our boys were over-seas in the service, and oh! how thankful we were when they returned safely.

We had lived together 58 years, have eleven children, twenty six grandchildren and seven great-grandchildren. They are obedient, kind and very thoughtful, always looking after our welfare and comfort. Mr. Worsley had lived his life with malice toward none, and I believe he could say with Paul, I am now ready to be offered, fought a good fight, I've kept the faith, henceforth there is laid up for me a crown the time of my departure is at hand. I've of righteousness which the Lord, the righteous judge, shall give me at that day and not to me only but to all them also who love his appearing.

I miss him so, but hope to be submissive to the will of Him who giveth and taketh away. Blessed be the name of the Lord.

His funeral was conducted from the Falls church where he had been a member 47 years, by his dear pastor Elder A. B. Denson. Buried in Pineview Cemetery. He served as church clerk for several years.

I cannot hope to see him again here but trust we will meet where parting is not known, in that land where we never grow old.

A devoted wife

Mrs. Lulu Worsley

ZION'S LANDMARK

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-- AT --

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NO. 2

PSALM 39.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

I was dumb with silence: I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me; while I was musing the fire burned: then spake I with my tongue.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity. Selah.

Sure every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in thee.

Deliver me from all my transgressions; make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because thou didst it.

Remove thy stroke away from me: I am consumed by the blow of thine hand.

When thou with rebukes does correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ALL THINGS PRAISE OUR GOD

In His most Holy plan.

Celestial bodies render praise,
(Ps. 148)

To thee, Almighty God;
In Unison their voices raise,
Above this earthy sod.

The angels praise Him in the heights
And all celestial hosts
They render praise through days
and nights
They sing from coast to coast.

He now commands His praise from
earth;
The dragons, and all deeps;
All things that He has given birth
And all things that He keeps.

Our God controls the stormy winds
And they fulfill His will;
He limits and controls our sins
His purpose to fulfill.

The beasts and all the creeping
things
That creep upon the earth
The princes, judges, and the kings,
All praise Him from their birth.

We turn to Revelation five,
To see what God commands
And all the things that are alive
Do praise His Holy hands.

The things of earth and in the sea
Also the wrath of man
Are all embraced in His decree

By Lytle Burns
406 Viola St.
Florence, Ala.

WRITINGS OF GREAT MEN

Elder James M. Adams,
Monroe, Georgia
Dear Brother,

I herewith enclose a piece I wrote on the train some time ago. I hardly know what to call it. It is too long to be a letter. Knowing that you often feel as Job did, also that you can say to the world, you are not inferior to them but could talk as they do, that is, you have the same knowledge that they have, but in addition you have been taught from above, something the world knows nothing about. On account of my fellowship for you I thought perhaps you might be interested in reading a piece of this kind.

Your Brother,

C. V. Hill

Trenton, New Jersey

Elder J. Adams, Trenton, N. J.
Monroe, Georgia
Dear Brother Adams,

My attention has often been directed to the sayings and writings of so-called great men on the topic of religion. I say great men, as they profess to be high up in the branch of religious science, which treats of God and his salvation. Also great

multitudes of people think these men are authority on religious matters; they look to them for advice and leadership. They feed and feast on their lectures and sermons. To my mind these men are far from the truth. The knowledge they possess seems to be of this world. They come with excellency of speech and of wisdom and not in demonstration of the Spirit and of Power.

What else can we expect, as the institutions of men are not able and cannot teach the things of the Spirit; only in the letter, the knowledge they possess. Therefore, these great men are only great in science and wisdom of this world, having been taught in our schools by men of like understanding.

Paul says, "For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness". (That is the way he took Paul on his way to Damascus, "And again, the Lord knoweth the thoughts of the wise that they are vain." According to the scriptures, these men give no evidence of having been taught of the Lord. John the Baptist would say to these divines "Who hath warned you to flee from the wrath to come; bring forth therefore, fruits meet for repentance." Give evidence that you know something about the work of God in the heart of a poor sinner, yes, the afflictions of Joseph—the famine, the desert, the wilderness and the bottomless pit. Unless you have been in the Valley of Achor, in the shadow of death, the prison house of bondage, down in the dungeon, and knew something of the trials and tribulations that the prophets and apostles all testified

of, you cannot come to my baptism.

These men never seem to touch the key-note of salvation (the finished work of Christ). Paul says "for other foundation can no man lay than that is laid, which is Jesus Christ" Not, will be laid, but is already laid. For lack of spiritual knowledge these men like the Pharisees and Sadducees. Jesus said to them, "ye do err not knowing the scriptures nor the power of God."

The Sadducees had studied the scriptures for ages, having great institutions of learning, each generation handing down to the succeeding generation, their wisdom and science, all their searchings and findings out just as the schools of men are doing to-day. As time goes on they are continually changing, advancing new theories, ideas and doctrines to please the world, but the word of our God endureth forever; He changes not. One day with him is as a thousand years, and a thousand years as one day. "His decrees have gone out of his mouth and will not return unto him void, but will accomplish that which he pleases and prosper in the thing whereto he sent it". With all the covenants and promises of our God that he will save his people (the election of Grace) with an everlasting salvation, the wisdom of the world still thinks that man must do something in order to get salvation and keep on doing something in order to maintain it. If he stops doing that something, part or all of his achievements will be lost and he will be in the same condition as he was before he endeavored to get religion.

The world says that man must

make the first move toward God. Also that God has provided a way for him, an easy way to get salvation. All he has to do is to be good, accept and believe—it is up to him whether he wins the favor of God or not, also that he carries the master-key that unlocks the door to his own destiny. They tell us that God is very desirous that the whole race of mankind should receive salvation and become his heirs.

I want to ask a question right here, Who ever heard of a person working or doing something for another to become their heir; bone of their bone and flesh of their flesh? The world would say, impossible, it cannot be done, as flesh and blood heirs do not come into this world through their own efforts and yet they say to us, if you will truly accept salvation (Christ) you will become an heir of God. However, there is not one place in Holy writ that says man can see the Kingdom of God by or through his own efforts, neither can he be taught by man to see the Kingdom; but the Son of God having all power and wisdom said to Nicodemus "except a man be born again, he cannot see the Kingdom of God" again "Marvel not that I said unto thee ye must be born again"

Jesus also likens the positiveness or certainty of the new birth (which is spiritual) to the blowing of the wind. No one knows where it comes from or whither it goes, neither can they stop it, hasten it, or change its course. "So is every one that is born of the Spirit" which proves that man has no more to do with the new birth than he has with the wind. Think of man or a whole nation trying to stop

a tornado. It cannot be done. "So is every one that is born of the Spirit" God says "he works and none can hinder, he hinders and none can work". Again, the declaration of God is "I will bring the blind by a way they knew not and lead them in paths they have not known. I will make darkness light before them and crooked things straight, these things will I do unto them and not forsake them". No conditions about the new birth; no duty to perform.

Again he says, "I say to the North give up and to the South keep not back. I will bring my Sons from far and my daughters from the ends of the earth" Again he says, "I will put my laws into their minds and write them in their hearts, I will be to them a God and they shall be to me a people. No guess work about the decrees of God. "He is not slack concerning his promises.

The world thinks and believes the natural or Adamic man can do certain things to bring himself into favor with God, in other words can be good in the sight of the Lord, and God will reward him for his goodness. Man has figured out that God will favor him, in exchange for his courtesy or goodness toward him, the same as man would to man. David says the Lord delights not in the strength of a horse, nor in the legs of a man (meaning his daily walk) but he delights in those who hope in his mercy. The natural man feels he has the power and ability to be good if he wants to. Perhaps he can be, in the sight of men; but can he become pure in the sight of God! Can a corrupt fountain send forth that which is pure! Job says, "Who can bring a clean thing out of

an unclean, not one." And Jeremiah says, "Can the Ethiopian change his skin or the leopard his spots, then may ye also do good that are accustomed to do evil." Paul says "therefore, by the deeds of the law there shall no flesh be justified in his sight." If this is true, what can man do to cleanse himself in the sight of God. Paul says "There is none righteous, no not one." Again he says "For all have sinned and come short of the Glory of God".

Paul never learned these things in the schools of Jerusalem. With all his education and great men to teach him, he lacked spiritual understanding; his knowledge of the scriptures was only in the letter, such as can be taught by men. It took a light from heaven the mighty power of the Son of God to reveal the truth to him. "It is the spirit that quickeneth, the flesh profiteth nothing." It was necessary that he should be taught from on high. He must be a witness of the omnipotent power, that binds the strong man and divides his spoils; that power that brings the famine in the heart and soul of a sinner; that power that leads him in the wilderness and desert in a solitary way; that power that causes him to be destitute and mourn; that power that lifts him from the bottomless pit, the very dungeon of hell and leads him out into the light and liberty of all the children of God where the Son of righteousness shines forth in all his glory. Old things must pass away, all things must become new. The legal heavens must be rolled together as a scroll, never again to be seen. The new earth and the gospel heavens or new heavens must

appear in the power and glory of our eternal king.

After he saw these things by revelation, the mighty power of the spirit, he was prepared to preach the Gospel, a finished salvation. He conferred not with flesh and blood (the wisdom of the world) but straightway preached salvation by grace and that it is not of yourselves, it is the gift of God. The doctrine he now preached was in direct opposition to all the teachings he had received of men. Instead of persecuting the poor, the maimed, the halt and the blind; those bitten by sin and trusting in the blood and righteousness of Jesus for their salvation, he was censured by the world as being their ring leader and one of that company everywhere spoken against.

Paul, when speaking of the knowledge he received from on high, said "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" and that is the only way that people receive spiritual knowledge in this generation, as well as at all other times; but the natural or carnal mind cannot comprehend these things. It requires the voice and the power of Jesus to speak to the dead and raise them up out of their graves of carnalism. "His words are spirit and they are life" when he speaks to the dead they hear his voice. The wisdom of the world can never make the dead hear. The God of heaven has never given man that power. "He is God and there is none else" He says "I will not give my glory to another nor my praise to graven images." "You cannot find out God by searching." "The world by wisdom knew not God".

The world thinks the bible is a rule to go by in order to secure eternal life, as though it was a commodity that could be bought or bartered for; but the son of God said: "Search the scriptures for in them ye think ye have eternal life and they are they which testify of me". They testify of him from the seed of the woman in Genesis to the bright and morning star in revelation. The Prophets all testified of him. The angel Gabriel, a messenger from heaven said to Mary that she should bring forth a son and call his name Jesus for He shall save his people from their sins. He came into the world to save the lost sheep of the house of Israel; that royal priesthood, that holy nation. They had gone astray in Adam and were held for ransom. The law demanded death—Jesus paid the price in full and redeemed them. He ransomed them from the power of the grave. On one occasion he said, "I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again the last day". Again, "This is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day."

The question is, can one see the Son without being born again. Jesus dwells in the Kingdom of God. He and his Father are spiritual, therefore their Kingdom is spiritual, "Flesh and blood cannot inherit the Kingdom of God." Therefore one must be born again into the King-

dom before they know the King of that Kingdom." To know God is life eternal," which proves they are born of the spirit and have eternal life when they enter the kingdom, just as much as a babe has natural life when it enters this earthly kingdom, and surely one cannot believe the things of a kingdom until they are born into it.

The world says it is easy to believe on the Son of God; but Jesus on one occasion said "It is the work of God that ye believe on him whom he hath sent" so according to this declaration, it is of the Son of God, when a person believes it is the work of the Lord and not according to the deeds done in the flesh. The world seldom ever talks or speaks about the mighty power of God and how he controls all things by the might of his power, neither do they talk about the distinguished characters in the bible which are known as the people of God. They are distinguished from the rest of mankind 'as being the poor, the maimed, the halt and the blind, the off scourings of the earth; those brought through the furnace of affliction. Those characters whom Jesus addressed in his sermon on the Mount. Those characters who attended the marriage feast of the king's son. You will note these characters were not invited guests; it was not left to their choice whether they attended or not, but were brought in and compelled by the King to attend that supper. At the same time it was a wonderful feast to the mass. They were poor, destitute, hungry and thirsty beggars living in the streets and lanes of the city without shelter." All things were naked and

open before him with whom they had to do". Their palaces of belief dwells in had been demolished. The storms of God's wrath had swept away the foundations which were built on the sand. Their castles fell to the earth and great was the fall thereof. All the powers of Edom could not repair or rebuild them. They were a complete wreck and could not be inhabited again. Their riches were ruined, spoils all divided (their houses swept clean and garnished) not a crumb left or even the dust of food to satisfy one pang of hunger.

These poor outcasts are known in the scriptures as the people of God, as the poor and the needy; but the God of Israel said "I will never leave thee nor forsake thee" These are the destitute characters who have the fear of God in their heart, and Malachi says "but unto you that fear my name shall the Son of righteousness arise with healing in his wings". After they receive the healing power of Jesus they put their trust in him, giving him all the praise and all the glory, having no confidence in the flesh. Therefore they are distinguished from the world. They believe in that doctrine that drops as the rain and distills as the dew. They believe that God doeth his will in the army of heaven and among the inhabitants of earth and none can stay his hand. They believe in a finished salvation, in that scripture which says "There is no more sacrifice for sin" The debt is all paid, the work is finished.

But the world hates this doctrine, it always has and always will. Jesus told his disciples the world would hate them and persecute them. Jobs

friends represent the world and he the distinguished people of God. On one occasion he said to his friends, "Ye are physicians of no value". Job knew they could not help him. Their remedy was not suitable for a poor destitute sinner. He knew they had no power to teach one how to justify himself, therefore they were of no value to him. He knew it required a remedy from on high, the omnipotent power of God to heal a sick and burdened soul to "open rivers in high places and fountains in the midst of the valleys, to make the wilderness a pool of water and the dry land springs of water" to give drink to the thirsty.

Job's friends, like the world, believing that man can do something to help himself said to him "God will not cast away a perfect man," intimating that he had not done the right thing, that he was not what he ought to be and could do much better if he tried. If he expected God to favor him he must be a better man. Job answered him saying. "I know it is so of a truth (that God will not cast away a perfect man) but how should man be just with God". These words of Job have been on the tongue of millions of condemned sinners who have reached the end of the earth, (their own strength) realizing they had no power or ability to work nor to direct their steps.

The world is ready and anxious to tell people how to be just with God, but "Job a perfect and upright man, one who feared God and eschewed evil" did not know how to do it. He said it was "not in man, neither to walk nor to direct his steps". Through all his poverty and trouble

he did not lose his integrity; he still hoped and trusted in the mercy and grace of God. On one occasion he said "Yea, though he slay me yet will I trust in him." Job having been taught of the Lord could say "I know that my Redeemer liveth." His friends (the world) could not understand him. Job also said "They that dwell in mine house, and my maids, count me for a stranger, I am an alien in their sight". He also said his breath was strange to his wife. Even she could not understand his religion, the doctrine he believed. He was separated from the world in that sense.

On one occasion Jesus said "Think not that I am come to send peace on earth: I come not to send peace, but a sword", "For I am come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law". God says "Come out of her (Babylon) (the world) my people". When he speaks they hear his voice and follow him. It is just as easy for God to separate one from his family or from the world in their belief as it was for him to control the mind of Rahab when Joshua sent his two spies to Jericho "For with God nothing shall be impossible".

Mary on one occasion said, "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts." "He hath put down the mighty from their seats and exalted them of low degree". He hath filled the hungry with good things; and the rich he hath sent empty away."

He took all of Job's riches and sent him empty away, causing Job

to feel poor and destitute, a God forsaken sinner, saying "Behold I am vile, I abhor myself." Again Job said "Even to-day is my complaint bitter, my stroke is heavier than my groaning" again, "Oh that I knew where I might find him that I might come even to his seat". On another occasion when Job referred to the time he was rich said, "I was at ease (just as the world is) but he hath broken me asunder". Just so with Paul on his way to Damascus, he was broken asunder and with Jacob, he broke the whole staff of bread, into islands and dried up the pools; dried up his herbs, turned the rivers. He brought famine in the land; poverty, destitution, the very shadow of death. Poor old Jacob thought his gray hairs would be brought down with sorrow to the grave, but instead the God of Israel was providing a way to feed him and all of his family. "He sent Joseph before him to save much people alive".

Jacob knew nothing about God's way to save him and how he must go through the wilderness (the furnace of affliction) before he found out a way had been provided to save him and his family. Great store-houses of corn awaited him, also the goodly land of Goshen. He needed not money nor price to buy the corn that Joseph had in store for him. It was free, the gift of God. How wonderful the way in which he was brought through poverty and affliction, the same way that God leads his children from darkness to light.

The travels of Jacob are simply a figure of the trials and tribulations which a poor sinner passes through this vale of tears. The prophets and Apostles all testify of this way as

the only way to enter the kingdom. The way that God leads his people. David said, "I am poured out like water and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels". My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

How wonderful it is for poor sinners to experience the valley of the shadow of death and then to find their Spiritual Joseph with his great store-house of bread and feel it is for them. They then can say with David "Yea though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff they comfort me". He realizes that his spiritual Joseph (Jesus) has all power in heaven and in earth and feels resigned to trust him for everything both earthly and eternal. This is that peace of mind and perfect rest spoken of in the scriptures. "There remaineth a rest to the people of God". They do rest from all their works as God did from his.

What a wonderful difference between the demands of the law and the mercy and grace of Jesus Christ. The one demands everything, and furnishes nothing. The other demands nothing and furnished everything a poor sinner needs. No matter if he is an inhabitant of the wilderness and the fire of God's wrath destroys all the pasture and the flame burns all the trees of the field, (The legal religious field) leaving him a poverty stricken, destitute beggar, among the charred ruins. Or, like that certain man who went from Jerusalem toward Jericho and fell among thieves, was

stripped and left half dead by the roadside. The Priest or Levite may; pass them by as they have nothing but the law to offer (works) which is useless to offer these characters who cannot help themselves. They want strong able bodied people who are able to work and help the Lord, but thanks be the Almighty God, he never leaves these destitute characters in the wilderness nor by the roadside, but sends the good Samaritan right where they are (he never invites them to come to him). He pours in oil and wine (His mercy and Grace) heals their wounds, lifts them up, takes them to his banqueting house, where his banner over them is love. "The time of the singing of birds is come and the voice of the turtle is heard in our land." "The solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."

"For ye shall go out with great joy and be led forth with peace, the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands." Paul summed the whole matter up when he said "By grace are ye saved through faith and not of yourselves, it is the gift of God, not of works lest any man should boast."

Your Brother in Hope,

C. V. Hill

GOOD LETTERS

Dear Brother Adams

I'm sending to you for your approval a letter I received as you'll see since our association, which seems to me would be good matter for the Landmark, and if it suits your approval please have it printed

at the most earliest convenient date. Its from one of the dear sisters of Norfolk church. She's old and feeble and to me a jewel of God's mercy. I've just got home from Salisbury's association. We were hoping to see you there. Those people are a very dear people and highly favored of the Lord but what pleases me most they preach the same Jesus, the way the truth and the life. But the power of God unto Salvation is the same both now and forever.

Hope you all are well and remember to come to see us at your first opportunity. May God bless you, and give you sufficient grace in all your trials. Remember me and mine when you're blessed to pray.

Sincerely,

Beadie Meads

Elizabeth City, N. C.

Dear Sister Meads:

I know you will be surprised to get a letter from me, but I feel so impressed to write to you. I feel I must write today. You looked so happy during the association. Sister Meads I have been sorely rebuked and chastised for not answering your letter you sent me in answer to one I wrote you, but it was such a wonderful letter I didn't feel capable of answering it, hope you will forgive me. I have it yet, and have read it many times, and today I was impressed to read it again and enjoyed it just as much as I ever did. I read your letter to Elder A. B. Denson published in the Landmark some time ago, and enjoyed it so much. What a wonderful time we had at the association. The Lord blessed us with such wonderful weather, and blessed me to go every day. I enjoyed so much hearing the

sermons preached as I believe. How wonderful it is to hear the Gospel in its beauty, especially when we're blessed with a hearing ear to receive it. I think we had some wonderful preaching. Elder Spangler spoke on the same text that had been on my mind for a week or two before the association "A word fitly spoken is like apples of gold in pictures of silver." and I think he expressed it beautifully. I think of Elder A. B. Denson as a Father in Israel. He has a saintly expression on his face, and he made such a beautiful talk on the last day. The Lord has wonderfully blessed the church at Norfolk under the ministration of our Pastor Brother R. B. Denson. He sends his servants where he sees fit, puts words in their mouth to tell the unsearchable riches of Christ, and like the children he fed with manna from heaven, feeds his people with heavenly manna and gives them a hearing ear and understanding mind to receive. How glad we are to see those who are called and made to love the doctrine of Salvation by grace, coming into the church, as he sees fit to bring them. I have had my name with the Primitive Baptists thirty three years the third Sunday in last August. I was received on Saturday and baptised Sunday. Sometimes I seemed so unworthy, I am afraid I have deceived the church, and if they knew me as I know myself, they wouldn't fellowship me, and if one at all I am the least yet I can go back to the time when I felt there was no hope for me, and when that precious hope was given me, and I was praising the Lord for his wonderful goodness to me, and doubts began to come. I

asked the Lord if I was deceived to undeceive me, and then a shadowy form stood by the couch I was lying on and said "your sins are all forgiven you and will be remembered against you no more for ever." The Sun of righteousness has sent his rays to shine into your heart, and immediately the room was filled with all the radiance of the mid day sun, and I arose clapping my hands, and singing, "amazing grace how sweet the sound that saved a wretch like me," also we praise thee oh God for the Son of thy Love, for Jesus who died, and is now gone above, and I felt like during the time, I was so happy and that I would never have any more cares. I feel like that at times now that time I received a "peace that passeth all understanding." Everything seemed to be praising the Lord. Now Sister Mead I did not see this with my natural eyes, nor hear the words naturally, but I hope was given me spiritually, and that vision has been fresh with me ever since that time. I thought I would never have another care (as I said above) but I have found many times since then as one of the Elders said at the association, I have often wandered in the wilderness and have found as the Hymn reads.

Dark and thorny is the desert through which pilgrims make their way, yet when I am low in spirit, and feel I am deceived and deceived others I am carried back to that room, the voice that spoke to me, the radiance of the heavenly rays that shone in the room and on me, it shines as a beacon light, and I am made to say, Praise the Lord for his wonderful goodness to me, all the

years of my life, for surely without Him I can do nothing, for in Him we live, move and have our being. Sister Meads how wonderful the thought that if we are one of His we have the assurance found in Romans VIII Chapter 38th and 39th verses as Paul says "For I am persuaded, that neither death, nor life, nor angels, nor powers, nor principalities, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I know if I am saved it will not be for anything I have done, but for the mercies of a God, who according to Romans XI 36th verse, For of Him, to Him, be glory forever Amen. and who according to Romans XI 34 to 36th verses needs no councillor, needs no help to make up his mind, for he is a God of all power. For the earth is the Lord's, the world and they that dwell therein. Hence he needs no help from puny man to do his will in Heaven and in earth. He speaks and it is done, He opens and none can shut, He shuts, and none can open. My son who lives in Washington, D. C. was at the association Sunday, first time he has been to a Primitive Baptist meeting in a long time. I think he enjoyed it. Hope the Lord will bring him to the knowledge of the truth. I am getting old, and can't hear very well. My time on earth will soon be done. I hope when the time comes to go, the Lord will sustain me and take me where there will be no more death. No sun is required for Christ is the Light, no more parting, and all will be praising the Lord for ever. I will close now, and if I have said any-

thing you don't approve, lay it aside it will be all right with me. I will be glad to hear from you, but if you ignore this I can't blame you. Please remember me in your prayers. Yours in love and fellowship, I hope.

Della Reece

ENJOYS THE LANDMARK

Dear Elder Denny:

Enclosed find \$2.00 for the Landmark for another year. I have enjoyed reading it very much. I have just returned from a nice visit to my son Fluery in Statesville, N. C. Had the pleasure of seeing and enjoying being with Sister Brown. Hope you and family are well, and I do hope to see you again when in your state.

I remain, I hope,

Your sister Allen

The sister Brown of Statesville, N. C. is Mrs. Mammie Brown, member of Great Swamp church of Greenville, N. C. a very fine sister.

O. J. D.

A GOOD LETTER

Elder C. H. Byrd

Panama City, Fla.

Dear Brother Byrd:

I had just read and reread your article in last Signs, and was contemplating writing you when your brief message came to hand. I felt humbled to be thus remembered by one whom I esteemed so highly for Christ's sake. My first impression of you as you sat in the stand at East Church (before I'd met you) was that of a refined gentleman. Then when you preached so wonder-

ful to me, especially that part of your experience in 1894, struck a responsive chord in my poor heart that has remained there in sweet fellowship. It was in that year when I was only eleven years old that I began to wonder about the great supreme power of God, and to see the beauty of His handiwork. The delight of my childish heart was to listen to my sainted father and the brethren and sisters who often visited in our home talking of the plan of salvation and the love and mercy of God to his chosen people. Although I could not understand it, I knew in some way they knew what they were talking about. To this day I remember their shining countenances as they thus communed in their spiritual life.

I won't take up your time now to try to tell more of that which I humbly hope was the beginning of the dealings of the Lord with me a sinner saved by grace if saved at all. Your preaching and what I've read from your pen is just what I hope I've been taught of the Lord, that all things from before the foundation were fixed by His power and foreknowledge. As he thought he purposed and it has and shall all come to pass, nothing great or small taking place by chance. Surely he works in mysterious ways his wonders to perform.

In sweet fellowship

Esta Ivey

126 Larose Street
East Point, Ga.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

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ELDER O. J. DENNY

Winston-Salem, N. C.

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A MESSAGE FROM THE EDITOR

To the readers of Zion's Landmark; Greetings.

This is perhaps, the last letter I shall try to write this year.

It has been my pleasure to have attended part of all the sessions of five of our associations this year; Have met fifty or more ministers from many states, and heard many of them speak from our pulpits, and have met many brethren, sisters and friends from several states.

While I have tried to speak, in the name of the Lord, in each of these meetings, I can truly say the half has never yet been told.

It is needless to say that I have enjoyed the fellowship and friendship of so many of our people, among them many who have not united with our church; but our people at heart. In all the meetings of our associations, the attendance has been large, and orderly. Not one act of unkindness and the enter-

tainment at each has been truly ample.

We hold no malice toward any, and love all those who we believe are of kindred faith and experience.

We beg the indulgence of our readers, to permit me to give a brief account of what I believe about the Kingdom of God, and the Salvation of His people.

First. "God created the heavens and the earth and the fulness thereof; and God saw that everything was good, and very good." And God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." (Gen. I and II)

We read; "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to the people; but it shall break in pieces and consume all these kingdoms (of men) and shall stand forever," (Daniel 2::44.) THIS IS THE KINGDOM OF JESUS, which shall reign until he hath put all enemies under HIS feet. David said; "Lord, Thou hast been our dwelling place in all generations." Therefore; the eternal God has been the refuge of His people in all ages. (Ps. 90. 1 2)

He is omnipotent, omniscient, omnipresent, the God of the whole earth, and is without beginning of days or end of time. And hath loved His people with an everlasting love and with His loving kindness draweth them unto himself.

David said, "If I ascend up into heaven THOU art there, If I make my bed in hell, behold, Thou art there, If I take the wings of the

morning and fly to dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." (Ps. 139, 8;10) **THERE IS NO FLEEING FROM HIS PRESENCE.**

Hope thou in God, "For it is in Him that we live, move, and have being, as some of your poets have said, We are His offspring. (Acts 24:28)

We can only hint at the goodness and graces of an eternal God. But it is enough for us to say, that He is an all wise God, Holy, Infinite, Infallible, Invisible, Supreme, Unchangeable and just in all His ways. The judgements of God are true and righteous altogether.

Therefore, David said, "Bless the Lord O my soul and forget not all His benefits; for He forgiveth all thy infirmities, who healeth all thy diseases. He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, **SO GREAT IS HIS MERCY TOWARD THEM THAT FEAR HIM.** As far as the east is from the west, so far **HATH HE REMOVED OUR TRANSGRESSIONS FROM US.** As a father pittieth his children, **SO THE LORD PITTIETH THEM THAT FEAR HIM.** Why should he pity us? For He knoweth our frame, **HE REMEMBERETH THAT WE ARE DUST,** Poor condemned souls, "**BUT THE MERCY OF THE LORD ENDURETH FOREVER.**" (103 Ps.)

"The preparation of the heart in man, as well as the answer of the tongue is **FROM THE LORD.** (Prov. 16:1.) "Bless the Lord all ye his hosts, For the Lord hath prepared **HIS THRONE IN THE**

HEAVENS, and His Kingdom ruleth over all." (Ps. 103, 19:21.)

John said, in Rev. "He that overcome shall inherit all things, and I will be his God and he shall be my son." How can they overcome? John said in Rev. 12th chapter "And they are overcome by the blood of the Lamb, and the word of their testimony."

John said, "And I heard a voice from heaven saying unto me, **BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA SAITH THE SPIRIT;** that they may rest from labor and their works do follow them." (Rev. 14,13)

So in a complete chain of providences, with no failures along the line, we see by faith as through a glass darkly, **THE UNNUMBERED HOSTS OF EARTH, REDEEMED BY THE BLOOD, AND RIGHTEOUSNESS OF THE LORD,** marching onward and upward to that home which God hath prepared for them that love, and fear his name, without the loss of the poorest in Spirit, or the feeblest of His children. **FOR HE SAID, THINE THEY WERE, THOU GAVEST THEM ME AND OF ALL THOU HAST GIVEN ME I HAVE LOST NOTHING; BUT WILL RAISE IT UP AT THE LAST DAY.**

O. J. D.

SISTER TOBITHA STEWART

Resolutions of respect for Sister Tobitha Stewart: whereas it has pleased our Heavenly Father to remove from our midst our dearly beloved sister, Tobitha Stewart. She was born March 3rd, 1861, and died August 15th 1947, making her stay on earth eighty six years, five months and twelve days. Sister Stewart united with the Church at Bethsaida on Satur-

day before the first Sunday in January 1899 and lived a devoted and faithful sister as long as she lived, having a home with us for 48 years, seven months and fifteen days. The church has lost one of its oldest and faithful members. She was loved by all who knew her and gained many friends in life. We the church at Bethsaida feel that our loss is her eternal gain. We the church at Bethsaida first bow in humble submission to the will of him that doeth all things well and after the council of his son will we feel that God had a better place prepared for her than we did. Second, that we extend our heart felt sympathy to the bereaved family and that God may lead them and guide them in the way of his love and truth. Third, that a copy of these resolutions be sent to the family and one sent to Zion's Landmark for publication, and one spread on our church book.

Done by the order of Bethsaida in conference this October 4th, 1947.

Committee

Bro. L. D. Reaves
Sister Minnie Reaves
Bro. W. J. Tew
Sister Marry Tew

IN MEMORIAM

Resolution of respect for Sister Lillie May Weaver; whereas it has pleased our gracious and all wise heavenly Father above to call from our midst by death one of our much beloved sisters, Lillie May Weaver, who was born September 22, 1899 making her stay on earth forty-seven years, eight months and twenty-six days. Sister Weaver joined Bethsaida church on July 13, 1947 in Rex hospital in a conference formed in her sick room by several of the brethren and sisters of the church, together with our pastor, Elder Lester S. Lee, and was received into the full fellowship of the church, but was not baptized on account of her serious condition. Sister Weaver related a gracious sweet experience, stating she had lay out of her duty for the past seven years. She being a humble sweet person all of her life, therefore be it resolved. First, we the church at Bethsaida, bow in humble submission unto our blessed and all wise God who doeth all things well to his holy and divine will. Second, that we extend our love and christian sympathy and kindness to the bereaved family, and all that are near and dear to sister Weaver. Whereas the church has lost a very precious member in Christ Jesus, we firmly believe and further resolve that a copy of these resolutions be spread upon our church book and a copy be sent to Zion's Landmark for publication, and a copy be sent to the bereaved family.

Done by order of Bethsaida church in conference on Saturday before the first

Sunday in September, 1947.

Committee

Sister Sarah Narres
Bro. M. E. Habison
Sister Habison

RESOLUTIONS OF RESPECT

Resolution of respects for Brother Jason Allen: whereas it has pleased our heavenly Father to remove from our midst our dear beloved brother Jason Allen who was born on October 10, 1891 and died on August 3rd 1947, making his stay on earth, fifty-five years, nine months and twenty four days. Brother Allen united with the church at Bethsaida on Saturday before the first Sunday in September 1919, making his home with the church twenty seven years, eleven months and three days. Brother Allen was a faithful brother, one who always attended his church and sister churches, when his health would permit. The church has lost one of its faithful and devoted brothers and was loved by all who knew him. Brother Allen gained many friends in life and lived in a way that he was loved by all. We, the church, feel that our loss is his eternal gain. Now we, the church at Bethsaida, first bow in humble submission to the will of him that doeth all things well and after the council of his own will, and second, we extend our heart felt sympathy to the family and its many friends, and that God's richest blessings may abide with them. Third, that a copy of these resolutions be sent to the family and a copy sent to Zion's Landmark for publication and a copy be spread on our church books.

This done by order of the church at Bethsaida in conference this October 4th, 1947.

Committee

Bro. L. D. Reaves
Sister Minnie E. Reaves
Bro. W. J. Tew
Sister Mary Tew

OBITUARY OF DEACON HOUSTON

In loving memory of our highly esteemed father and deacon.

Brother William Brantly Houston was born September 20, 1875, and departed from this life August 25, 1947. He was the son of Brother J. T. and Julia Houston of Duplin county. Brother Houston joined the Primitive Baptist Church at Sand Hill in Duplin county of the White Oak association, December 12, 1908, and was baptised on Sunday 13 by Elder Gardner Bryan. He was ordained deacon the second Sunday, December 13, 1925, and served his church and filled his office faithfully for thirty nine years.

His word was, "Be sure you are right and stand by it."

We feel that he was a deacon, indeed

and knew how to handle church affairs. We feel that he purchased to himself a good degree and great boldness in the faith which is Christ Jesus.

To know brother Houston was to love him. He was a friend and neighbor to everyone in the church and out; and was sound in the doctrine of Salvation by Grace. He was twice married. His first wife was sister Octavious Kennedy. She preceded him to the grave 25 years ago. To this union was born 10 children, six daughters and four sons:

W. S. Houston, Isaac E. Houston, F. H. Houston, Ashley A. Houston, Mrs. J. B. Miller, Mrs. L. K. Kennedy, Mrs. J. A. Miller, Mrs. L. A. Robinson, Mrs. Zennie Quinn, Mrs. C. W. Johnson.

He reared a set of obedient children to him. He ruled his house well. His second wife was sister Mary Holten Himby, who was a faithful wife to him. He was confined to his bed 11 months and endured his afflictions with much patience. He seemed to have the patience of Job.

His funeral service was conducted Tuesday, August 26, by two ministers that he loved, Elder S. Gray and Elder L. E. Bryan, at 4:00 o'clock p.m. at Sand Hill church. A large congregation attended the funeral.

His body was layed to rest in the church cemetery beside his first wife under a mound of beautiful flowers to awaken the morning of the Resurrection when all the Saints shall rise and their bodies change and be fashioned like the glorious body of Christ, to be in the presence of God at the right hand of God where there is peace forever more.

Elder S. Gray
Mrs. C. W. Johnson

GEORGE NORRIS

To pay respect to a christian friend, Mr. George Norris, who was called away by death a few days ago. He was one we all loved as he was so faithful and always filled his seat just as much so as if he had been a member of the church. He was a truthful, honest, God fearing man who was faithful to his family and his community, and always helped in any way he could in associations and church where he could give a helping hand. We will all miss him and, while we feel our loss is his eternal gain, may we say to sister Norris and the children, may God comfort you and reconcile you to his will and bless you all the days of your life, and remember Jesus is your friend, and will watch over you.

We, the church at Mingo, extend our sympathy unto you all.

May we ask that Mr. Gold publish this in the Landmark and thank him for the same.

Lester E. Lee, Mod.

RESOLUTION OF RESPECT FOR

MRS. SENIA PARRISH

Sister Senia Parrish was born November 18, 1870 and died March 31, 1947 making her stay on earth 76 years and 3 months. She was married to Mr. Tom Parrish who preceded her to the grave only a few months. She joined the church at Middle Creek on the Second Sunday in August 1913. She was always faithful to fill her seat when she could and was very strong in the doctrine of Salvation by Grace. We miss her so much but we feel that our loss is her eternal gain.

First, whereas be it resolved that we bow in humble submission to the will of the Lord and pray to be given grace and faith to ever look unto Jesus the author and finisher of our faith.

Second, that in this sad hour we extend to each of her family our heartfelt sympathy.

Third, that a copy of these resolutions be sent to Zion's Landmark for publication. Done by order of Middle Creek church in conference Saturday before the Second Sunday in September 1947.

Brother S. J. Sauls

Sister Middle Lee Sauls

Sister Alice Perry

Elder E. C. Jones, Moderator

C. L. Dupree, Church Clerk

IN MEMORIAM

It is with sadness of heart, that I attempt to write a few lines to the memory of our dear father, brother and deacon J. Tommy Evans. He was one of our faithful and beloved members at Pittman's Grove. He united with the church there the second Saturday in 1927. He was a kind loving husband and father, a good neighbor and is greatly missed by all. The church has lost a good member and faithful deacon. He had been a deacon for several years. He was married to Miss Sallie Ann Pittman August 3, 1902, and there are 8 children, 5 boys, 3 girls, 18 grandchildren, 3 great grandchildren, one brother and two sisters to mourn their loss, besides his wife, but we feel our loss is his eternal gain.

He passed away March 25, 1947 in a local hospital after having a stroke Wednesday March 19. He would have been 67 years old June 4, if he could have lived, but the good Lord called him away.

His funeral was conducted at Pittman's Grove Wednesday afternoon by Elder W. G. Pate, Elder W. E. Turner and Elder E. L. Cobb. His body was laid to rest in the church cemetery to await the second coming of our blessed redeemer.

May the dear Lord bless his family to look to him for all the blessings of this life and the life to come.

Mrs. George Evans

2286-7

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PSALM 40

To the chief Musician, A Psalm of David

I waited patiently for the LORD; and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Blessed is that man that maketh the LORD his trust; and respecteth not the proud, nor such as turn aside to lies.

Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burn offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me.

I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE SUPREMACY OF GOD

Beloved Brethren:

A dear brother in Christ urges me to write upon two statements of Paul, as follows:

"Sirs, ye should have harkened unto me, and not lohsed from Crete, and to have gained this harm and loss." Acts 27:21.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11.

We believe that the apostle Paul was an inspired servant of God; that the ways of God are just and equal, and do not conflict; that there is, therefore, no contradiction between these two statements of Paul, nor between other inspired oracles of God. But we may sadly fail to rightly understand the Scriptures, because we are very finitie, and so not perceive their harmony; hence there may be difficulties in our minds, and conflction in our views, but all things are known unto God, who declared the end from the beginning. This fact should teach us our dependence upon the Lord for a true understanding of the word of trught, and humble us, as well as teach us to be charitable toward one another.

In the first text for our consideration, Paul spoke to the master and

owner of the ship, and to the Roman officer, whose prisoner he was, whom he had before warned of this shipwreck and danger, but against his prophetic warning they had sailed away from Crete, which was defiant and perverse in them, after this kind and faithful prophet of God had told them that it would be with hurt and much damage. This is according to God's purpose and way. Before sin entered into the world, the Lord said to man, "In the day that thou eatest thereof thou shalt surely die." But, like the master of the ship, Adam would not hearken. Yet God was not disappointed in either case, nor his purpose overthrown; for he foreknew the end, with all the consequences, therefore in his goodness and mercy, he made provisions for the deliverance of the rebellious. His foreknown vessels of mercy were in Adam; so his servant Paul was in the endangered ship.

In all the transgressions of rebellious man, he is left without excuse; for God has commanded and warned him, and the creature is under a supreme obligation to obey the Supreme Creator. Therefore, in every case, the sin and fault, violation and wrong are man's and the throne of the Most High is spotless and holy. Man is the author of his own sin.

The Supreme Ruler has the absolute right to command, warn, and punish sinful man, or to have mercy

upon him and send him deliverance. The Scriptures abundantly show all this, both by precept and example. The salvation of all in the ark of Noah, but the destruction the wicked world by the flood, is a solemn instance. "God saw that the wickedness of man was great in the earth;" and for this wickedness he sent the flood. The Most High has not left himself without witness, in the righteous visitation of his judgments upon the earth; for holy men of God have been raised up and sent to foretell to men the fearful consequences of their persistent wickedness, which should come upon them. But both the bible and worlds history testify that "the heart of man is deceitful and desperately wicked."

Paul affirms, in the last text, that in Christ the saints have obtained an inheritance, "being predestinated according to the purpose of him who worketh all things after the counsel of his own will." This is a very great and wonderful revelation of truth. Another like it is, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. All things work together for good to all those, for the reason that God worketh all things after the counsel of his own will, as says the inspired Paul. This applies to all events in all times and places relative to the called of God according to his purpose, because his dominion and power are unlimited and supreme. If such a thing could be, it would destroy the sovereignty or supremacy of God, because it would deny either his wisdom to foresee or his power to prevent the chance event, or both.

But the Scriptures abundantly teach the self-evident truth, that our God is infinite in wisdom and omnipotent in power, and that he therefore both foreknew all things. To deny this is simply to undeify the Almighty and his eternal God-head. And to deny this universal supremacy of Jehovah, would be to admit chance and chaos into God's universe, and so overturn his government, defeat his eternal purpose, and subject all to anarchy and ruin. But we rejoice that blind and ruinous chance cannot obtain in God's universal dominion, and that the Lord God Omnipotent reigneth. Our dear Lord assures us, that not a sparrow falls to the ground without the notice of our Father in heaven.

The text connects all things with the infinite and eternal and immutable counsel of God's will, therefore there cannot arise any device of men or devils, nor any wicked thing against his counsel, to defeat his purpose. If such a thing were possible then some of the predestinated unto the adoption of children might fail to obtain the heavenly inheritance in Christ; then Paul and all in the storm-wrecked ship might have perished; then some mishap in the long chain of calamitous events in the afflictions of Joseph, or in the affliction of Moses and the children of Israel in Egypt, might have changed all the defeated the Divine mercy, goodness and blessings there was in it all. Yet the envious brethren of Joseph wickedly sold him into slavery, but God sent him into Egypt. And most cruelly and wickedly did the Egyptians and Pharaoh oppress the enslaved chosen people of God, yet the Lord said to Pharaoh, "Even for this same

purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Truly, then, God's counsel was in all those great and mighty things, and his wisdom and power brought great and lasting good to his people and glory to his name through thoes trying things. Therefore "the sweet psalmist of Israel," who understood all those things, would exultingly exclaim in praise to God: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Surely, then, it was according to the eternal purpose of God that the wrath of man praise Him, and that he should restrain the remainder of wrath. So, in the purpose and counsel of God, he has limited and bounded the wrath of mankind, just as truly as he has fixed a limit to the seas, saying, "Thus far shalt come, and here shall thy proud waves be staid." With David we may well rejoice that it is so. The psalmist says, "Come, behold the works of the Lord, what desolation he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible. He is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency

of Jacob whom he loved Selah." David says again, "For the kingdom is the Lord's; and he is the governor among the nations." And so a great heathen king was humbled and made to say, "And at the end of days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What hoest thou.

Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." Dan.4. Well did this king know this; for God had abased him, and taught him to confess the supremacy of the Most High. In this is the safety of God's people. His dominion is over all worlds and beings and things. Therefore, says Paul, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

As a most momentous and solemn instance of this truth, and the truth of the text, let me refer to the ancient prophecies of the life and persecutions, the cruel betrayal and mockings, scourging and crucifixion of the meek and lamb-like Jesus of Nazareth; for every event of all this was determined and foretold hundreds of years before their aw-

ful fulfillment, and so were embraced in the counsel of God. The very persons engaged in this most wicked of all wicked murders were also foretold, as Judas and the high priest, Pilate and Herod, the mocking and smiting soldiers, the one who offered the blessed sufferer the vinegar, and the other who thrust a spear in his side and heart, and also the two thieves on the right and left of Jesus; yea, the darkness and earthquake, the rending rocks and rent vail, the opening graves and rising dead, all were foreordained and foretold. Of all this crime of crimes, the apostle Peter by inspiration said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Not long after Peter thus spoke, being assembled with the other, "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mought of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Words could not be plainer nor stronger. And

these are divinely inspired words. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Thus did the Lord hear and bless them in this prayer. O Lord, this is enough for us to know, and here we may rest, trusting in Thee.

The counsel and purpose of God so determined the fearful storm and shipwreck, in bringing all on board safely to the island of Melita, that by his servant Paul he greatly blessed the people of the island, who not only healed their sick, but also made known to them the gospel of our Savior. So the two texts that the dear distant brother gave me are in unison with the Divine counsel and purpose; and yet the accountability of man and secondary causes are established. All the worlds and creatures are under law to the Lord God Omnipotent, and all are subjected to his sovereignty and held within the determined limit of his eternal purpose. Both the bible and the book of nature teach and prove this. Were it not so, then we could have no assurance of anything good, but uncertainty, peril and awful destruction should run riot everywhere throughout the universe. Why, this would be nothing less than to wrest the crown of dominion from the great white throne of God, and leave us a ship turned loose to drift upon a stormtossed sea, or it would be virtually saying, with the foll, "There is no God."

When the spiritual poet, Cowper, driven by gloomy mental affliction, sought to go and drown himself, but God held him back by a singular

providence, he returned home and wrote the inspired song:

God moves in a mysterious way,

His wonders to perform;

He plants his footsteps in the sea,

And rides upon the storm.

Deep in unfathomable mines

Of never failing skill,

He treasures up his bright designs,

And works his sovereign will.

Jehovah himself affirms this truth, saying, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44. This was more than a hundred years before Cyrus, the Persian king was born. Please read on through the next chapter, in which the Lord says of Cyrus, "For Jacob my servant's sake and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me, that they may know from

the rising of the sun, and from the west, that there is none else. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also do it." The things here foretold, which God said he would bring to pass, involved wars, the overthrow of people and nations, the return of the Jews to Judea, from their seventy-years captivity, and the rebuilding of Jerusalem and the temple, through great suffering and perils. Yet God had purposed to bring to pass all those great and mighty events: "and it was so."

In the histories of nations, their rise and fall, recorded in the bible, the careful reader cannot but be impressed with the fact that the Almighty determined, directed and controlled their great battles, all of which were connected with his chosen people, either directly or indirectly. Elihu testified to Job of God and his ways and works; and of Clouds and stormy winds he says, "He directeth it under the whole heaven, and his lightning unto the ends of the earth. God thundereth marvellously with his voice, great things doeth he, which we cannot comprehend. He scattereth his bright cloud. And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. With God is terrible majesty. Touching the Almighty, we cannot find him out; he is excellent

in power, and in judgment, and in plenty of justice: he will not afflict."

Then the Lord said to Job, Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it.

Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous. hast thou an arm like God? or canst thou thunder with a voice like him? Then will I also confess unto thee that thine own right hand can save thee. Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be with-holden from thee.

It would be well for us all to meekly receive these Divine rebukes and lessons of truth, and make the contrite and submissive confession that Job did in the end of his trial. Before we presume to either criticise the Almighty, or apologise for him, as he has revealed himself in the bible, let us remember these two positive attributes; God his holy God is love. Then let us remember our unholiness, also, that God is infinite, omnipotent, supreme. Remembering these, and our unholiness, ignorance, weakness and dependence we shall be impressed with a spirit of awe and reverence before his majesty, and should shudder at the blasphemous and horrid thought of charging sin or wickedness to God, or of saying that his ways are unequal, or he is unjust. God himself says, "Woe unto him that striveth with his maker!" And his servant Paul says, "Nay, but O man, who art thou that repliest against God?" Poor, sinful, ignorant man! Yet he vaunteth himself as wiser and holier than the Holy One. How shocking

for any sinful creature, whose very breath is from the Almighty, to jeeringly talk about the Holy Jehovah being the author of sin! If he would dare to comprehend all things in his eternal purpose and almighty control. Yet the very being, preservation and salvation of those who thus rant is bound up in this dominion and supremacy of the ever blessed and holy Lord God Almighty. His word is, "Be still, and know that I am God." O, with his suffering Son. let us meekly say, "Father, thy will be done." Man's accountability is bound up in God's sovereignty. Trusting in God omnipotent, farewell.

D. Bartley

Crawfordsville, Ind.

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April 15, 1898

THE SAVIOR GIVES COMFORT

Dear Sister Edwards:

I have been intending to write you all for some time, but it seemed as though I would never get around to it. After I came home this afternoon, Blanche said she had been trying to write you all day, but did not seem to be able to do so. So I thought I would try it.

I went to one of our yearly meetings at Spoon Creek church, near Critz Va., today. I thought we had a very good meeting, I did not seem to get so much out of it. However, I believe I saw some that were getting a lot out of it. So we never know when it is our time to eat of that Heavenly Manna. But I feel that I can say of a certainty that the Heavenly Father knows when we need that precious food that is so satisfying to our poor hungry souls. I be-

lieve that we are taught these things as we journey along through this life here, that from time to time we are blessed to reach a feeding place therefore, we are blessed to rejoice once again in the wonderful deliverance in that of our blessed Redeemer.

I have been wanting to visit you all so much again, at Willow Springs. However, it seems at present my goings have been greatly curtailed. But I am fully persuaded that God knows what is best for me, even thought I murmur at it still. Although when I visit you people in that country I feel so little and unworthy, that I feel that I am imposing on you. But that does not prevent me from wanting to see you, and hear you tell of your hopes and fears. I don't feel that I am worth anything to the Children of God, but they are worth so much to me. I trust that I am thankful from the very depths of my heart, that God in mercy, for the sake of Jesus has given me a home among them. When I am brought to consider my vile and unclean nature, I often wonder why that I have been so blessed.

Everywhere I have ever been the people of God have extended me the most gracious consideration; and I hope that it is that they have been thus led by God's righteous Love, and not by reason of anything

I have been so long in a wilderness, that it seemed that all my hope of any more sweet seasons were forever banished. But yesterday at State Road my Blessed Savior appeared once more, my efforts to bless, and until now I have been rejoicing once again in his Blessed

love. As I was about to take my seat, I feel of a surety that heaven opened and manna, sweet manna rained down, my cloven tongue was moved by the Spirit of Israel's God and I was enabled once more by that unopposed power to tell His children of his wondrous Love and mercy. O Sister it is impossible to find words to express the content and peace that flowed over my poor soul. But I believe that you will know what I am talking about. I have so many times enjoyed the visits that we have had with you both. Sometimes I feel that it is just too much for me. It seems that you have been blessed to speak and to talk in such a way that it has often brought peace to my troubled mind.

I feel that I could write all night but I must come to a close. I now notice that I haven't even inquired as to your health. I trust that you both are well. We are about as well as usual. Blanche is getting along right well. We have just left Pearl's, and she is getting along all right. I hope that may be given the privilege to visit you all soon. Tell Elder Adams when you see him that I often think of him and want to see him. If not too much trouble I would be glad to know where your union meeting will be held the Fifth Sunday.

When it is that you are blessed with a prayerful mind, remember me and mine at a Throne of Grace.

A Sinner Saved by the Grace of God, and humbly Thankful of that sweet hope of a Home beyond the Grave.

Sam L. Gilbert
Winston-Salem, N. C.
Box 2629

EXPERIENCE

One day at the age of about seventeen my dear father sent me (as he sometimes did) to a small village for supplies; on my way back home I found myself on my knees trying to ask the Lord for mercy. I was traveling in a buggy and do not know just how far I went trying to pray. As the years passed, it seemed my troubles grew more and more. I often felt like a poor lost sinner. Many have been the times I felt like one to myself; that no one cared for me at all. As the years passed; I went, at times to places of amusement thinking of having a good time; but often was the opposite. On December 19, 1920, I was united in marriage to Bela May Beasley. Soon afterwards; I told her I did not think I would live to be a very old man. My burdens came and went, sometimes heavier than others; one day while plowing about seventy five yards from where I now sit (this being about the middle thirties) I felt a heavy weight on my shoulders. I plowed on toward the end of the row; all the time it bearing down more and more. I went on to the end of the row turned my mule back; but after going a little way, I stopped my mule turned to look towards the house. I thought to myself I will go to the house to die, then another one came into my mind no, there isn't any use, I will die before I get there; so down on the ground I went to die. I thought; but after a while this weight began to get lighter. I rose and went on with my plowing. As the years passed I felt like I had a hope; but feeling like a poor sinner; in October 1942 my eldest son was called to serve

his country of which he did for about two and one half years about one being in a foreign country; and was killed on or near the battlefield in Italy on April 17, 1945, which brought sadness, in our hearts; but thank God that on the day I received the telegram I felt as I do today (this being September 18, 1947) that he was saved. This of course has been of great comfort to me. My road has been rough and rocky with many stumbling blocks. I love the Primitive Baptists and believe I can truthfully say I have since boyhood. My parents were (and mother still is) a Primitive Baptist. Father being dead, since January 28, 1941. During the year of 1946 I became so troubled I could not get any rest as it seemed at all as the months passed. I became more restless, I wanted a home with Primitive Baptists but could not see the time to ask for one. I had two churches in mind but could not see which one. During the week of January 6, of this year I saw Mingo in Sampson County was the one for me but oh not the time. I could see on Saturday night of that week I was stricken down and feel like God above showed me that was my time. I sent for Elder Lester E. Lee and asked him to pray for me and that I wanted a home with the Primitive Baptists, as I had talked with him before. About eleven o'clock that night I offered myself and was received. Oh how I thank God for that night as that great burden left and where it went I do not know. I was baptized the following March. The trees, grass etc seemed more beautiful than in years gone by. One day in March of this year while lying on my bed a

daughter of mine washed or shampooed my head. After doing so I asked her to roll me near a window that is on the southwest side of the house that my head could dry as the sun was shining in there. While going there I heard in a low calm voice "you will get better." Oh how sweet that was to me and surely I did get better and thank God for all He has done for me.

I realize this has been scattering but trust God above will forgive me if I have told anything wrong. I'm growing very tired as I am afflicted in so many ways. I was forced to retire some five years ago have been almost a complete shut-in for about four years. I'm now traveling along in my fifty first year. Dear people the Lord willing, remember me in your prayers.

May God bless all is my prayer.

Yours unworthy in hope, if I have a hope saved by grace, if saved at all.

J. F. Rhiner

Route 1

Godwin, N. C.

ABBOTTS CREEK CIRCULAR LETTER

Dear Saints of the Abbotts Creek Association.

One year has passed since we met, and as I did not attend the association on Monday, my dear brother, (in the flesh also in the spirit I hope) told me I was named to write the circular letter.

I feel so little and incompetent, knowing we have many who could write, as it were, having a certain sound, as that of a silver trumpet.

Unless my pen is directed by the hand of the Lord, what I write will

be as the sound of brass, or a tinkling cymbal.

I like to think of our God as being a whole Savior, one who works in the army of heaven and among the inhabitants of earth, and no man can stay his hand, or say, "Jehovah why doest thou?" One who looked and saw there was none to help, but his own arm brought salvation down. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Oh! what can weak puny man do to help such a wonderful God? He who knew the end from the beginning and says in His word, "I am Alpha and Omega the beginning and the end."

I am not disturbed as to the Primitive Baptists being the true children of God, but when I look in on this old man and find so many imperfections, I know that if I am saved, it is by grace and grace alone.

When I first felt this weight of sin I tried everything in my own strength to find rest and peace, but ere long I had to stand still and know that He is God, and beside Him there is none else.

It is wonderful to hope that He first loved us as He did Jacob. It is written, "Jacob have I loved, but Esau have I hated." (For the children being not yet born, neither having any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)

I believe that if we love, it is because we were first loved. There is a drawing power, don't you see,

which is love. God's people love one another. It is a natural family, whereas the parents love the child even before it is born, and then it in turn loves it's parents. Also the whole family love one another with a special love, different from that of strangers. So it is with God's children. There is a special love.

My greatest trouble is—Am I one of this spiritual family? Much of my time I am crying within myself. "Create in me a clean heart, O God; and renew a right spirit within me." I'm often begging for a renewal of hope as mine gets so dim I can only hope I have hope. I am made to wonder; why do I love this "peculiar" people? Am I drawn to them by this special love?

One thing I know, there is a satisfaction in meeting with this people, in love and fellowship that the world knows not of, neither can it afford.

Submitted in love,
Yours in hope.

Raymond D. Comer
Cameron, N. C.

A GOOD LETTER

Elder S. Gray

My Dear Brother in the Lord,

If I am worthy of calling you brother. I feel so unworthy sometimes that I do not know if I am doing right in saying, brother, or sister to the dear old Primitive Baptist members; yet, I will, this morning; try to do according to my impression. Whether it is of the Lord or not, I do not know. I have been trying in my weak way, to ask him to lead and guide me aright, and if it is of him that I should write to give me something that would be in honor

and praise to him and would be comforting to you, and also a blessing for poor me, if I could only write you such a letter as I have written in my mind since I heard you preach the last second Sunday in September I feel without a doubt that you would enjoy it and I would enjoy writing, but I can't find words to express my feeling, and how much I did enjoy your sweet sermon. I felt like while you were praying to be sure you knew something of what I had been passing through of late and you were praying for me. What a blessed thought that there is one that does know, and he is able to impress it in your mind to remember and pray for just such little poor weak ones of this world like me. I often think of dear old Paul. I am less than the least of all saints, if one at all, and as you often say the older I get the less I feel both spiritually, and I feel to know that no poor soul has ever been, or could have been much more cast down than I have been, and my dear brother; I stay that way a good portion of my time. It is a few moments of praise I enjoy, and they are succeeded by pain. I often look around, and every thing is going on all right, and I think to myself why should I be like this, why can't I go on rejoicing and wait until trouble comes; but I can't control my feeling. If I could reckon I would feel different and it is a good thing I can't, as you said the other Sunday. I want to be reconciled to the good Lord's will, but I can't be within myself for I have long learned that no good thing dwells there without the Lord, and I hope, my dear brother, the day is coming, and I feel not so many years

off, when sin will be finished in this old body of mine and I can close my eyes and sweetly sleep in the arms of him who has done all things for me and forget this old world that is so full of sin and sorrow.

I have been through so many troubles, trials and disappointments in this old world that I don't ever look for anything else, and when I see some one passing through the trials that I have, my sympathy goes out to them and I mourn and grieve with them, because I know how it is and how heartrending it is, but we are promised such in this life, if we be the children of God; and Brother Gray, as you often say, I have that little hope that I am one, that I wouldn't give for ten thousand such worlds as this. It is more precious to me than all things else here; without it I would be of all people most miserable. While as you say, I look on others as being so much better than I yet I would not exchange my little hope for theirs, for I have tried in my weak way to ask God to take this burden off of me, for I did not know what to write to such good people; but it seems to me that the burden gets worse, so I have tried to write, and if anything I have said is of any comfort to you, give God the praise and not this poor sinner.

Excuse this poor scribble for I don't know whether you can read it or not for I am so nervous, I can't only hinted at what I wanted to write to you, but may the dear Lord continue to bless you is my desire. And as you are traveling on and feel impressed please remember this poor unworthy one and my dear

children, and also my dear old father and mother as you know are getting mighty feeble.

Your very little unworthy sister,
if one at all,

Rena Futrell

Pink Hill, N. C.

MY ESTIMATION OF ELDER E. C. STONE

He is gone. I am sorry, but I would not grudge his God given rest. He truly and faithfully served his generation, and is now gathered to his fathers in peace. He has fought a good fight, he has kept the faith, he has finished his course, and his crown of righteousness is sure.

He never turned back in the day of battle. He never looked back after he put his hands to the plow, but ran a straight furrow till he laid aside the plow for a crown.

We preached together at Bear Grass, Skewarkey, Hayes Swamp almost regularly and at other places; and never tired of hearing him in his plain, simple manner tell of the great and wonderful love of God. We talked together much, and never tired of each others company. He was a great talker as well as a preacher; he possessed a great store of information, which he willingly gave out to any who would listen. His preaching was rich and full of melody needing nothing to make it wholesome except hearers who know the "joyful sound." He was truly great. I never saw any smallness in him. He knew more than anyone I ever talked with. He had a great store of general information, beside that inexhaustible gospel which he seemed to know so well. He came to see me when he was really a sick man, a sickness from which he never recovered. I never saw him any more. He was taken down and died and I was never able to go to see him nor to go to his burial. He was a true Israelite. A great man has fallen and let us pray that his mantle will fall on another.

He made himself of no reputation, but lived the simple, humble life of a true pilgrim pleading his smallness and the greatness of the God of his salvation.

He appeared to want nothing but an opportunity to serve the Lord and preach His gospel in that calm sweet manner which he chose to speak. I fear we will not see his like again.

Sincerely

B. S. Corwin

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

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JESUS CHRIST

The name does not signify a surname and a given name; but a proper name JESUS. SAVIOR OF HIS PEOPLE, and an OFFICIAL TITLE, CHRIST meaning consecrated or set apart, properly speaking JESUS THE CHRIST.

The scriptures teach that He was from Eternity, that He ever existed with the Father, that He was born as no other, being the begotten of the Holy Ghost, and the genealogy of Jesus is fully set forth, as to his flesh in Matt. first chapter. He was the Son of David, the Son of Abraham, and to Him was the prophetic reference made in Gen., 49, 10, which reads: "The sceptre shall not depart from Judah, nor a law giver from between his feet, until SHILOH come, and unto him shall the gathering of the people be."

It is said, the above is the third promise of grace in the scriptures.

The first promise is in Gen. 3:15. The second in Gen. 22:18, which reads. "In Thy Seed shall all the nations of earth be blessed; because thou has obeyed my voice (See Gal. 3:14, 16).

He was commissioned by the Father to set up a SPIRITUAL KINGDOM. "And she shall bring forth a Son, and thou shalt call his name JESUS, for He shall save HIS PEOPLE FROM THEIR SINS." See Gen, 22, 8 to 18, Psalms 72,17, Isaiah 7, 14; "A virgin shall conceive and bear a Son, and shall call His name Immanuel."

"In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called. THE LORD OF RIGHTEOUSNESS." Jer. 22,6.

See Daniel 9,24. "This is the STONE which was set at naught of you builders, which is become the head of the corner. Neither is there SALVATION in any other; for there is none other name under Heaven given among men, WHEREBY WE MUST BE SAVED." (Acts. 4:11;12.)

"But this man (Jesus) because he continueth forever, hath an unchangeable PRIESTHOOD. Wherefore HE IS ABLE TO SAVE THEM; THAT COME UNTO GOD BY HIM, seeing He ever liveth to make intercession for them." (Heb. 7,24;25)

"Now this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold a virgin shall be with child, and shall bring forth a Son, and they shall call His NAME EMANUEL, which being interpreted is,

GOD IS WITH US." (Matt. 1:22:-23)

"Beloved, if God so loved us, we ought to love one another, God dwelleth in us. Beloved let us love one another for God is love, and every one loveth is born of God, and knoweth God. Herein is love, not that we love God; BUT THAT HE LOVED US AND SENT HIS SON TO BE THE PROPITIATION FOR OUR SINS." 1st John 4th.Ch.

If providentially spared I hope to write succeeding articles, giving at least two or three witness, from the scriptures, touching on the DEITY OF CHRIST, HIS subordination to His Father, His Humanity, Character, Death, Resurrection, Ascension and His Second Coming.

May God and His Son have all the praise ever due Father Son and Holy Ghost.

In hope

O. J. Denny

WHEN WE FOLLOW HIM NOTHING CAN HARM US

Jesus says "my sheep hear my voice, I know them, they follow me." That does not depend on our accepting Him, for we never accept Him untill He accepts us, because we are dead in sin. Dead sinners do not act, for all dead things lie still, They are not born with a spark of grace in their hearts, enough if properly used to kindle a flame of sufficient volume to save the individual, it would make null and void our Savior's words to Nicodemus, "Ye must be born again." The Savior speaks to them by His Spirit and they hear when they are spoken to. They are His sheep given to Him by

His Father, their names written when there was none of them. He tells us in High Priestly prayer that He prayed for them but did not pray for the world but those the Father gave Him. If one should think He meant His disciples. He says neither pray I for these alone but for all who shall believe on me through their word. He further says "I will that they also whom Thou hast given me be with me where I am." David says "the secret of this is with those who fear Him and He will show them His covenant. A blessed covenant that contains the names of all His sheep.

He says He knows them. Nobody else does. The world does not know them, for they are not of the world. They are called out of the world, they of all the inhabitants of the world know His voice, when He was on earth the most of those who heard, said He was not fit to live. He was a deceiver, that He had a devil and was mad. But just a small remnant said "That never man spake like this man." It vexes the majority of mankind now to hear the pure gospel preached as the truth is the last thing that any one will believe. They have no choice, the highway is made for them, and nobody walks there but ransomed of the Lord. He says, they shall walk there but nothing else. They may get out of the way like the prodigal son, but through great tribulation find it again. There is no other way for the ransomed ones and Jesus is the way the truth and the life. They are called out of the world, quickened by His Spirit and by faith they walk in the good old way. We are dependent

on God for all things, a lesson we never learn until we are quickened by the Spirit.

When we follow Him nothing can harm us. He is our sufficiency in every place we go, we have peace and can afford to wait upon the Lord and our strength will be renewed.

He says He gives them eternal life. That is why they love, honor and follow Him. They have the most priceless gift, something we never earned, a free gift we cannot give that way. When we give we expect something in return but this is without money and without price.

We are astonished at such love bestowed on us, as we see ourselves lost without this love, we can see our sinfulness more and more as we grow older and weaker.

This is not an empty promise, but we through faith live in joyful anticipation of its glorious fulfillment.

The gift will be to his sheep, those given Him by His Father, and are kept by the power of God unto salvation, ready to be revealed at the last time.

B. S. Cowin

SUSAN ELIZABETH FIELDS BROOKS

On the evening of June 27, 1946, my dear mother Mrs. Susan Elizabeth Fields Brooks, was summoned from the tumultuous cares of earth to the blissful realities of immortal glory. We have sufficient evidence and reason to believe that she is asleep in Jesus' blessed sleep from which none ever wake to weep."

Mother was taken sick with pneumonia Wednesday morning, she had chills and fever and gradually grew worse until the end came. She received every kindness and the best medical aid that could be found, but all their efforts and all the tender nursing availed nothing. Her course here on earth was finished; she had "fought the good fight of faith," and "had kept the faith," and now the dear Master

called her to "inherit the kingdom prepared for her." Oh the sanctity that pervaded her death chamber, as we stood about that dying couch and watched the dear life go out so sweetly, so calmly, just like going to sleep on the dear Savior's breast.

Mother was 83 years old, and the daughter of Henry and Betsy Fields. She was born September 24, 1862, was married to John W. Brooks in 1883. Surviving are six sons, Frank E., T.L., Henry A. Brooks of near Greenville, N. C., and Robert L. Brooks, of the homeplace and John N. Brooks of Bowling Green, Fla. Four daughters Mrs. Z. R. Gay of Fountain, Mrs. E. H. Boyd, and Miss Mary Brooks of near Greenville, N. C., Mrs. Helen Gold Brooks Allen of the home and thirteen grandchildren and four great grandchildren.

Mother joined the Primitive Baptist Church at Great Swamp in Greenville the fourth Saturday in September 1934. and was baptized Sunday, September 23, 1934 by Elder S. B. Denny.

In her experience she says from childhood she had a desire to live and do right, and loved the Primitive Baptist people. Her parents were members at Bear Creek church in Lenoir county. They were Henry and Betsy Fields. She said she enjoyed the Baptist company in her father's home, and nothing afforded her any more pleasure than for them to have a prayer meeting. And she said how it lingered in her memory; but still her burden of sin and condemnations was like a great wall. She said she did not feel worthy of the beautiful moonlight to shine upon her, and felt friendless and forsaken. She said she remained in this condition until her 21st year. Then she says she had another dream which I shall never forget. She dreamed her mother, and sister, brother and herself were going to cross the same stream of water. As they reached the bridge "we saw the creek was so swollen that the water was rolling and splashing over the bridge. The water was very black and dangerous looking. My sister said we must cross it, we must cross it. It looked impossible for the water over the bridge was deep enough to drown them, but while crossing this stream, she lost all fear and began singing "Lord I Believe Thou Hast Prepared, Unworthy Though I Be, for Me A Blood Bought Free Reward, A Golden Harp for Me." "Tis strong and turned for endless years, and formed by powers divine, To sound in God the Father's ears no other name but thine." While crossing the stream her burden of sin left her and she landed in a beautiful green pasture feeling sweet deliverance. In this pasture were flocks of sheep that looked to be old and seemed to be resting from their labors. She said

she did not feel worthy of such a blessing.

While we mourn dear mother's absence, we have this consolation that she has in faithfulness finished the work assigned her here on earth and has been gathered to her heavenly Father there forever to enjoy the rich inheritance a "crown of glory that fadeth not away."

Written by her oldest daughter

Mrs. Bessie Brooks Gay
Farmville, N. C.

IN MEMORY

It is in much weakness, inability, sorrow and sadness we attempt to write the sad death of sister Alice Ogburn Langdon, daughter of the late C. B. and Mary Cutts Ogburn. She was born September 12, 1892, making her stay on earth 54 years 11 months and 5 days. She had been sick for about two months, leaving August 17, 1947.

She was married to Brother Roger Langdon January 12, 1913, who is left to mourn her departure. Also surviving are three stepsons, Raeford and Irving Langdon of Smithfield, N. C., Route 1, and Kirby Langdon of Benson, Route 2; two stepdaughters, Lola Langdon and Mrs. J. L. Gaskins of Benson, Route 2; five brothers and one sister.

Funeral services were conducted at the home August 20, 1947, by Elder Lester Lee, Elder T. F. Adams, Elder Frank Nordon and Rev. A. T. Lassiter. Her body was laid to rest in Sunset Memorial Park in Smithfield, beneath a mound of flowers to show the love and respect her friends and loved ones had for her.

She united with the Church at Hannahs Creek August 1926, living a faithful member until death. She was a true lover of the Primitive Baptist Faith and contended for it. She had many friends and was well known, only to be loved and respected by all. We feel the Church has lost a dear mother in Israel, but their loss, we feel, is her eternal gain. We feel surely she has fought a good fight, she has kept the faith, therefore, there is a crown of righteousness laid up for her. We believe she met the Lord in peace and has been taken to that final rest which remains for the people of God. While you loved her very dearly the Lord loved her best and said, child your father calls, come home to enter into that rest that God promised his people in Christ Jesus before the foundation of the world. Sleep on dear sister, that sweet sleep in Jesus, therefore be it resolved,

That we extend to each one of the bereaved family our heartfelt sympathy and commend them to the one who is able to soothe their sorrow heal their wound and drive away their fears.

That a copy of these resolutions be spread on our Church Book, one sent to Zion's Landmark for publication, and one sent to the family.

Done by order of the Church while in conference Saturday before the third Sunday in October 1947.

C. A. Johnson

Mrs. Kattie Johnson

Mrs. Ida C. Keen

Committee

RESOLUTIONS OF RESPECT FOR BROTHER JOE CARVER WHO PASSED AWAY ON SUNDAY, THE SEVENTH OF SEPTEMBER, 1947

FIRST:

We'll say in the passing of Brother Carver, I think all will agree that it will be a great loss to Roxboro Church, for it can be truly said of him that he was a faithful member, having joined the church at Roxboro August 3, 1930. He was a man of few words, but was well established in the doctrine of salvation by grace and had an humble and Christ-like spirit. I think we could say of him, as Paul did, "He fought a good fight, and kept the faith."

SECOND:

We extend to the family our heartfelt sympathy in their loss. We know you will miss him as will our church and our desire is that God, who never makes mistakes, will reconcile you to His will and to feel that he is now resting in the paradise of God's love where sickness nor sorrow, nor death will be felt and feared no more.

THIRD:

That a copy of these resolutions be recorded on our church records and a copy sent to the family of the deceased and a copy to one of our religious papers for publication.

Done by the order of the church in conference, October 4, 1947.

Elder J. A. Herndon

Moderator

F. D. Long

Clerk

ZION'S LANDMARK

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NO. 4

PSALM 40

I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart falleth me.

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil.

Let them be desolate for a reward of their shame, that say unto me, Aha, aha!

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

But I am poor and needy; yet the LORD thinketh upon me: thou art my help and my deliverer: make no tarrying, O my God.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE UNION OF THE LORD'S PEOPLE

Dear Brother Gold:

I have many questions in my mind, and some thoughts about the union of the Lord's people with each other, and with Christ. "How good and how pleasant it is for brethren to dwell together in unity." This is a unity that exists only in spiritual life. "Keep the unity of the spirit," the apostle says. The fellowship of the Lord's people is where the oneness or unity is, in the spirit, and not in the flesh. In order that the unity if the Spirit shall be manifested, and that brethren shall dwell together in it, there must be a good deal of yielding of fleshly differences, and of mortifying "our members which are on the earth," and crucifying the flesh, and forbearing one another in love, and forgiving one another, and covering the faults of others with the mantle of charity.

The Psalmist compares this dwelling together of brethren in unity to the precious ointment poured upon the head of the high priest which descended to the skirts of his garments; and he compares that anointing to "the blessing which was commanded upon the mountains of Zion, even life for ever more." Thus he refers to Christ as the one in whom we have life, and in whom we walk as our Highway of Holiness, and in whom we sit together in heavenly places, and in whom we

dwell together in peace and blessedness.

The apostle refers to this unity under the figure of a body, in which there be many members but only one life or spirit, and says we are "all baptized by one spirit into one body." This figure Paul dwells upon in a great variety of ways. When we sit about obeying the command or exhortation to "keep the unity of the Spirit in the bond of peace," how shall we begin, and upon what principle shall we proceed? Is it my duty to watch out for errors among the brethren in your vicinity, brother Gold, and see if there are not some among you who are using different forms of expression from what I have been accustomed to regard as correct, and following some practices in order of your public services in the worship of God which I have not seen among the churches I am acquainted with? Suppose I may regard myself as a little finger in the body; when the head gives the order for the hand to take hold of the spade, or strike the strings of the harp, shall not this little finger, before closing down upon the handle of the spade itself, or touching the note assigned to it, look around and make sure that all the other fingers of the hand are doing their part correctly; or when an order comes down to the feet to run in a certain direction, shall not the smallest toe, raise a controversy with the

other foot as to the direction we are to take, or complain because it occupies such an insignificant place, and get one in which it is so liable to be hurt?

In all the movements of the body every member of the body is to some extent involved, and there is never any disagreement or schism in a natural body, for one life moves and directs the whole. In the church, which is the body of Christ, there is no disagreement between the members, where the life of Christ is manifest in them, because one Spirit directs in all the diverse operations, and moves in the exercise of every gift. Whenever there is any conflict between the members it arises from the flesh.

When there is a conflict what shall we do? Is any one member appointed to supervise and correct the others? All control and correction comes from the Head. When there is any interference of one member with another we may know by the spirit and manner of the interfering member whether it has been directed by the Head, for then there will be the same anxiety on its part for the welfare and comfort of its fellow member as for its own.

"As the days of a tree are the days of my people." No two leaves upon the great tree are alike in form or size, nor any two branches, even to the smallest twigs. Some of the branches interfere with each other as they swing in the wind. But there is unity here. There is one life in all the multitude and variety and apparent diverseness of branches, twigs and leaves, and all are growing by that one life. If the branch of

another tree should crowd itself in among these branches in the most loving manner, and with the strongest expressions of fraternal kindness, yet it could never become a part of this tree.

What we want to make sure of when we come across any twig or leaf is whether the life of this tree is in it. We have no call to question about its difference of shape or position from another, and I am sure the leaves and twigs will not quarrel as they mingle together, and even brush against each other in the wind, for they have one and the same life. Each is doing its own part of the work of the tree. Its growth in the life of the tree, and the work of that life in its development, is the true joy of every leaf and branch, of every church and every member; "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

You may use the term "eternal vital union" to express the union now experienced by the saints with each other and with Christ, as their Head, in eternal life. I may use the term "eternal vital unity." Another may say, "absolute predestination of all things," when referring to the eternal purpose of God, "who worketh all things after the counsel of his own will." I may object to that phrase, but may be willing to "acknowledge that nothing ever could or can transpire which is contrary to God's eternal purpose." There are some forms and customs in our public worship in which we do not see alike, though having no difference in our understanding of what is the spiritual significance of that

about whose literal observance we differ. These are the interference of branches with each other; apparent differences. Possibly they might be regarded as "diversities of operations." What shall we do? Separate? All right. Do so if you can. Stay apart if you can. But you cannot. It is one tree, one body. One spirit is in all the members, and directs the 'diversities of operations.' The one thing needful to know is whether each has the one life. You cannot be assured of this by finding that all use the same terms, and the same forms, for all that can be learned from earthly leaders. The leaves on an artificial tree can be made alike from a pattern. Where there is life and growth there is in a certain sense variety. The living soul cannot be hampered and confined by any set forms of expression given by some one else, except those of inspiration. There is a rigid quality about all language, except that of the Scriptures, that will not suit spiritual growth. The living soul cries and laughs from the power of life within. Each has his own way of expressing what he feels, and there will appear to be a difference where there is true growth, so that the one age and one country cannot find its form of expression, its manner of crying and rejoicing, upon another. There is this unspeakable wonder, this divine quality and power, about the language of inspiration, that it furnishes what is needed to express the experience of the saints in all ages, and throughout all lands. The same spirit that inspired the holy men of old who wrote, is in the saint today, causing him to feel what they felt, and to

receive their language as his own.

The ministry of the gifts which Christ has given to the church causes all the saints to grow up into him.

Sometimes I see brethren earnestly exhorting all the brethren far and near to speak the same things; and then they will carefully write out the things which all are to speak. If it were not so solemn a subject I would feel amused at such a thing. But I will not laugh at them, for thereby I may laugh at myself. I don't think the Lord designed that this kind of unity should exist among his saints, nor that they should exist in a bundle of dead sticks. That kind feeling which would have kept the brethren together at Jerusalem, having good meetings, would have been at fault. They must run for their lives from the persecutions, and so go every where to preach the word. That sentimental tenderness that would have hushed up the difficulty between Paul and Barabas, would have interfered with the wider tenderness and goodness of the Lord, who, for the benefit of his people, parted the apostles asunder and caused them to go different ways. The difficulty was a very minor thing. We don't know which was right in that. It was something in which they could without affecting their standing and fellowship in the gospel. Neither of them disfellowshipped the other. Yet I do not think any gospel preacher would have ventured to go to them, and insist upon their coming to an agreement as to the wisdom and expediency of taking more. They were each to have a new companion in the journey and work to

which each was recommended by the grace of God. There can be personal differences of judgment upon such matters, and upon forms and expressions not strictly within the scriptural furnishing, without the mutual esteem and love in the Spirit being at all disturbed. If one of them has said to the other, "unless you agree to do as I say, I shall break fellowship with you," then we should have had an inspired warrant for even doing that ourselves.

I would not countenance any compromise with error, nor advocate any expressions of fellowship with those that do not bring the doctrine of Christ, nor with churches that do not walk in the order of the gospel. But my personal tastes and prejudices and reason must not be the criterion by which I decide whether an organization is a gospel church. An Elder once said to me that there must be a reforming of Baptist lines. I did not wish to join any one in such a work, and he went at it without me. None of the ministering brethren he was then associated with were willing to help him in such a work, I am glad to say, and he stands alone so far as they are concerned. It is enough for me to look for the lines which the Lord has established.

There is something that distinguishes a church of God in all countries and all ages, notwithstanding any difference of local customs and forms and any degree of error in which a church may have fallen, so that it can be known by a spiritual man from any other body of people. Christ will be acknowledged in such a church as its Lord and Ruler and Head. Its doctrine will be the doc-

trine of grace, and the order will be what is understood by its members to be that set forth in the New Testament; and there will be seen evidences of life, a daily exercise in the several members, in greater or less degree, by which they are kept in the doctrine and order of the gospel, as the branches and leaves of a tree are kept together by the daily felt power of the life of the tree in them. So far as the rule and authority of men, preachers, bishops, councils are required to keep the members in order, so far they show departure from the character of a church of God. The authority of those whom the Lord gives to rule over the church is in the word they minister.

Churches may be far gone in error and still be churches, as were five of the seven churches of Asia. If it is my lot to visit such a church by the direction of the Spirit, I will be directed by the same Spirit in my ministry of the word to that church, whether I know of all their disorder or not. Unless called by them in council, or advised by the church (not by individuals) as to their troubles, it would not become me to search and scrutinize, and try to find out their errors. So far as my personal experience has gone, it has been better—my services have been more profitable in such cases when I did not know of the particular errors and troubles of the distant church I was visiting. The Lord has sometimes given a very effectual message to his servant for such a but little of their peculiar trials; and he was free from the liability to exhibit a fleshly spirit. I believe church when he knew nothing, or

the Lord has generally furnished each church, or neighborhood of churches, with the necessary gifts within themselves for correction and reproof and instruction in righteousness. And I am sure that if the Lord ever does send one from a distance to rebuke error and correct disorder in churches, that one who has been so sent by the Lord would be the last to think so, or to make such a claim for himself; and his work would be done without any appearance of evil, and before he or anyone else knew that he had been finding any fault.

But the differences among churches are often in things non-essential to true fellowship, though they may seem quite important to those who hold the different views. I have visited many churches in far distant places, where there were such differences in custom, and in some points of order, and in forms of expression, and have enjoyed sweet fellowship with the brethren. And without holding back anything of the word and doctrine. I have had precious evidences that my preaching was acceptable, and that the fellowship of the saints and the doctrine upon which they feed together, is above the dividing lines of local custom and personal prejudices. I have never felt to make such a difference of understanding on a point not essential to fellowship a subject of public discourse, though willing to express my mind upon it when requested.

There may be reasons why neighboring churches and associations should not correspond with each other. I know of some who are in such a condition. In such cases I

think uninvited efforts by ministers who live a long distance from them, to counsel them to correspond, will not be beneficial. Those who are involved in the case know their own condition and the movements to reconciliation, if any are made, must come from among themselves. There are different parties of strict particular Baptists in England. When one comes to us from any of them we receive him on experience, accepting him as having been baptized in the fellowship of the church, we cannot undertake to investigate the particular differences among them there, nor can we advise them to come together. We regard them all as gospel churches. If we all try to keep good order at home, in our own churches, and when we go abroad among the brethren go without carnal weapons, and carry no propositions for fellowship, nor any challenges nor any forms of expression outside of the scriptures that we shall insist upon as tests of fellowship, but go preaching the same sweet gospel we preach at home, talking the same experience of grace we talk among our own brethren, we shall find wherever the Lord directs our road the same good, and sound and loving brethren, we have home.

Your brother in love and fellowship.

Silas H. Durand

Published in Zion's Landmark
Oct. 15, 1895.

WONDERFUL REVELATION

To the Readers of Zion's Landmark

With the help of God I will now write a copy of a letter I wrote over a month ago. I wrote the letter and then put it away, thinking I

would not mail it. It seemed so great to think God had given me such a wonderful Revelation. I felt like no one would believe it but yet had a desire to tell it to others. For I have tried to keep it to myself but I find I cannot. I just can't rest until I have mailed the letter. God gives us these wonderful revelations for our comfort and also to comfort others. For I know I receive great comfort and joy, just reading the Great Revelations of other dear brothers and sisters. I feel that God has been too good to me. He has blessed me so wonderfully, even if I am afflicted, my afflictions are a blessing, for without them I would be without hope in the world. Thank God I am afflicted. I hope sometime to be able to write all my experience, it seems I can never tell all of it.

I feel that I want to tell all the people of God what he has done for me, an unworthy sinner. I don't feel worthy to even think about God, although I cannot help thinking of Him almost all the time. He is my all, I have no other God to worship. I was going about my work the other day thinking that surely I must not be a child of God, if I were I would get along better and not have so much trouble and so much to worry about. Then I began begging him to show me if I were a child of His. This went on for about a week and just yesterday I thought, well I must not be a child of God's, He hasn't shown me I was. But this thought came to me at once, if I am not a child of his I still trust Him. He is still my God for I have no other. So I decided I would go on trusting Him, praying to Him, if I were of the world. Thank God I never forsook Him, for last night, while I

was asleep I dreamed I heard a voice say, "Whom do you seek?" and then the same voice said "That question has never been asked any one but a child of God's" The world seeks the world," and then the largest hand I have ever seen appeared and rested on my head and the voice said "Don't worry, you trust in God" So thank God I am feeling much better this morning, my worries have all disappeared.

Just a short time after I dreamed this I dreamed one night I saw Jesus sitting in a chair in my room. I was sitting very near Him. My husband was gone off to one of the associations at the time. I feel that the Lord has shown me that I was not alone for He was with me. I haven't felt alone since then, I can just go into that room and I can almost see Him sitting there just as I saw Him in my dream, just like a friend or neighbor. I tell my husband to go. I want him to go in the name of the Lord. I feel that God is ever with me. I feel His presence more if I am alone. As I said before, God is too good to me.

I don't know whether anyone will enjoy it or not but I feel that God has impressed me to write what I have seen.

A sister in hope,

Mrs. E. G. Hall

Spray, N. C.

THE LOVE OF GOD

Dear Brother Adams,

You requested me to write you again for the Landmark but I do not feel that I can write anything that would be interesting to you this morning; but I am sitting here alone meditating upon the feast we all enjoyed at the association and some-

what lamenting the fact that I was unable to attend the association at Pleasant Hill this weekend. It is indeed a pleasure to meet with God's children and hear them talk of the love of God for his children. I feel very weak and unworthy but I hope I am one of that number. Sometimes when I hear some relate such wonderful experiences it makes me feel so very small. If I could have such bright evidences I feel that I would want to broadcast them to the far ends of the earth. Yet I hope I am thankful for the little hope I do have and I would not take the world and all its pleasures for it. When Philip preached Jesus to the eunuch he did not have a wonderful experience to relate. He simply said, "See, here is water, what doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest, and he answered and said, "I believe that Jesus Christ is the Son of God, and I hope I am redeemed through the shedding of His precious blood.

I see so many people going on in the ways of the world seemingly never thinking of God or fearing His wrath, while I go fearing and trembling daily, knowing that I am a sinner and that if He should deal with me as I deserve that He would pour out His wrath upon me instead of blessing me to live and enjoy the many blessings that I do enjoy. Why should we not all fear God who is so great and has all power both in heaven and upon earth? Christ said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell. He is able to save the vilest sinner. Those wicked men were able to nail

the thief to the cross but there their power ended. Only Jesus could save his soul. Not long ago I heard a so-called preacher praying in church, In his prayer he said, we know that God cannot save us unless we are willing," Brother Adams those words almost made me shudder, I wanted to cry out God can make us willing, For David said, "Thy people shall be willing in the day of thy power." I would be afraid to make such an assertion as that for it seems to me that it would be limiting God's power and making him dependent upon us when we should give Him all power and honor and glory. He spake by the prophet and said, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images," So far as being able to help God save my poor soul I am as helpless as a graven image. When I would do good, evil is present with me. Like Paul I can truly say, "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform I find not. For the good that I would I do not: but the evil which I would not, that I do."

If so great a man as Paul, who was a chosen vessel of God, felt his weakness and inability to overcome sin, why should I think it strange that I cannot live as I would wish to? I cannot satisfy the law nor hope nor comfort from it draw. But I can truly say with the poet.

I want to live a Christian life
I want to die rejoicing
I want to feel my Savior near
When soul and body are part-
ing.

I have never indulged in many sins that I see others indulging in,

but I sin and we are told that if we are guilty of one we are guilty of the whole. So I can only depend on the blood of Jesus for my salvation. I cannot save myself. After I have done the best I can I am still an unprofitable servant. We are told that no man is justified by the law in the sight of God. The just shall live by faith. O, that I had more faith, that I could know that Christ has redeemed me from the curse of the law.

Brother Adams, I'm glad I had the privilege of meeting you and your wife and hearing you preach, I have had a desire to hear you preach ever since I read your articles in the Landmark. Wish you would write more. There is so much scripture that I cannot understand and would love to have your views on them. I have and do still try to pray for wisdom, knowledge and understanding, that I might be enabled to get the spiritual meaning of what I read, but it seems my prayers are unanswered.

I hope you and your wife can come to our union and visit me in my home, and when you have a mind to do so remember me in your prayers.

A sister in Christ, I humbly hope
Sadie V. Barnes
Columbia, N. C.

WHAT WENT OUT OF THEIR GRAVES

Dear Brethern Gold and Lester:

Mr. Wm. H. Howe of Webster Co. Mo. has requested me to give my views through the Landmark on the following scripture,

"And the graves were opened; and many bodies of the saints which slept

arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:52-53.

I know I am not able to throw light upon the subject, but probably what I write may induce some brother who is favored with light to write and open up the subject to the satisfaction of the inquirer and many others. I should not attempt to write but the enquirer says in his letter, "I have seen the quotation appear from a number of writers to the Landmark, also from the editor himself, and all seem to convey the idea that the saints under consideration, were resurrected from corporal death." I infer from his remarks that he has a different view of the subject. The scriptures referred to are by inspiration of God and are for the thorough furnishing of the man of God. And they do furnish with the most conclusive evidence of the power of God. And also of the sonship of our Lord Jesus Christ. For they prove in a most wonderful degree that he, Christ, had conquered death and the grave, and that the sacrifice was accepted of God the Father. That the atonement was accepted and that the saints were forever free from death and the grave which should be clearly manifest in the day of his power. None but the God of salvation could make this wonderful display of his power, love and grace, as was displayed in this mighty act of causing the saints to come out of the graves. It raises all his dear blood bought children to the comfortable hope, nay, to the full assurance that though death may launch his cold

and fatal dart at me, that he can only put me to sleep for a little while. Yet at the command of my glorified Saviour he, death, must vanish, lose his victim and I shall rise, for the grave shall be opened and lose its victory. "The vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent," 51st verse. Then the mighty debt was paid by the Savior. Do I believe this with all my heart? Do I believe that Jesus died, and that his body was laid in Joseph's new tomb, that it slept there three days and three nights, and that the same body that slept in the sepulchre was raised to life and appeared unto many? Certainly I most assuredly do. By what power was this body raised, or by what power did it come forth from the tomb? The apostles tell, see "Rom. 4: 24-6 :4. Col. 2: 12. 1st Peter 1:21," and many other places. Then if we believe that as Jesus had power to lay down his life—and had power to take it which he said he had we are bound to believe that he was God manifest in the flesh. And that it was not his eternal spirit that went into the tomb, but that it was his fleshly body that died, his fleshly body that lay in the tomb, and his fleshly body that the Spirit quickened and raised from the dead. If this is so, can we believe that he took anything but the lifeless body of flesh into the tomb, and this flesh was corporeally dead. None but the corporeally dead are put into the grave. The Spirit has left the body before they are said to be ready for the tomb, or before they are said to be dead. Hence we are forced to the conclusion that the bodies of the saints which rose or went out from

the graves or came out of the graves were previous to the crucifixion in a state of corporeal death, and by the virtue of the Spirit that quickened the dead inanimate body of the blessed Jesus, the bodies of these saints were quickened and the power of God opened the graves, and the bodies arose: it was bodies that arose, not Spirits. It must be remembered that the word says the bodies of the saints which slept arose and came out. We dare not alter it. If it had been Spirits it no doubt would have been thus written. The same power that raised Jesus raised them, as the body of Jesus was seen of many so were their bodies seen of many; or appeared unto many. To me at least, it appears clear that they were corporeally dead and in the grave, and as such were corporeally dead. Where they went or what became of them after they appeared or went into the holy city, I know not, the scriptures are silent upon the subject, and I must be silent. Where God has not spoken I dare not speak. He has spoken and tells where they arose from, and where they went after Christ's resurrection. And that thrills me with wonder, love and joy to think that the death and resurrection of his dear Son hath accomplished so much. And as he, Christ is the resurrection and the life, by virtue of his resurrection these saints arose and by virtue of his resurrection all his saints will finally arise and will ascend to heaven of eternal glory of the reigning grace of God. Doubtless God took care of the bodies of these saints after they came out of their graves and so he will take care of the bodies of all his saints. As he took care of the body of Moses and

buried it and no man knows of the place unto this day, so hath he taken care of the bodies of these saints. So let all who fear and reverence his name, rejoice in him as the sovereign King of kings and Lord of lords, and bow to his word as he hath been pleased to give it to us, and not try to alter or amend it. May he have all the glory, for he is worthy of it. Brother Gold, if this is in your judgment sound doctrine, publish it for the perusal of Mr. Howe, and others. If you think it will not stand the test do not publish it and all will be well with me.

Yours in much mental suffering.

J. C. Hall

Republished from Zion's Landmark

June 1, 1898

The above I believe is in line with the gospel which the editors of the Landmark and brethren and sisters have believed and expounded and is good nough for me.

J. D. G.

A GOOD LETTER

Dear Mr. Gold:

I have tried to get to write you many days, but have been so completely out of commission, that it was impossible for me to do so. I wanted you to know that I had a very fine letter from Elder O. J. Denny a few weeks ago, requesting me to write an article on THE SECOND ADVENT, for publication in Zion's Landmark, but it will be impossible for me to do so, unless I improve greatly, from what I have been for FOUR MONTHS.

Twelve weeks ago last Saturday night, I was taken to the hospital for an operation at midnight, and since that time I have only been

able to be put off the yard twice, and cannot tell when I ever will be able again.

I wrote a note to Elder Denny asking his opinion of Christ's second coming, and he replied by making the above request, but still did not commit himself either way, for or against. His good letter at the same time was comforting to me and an inspiration, as I well know he is one of the elect, or he could not write such letters as the one I received from him.

I feel that I have lost a great deal by not having known him personally for many years, but judging from letters from his pen I read in Zion's Landmark, I am fully in the belief that he is among the old time Elders, who were so near to my grandparents hearts, Elders Hassell, Gold, Billie Woodard, and others, I remember as seeing at the home of my grandparents, in the years ago. But the one Elder I knew best, was my beloved friend and neighbor, the late John W. Gardner, whom I loved as a brother, and still miss him every day.

He lived the life he professed, as did my dear old father, and in fact he and my father were as much alike as twins, and neither of them did I ever hear say a harmful word against their fellowman, and never the day came, when they were not ready to lend assistance to the sick, or afflicted, or any one in trouble or need.

I feel that I am on the last lap of my long journey, but fear falling and breaking my hip, as did my mother and grandmother, and neither ever walked again. I can still walk but very little, with the help of

two canes, but I am not troubled about what the outcome will be. I have fought a good fight, I have finished my course, I have kept the faith, consequently I can greet the summons with cheer, as I only wait on life's eventide.

God bless you and yours, and help you to continue to keep up the work your sainted father started, and at last give you an entrance into that HOME prepared for God's people, from the foundation of the world.

Most Sincerely,

Dr. Will B. Crawford
Oak Glen, Goldsboro, N. C.
Route 5

We deeply appreciate the above letter, and trust that he will regain the use of his legs, and continue to be of help to his family and friends.

J. D. G.

INFANT SALVATION

It is charged that Primitive Baptists believe that infants dying in infancy are lost. Why people should think this is partly because we hold and teach that all mankind are born in sin. As we do not profess to have any power to change the condition of the infant, nor do we sprinkle it, nor attempt to teach it, they think we hold that infants dying in infancy are lost. Almost all the denominations claiming to follow Jesus sprinkle children in infancy, showing that they depend on that for their preparation for death, although there is not a word of authority in the New Testament or gospel dispensation that warrants any such practice. Now because we do not thus act they charge us with

holding that infants that die in infancy are not saved. If any of our preachers were to preach this the church of his membership would turn him out, and if they did not other churches would not receive him.

The gospel is not addressed to infants. They do not know their right hand from their left. The bible does not say much about infants. It says though we are shapen in iniquity, and conceived in sin, psalm 51:5. Now how can such sinners be saved? When they live to be grown they are saved by the grace of God.

Paul says "by the grace of God I am what I am," and again, "by grace ye are saved." Then if adults are saved by grace and only grace, how can an infant be saved? By grace, just as adults are saved by grace. The same grace that saves adults saves infants. We hold that all infants that die in infancy are saved by grace, and nothing but grace can save them. All that the Bible says of infants is favorable to their salvation.

If other denominations would take the scriptures for their authority in the matter of infants, and not try to take the matter of their salvation in their own hands by attempting to do what the Bible has not warranted, but would let the matter of their salvation rest alone in the hand of God, they would feel less like inflicting damage on us by charging us with what we do not hold.

P. D. G.

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Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

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Winston-Salem, N. C.

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EXCERPS

FROM GOSPEL STANDARD

September 1947 number.

Text. "That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3:16-19.)

"It is an unspeakable mercy that true religion does not depend on our mortal powers, but is maintained by the power of the Spirit of God."

"Mere mortal power shall fade
and die,

And youthful vigour cease;
But we that wait upon the
Lord,

Shall feel our strength in-

crease."

There is no other way by which our strength can be maintained and increased, but in waiting upon the Lord.

The oneness in Spirit of the Church of God is a beautiful truth when opened (or made manifest) by the Spirit.

All the children of God are individually translated from the kingdom of Satan into the Kingdom of God's dear Son.

"That He would grant you according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man." The inner man is the new man of the heart. (Jesus said. I in you, you in me. I in the Father, and the Father in me.) If we believe not, yet He abideth faithful. He cannot deny himself. To be strengthened with might is to receive words of comfort and direction, of promise, and assurance from Christ by the Holy Ghost. Our strength, (Spiritually) is always of the Lord. "Be strong in the Lord and the power of His might, not in our own strength.

Hast thou forgot the Almighty Name, which formed the earth and sky? And can an all creating Arm, grow weary or decay?" Can we not say, "Though my flesh and heart fail; yet; God is the strength of my heart, and my portion forever.

He says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature (2d. Peter I:4) very mysterious, and yet; a vital truth.

"That Christ may dwell in your hearts by faith." How desirable to have a friend that is with you. A Friend of sinners, Faith makes Him

real for it is the evidence of things not seen, by nature. It is Christ in you the hope of glory. He who is able to save to the uttermost," a treasure all-divine; and you need no more.

It is so little, at best, that the Lord's people know, but if you have Christ in your heart, by faith, you know what worship is, what trust is, what it is to hope in His Mercy, and the promises of God. (The promises must be applied to you.) (Others may seem to rest in them; but how about me?) I need thee every hour)

"That He may dwell in your hearts by faith, That ye be rooted and grounded in love." "That He may dwell in your hearts by faith. Not otherwise. "If He dwells in your heart by faith, there will be submission to the will of God. Self will, jealousy, strife, emulations, lust and all evil things, are dethroned where Jesus reigns.

"To be the meanest they're
content,
So Jesus but their souls
present
With pardoning grace and
Heavenly love,
To fit them for the joys
above."

To be rooted and grounded in love." "We love Him because He first loved us."

His love was (manifest) in Election, "CHOSEN IN HIM." (Paul said, "Blessed be God, and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love,

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Eph. 1:3 to 5.

"To the praise of the glory of His Grace wherein he hath made us accepted in the beloved." This is unmerited favor, unmerited love, nothing less than free grace.

Election, chosen, The choice of God in Christ Jesus. "The Spirit itself beareth witness with our spirit, that we are the children of God. This follows; "And if children, then heirs of God, and joint heirs with Christ, (what a glorious inheritance, How is it secured? It is kept by the power of God, it was secured by the death of Christ, whose atoning blood is called **THE BLOOD OF THE EVERLASTING COVENANT**, "It embraces everything to every child of God. It engages the wisdom of God to direct, the power of God to defend, The grace of God to save, the truth of God to enrich and sanctify, **AND YE ARE CHRIST'S AND CHRIST IS GOD'S.**

May we be able to comprehend with all saints, what is the breadth, and depth, and length, and height." (Only by divine revelation can we know some of the fulness and greatness of God. We are told, "To know the love of Christ **WHICH PASS-ETH KNOWLEDGE**, that ye might be filled with all the fulness of God."

The inheritance is not one to be divided according to the worth or merit of each one child of God; but we are told that he that overcometh shall inherit all things, joint heirs with Christ. "Christ, the Captain of **SALVATION** got the victory over sin for all His children and He did so in love, (for he loved them with an everlasting love and with His

loving kindness He will draw them unto himself in Glory)

We have added some sentences in parenthesis, but not to change the tenor of the original, article, by our English minister, who wrote the original. Let us conclude with Paul, as he said; "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END." (Eph. 3:20,21)

Submitted in love of the truth.

O. J. D.

THE PRODIGAL SON

I have been thinking much about the Prodigal Son of late, and am persuaded that I am the Prodigal Son, or at least one of them. I wasted what was graciously given me with harlots, people claiming to be religious but were just like I was, who had forsaken former companions and the church only as a place of carnal enjoyment. I kept thinking I would quit that manner of life and go back to where I once was, and again enjoy my religious privileges as I once had, but I was not aware that I was on my way down to the hog lot.

The end of my wild career did not come as I expected; in the midst of my career I was shown that I could not do the thing that was formerly so pleasant, and entertaining to my sinful nature any more; but I was separated from my pleasures and my companions. I had no choice as to what I would do, or where I would go; but I must stay

home and think about my miserable condition. "I will arise and go to my Father", said the son, and according to the Scriptures seems but a small affair, but my experience taught me was a hard, tough way, the hardest, darkest road I ever traveled. I had no choice, there was but one way to go, it led through the darkest regions I have ever seen. Deprived of the companionship of my friends, compelled to stay at home, and facing the thought of eternal punishment, having been taught I could sin away my day of grace and believed it. I was just the most miserable man in the world.

I was teaching school and no tongue or pen can portray the tortures I endured all my waking hours. I felt to be such a disgrace to the cause of Christianity, that I felt it would be a great blessing to the cause if I could be taken out of the way; and I felt willing to go for the Church's sake. All these things I found on the way to my Father's house. Eventually, much to my surprise, I found myself eagerly searching for the true church, and all these troubles had left me, I had been a church member about ten years and had never heard the gospel preached. I found the church and I came to my Father's house, and I found my Father tender, loving and forgiving, which I had thought all the time that He never could forgive a sinner such as I was and still am.

This is my own experience, and is the truth. I have never told this part of it before. If I am anything religiously I am nothing but a poor, miserable sinner forgiven through

grace. He showed me His covenant.

B. S. COWIN

RESOLUTION OF RESPECT

It is from a deep sense of unworthiness, unpreparedness and unfitness, yet with a deep desire the Lord will lead me that I make a feeble effort to speak and chronicle some of the beatitudes of the outstanding features that characterized the personality of one of God's noble men both temporal and spiritual, our brother and Elder Edward C. Stone.

Elder Stone, 71, died at his home near Williamston, N. C., Saturday morning, October 25, 1947, at 3:45 o'clock, after an illness of three weeks. He had been in declining health for some time but continued active until stricken with a heart attack three weeks before his death.

He was a native of Coventry, England. He came to this country with two brothers about 50 years ago locating in Florida, where he operated an orange grove.

Now as I have heard him tell how hard it was for him to locate a people that believed in the doctrine that he believed in, I will relate as I understood him. He and his brothers later located near Raleigh on a fruit orchard farm. He told us while there, he would walk miles to some church but didn't find what his soul was longing for, and next Sunday go to another.

The lady they boarded with gave him an old Landmark some of her people had taken. He read it and saw in it an Elder who had an appointment to a Tarboro, N. C., church, and of course the reading in the Landmark was what he believed.

So Tarboro church lingered in his mind. He often would say God moves in a mysterious way his wonders to perform. So later he and his two brothers located near Tarboro. It was some time before he found the church. He was very sick for a while but the first Sunday in November he went he sat way back and stayed there until Elder P. D. Gold, my father and several others came along. We stopped to speak to him. He soon told us that he came from England and was a member of the church there. They called themselves "Particular Baptists," and from then on he was invited into our homes. He seemed delighted to meet with a people that believed in the doctrine of salvation is by the grace of God.

In a short time he wrote for a letter from his church to join the Tarboro church. It soon came. I can surely say I've never heard a more beautiful recommendation given to anyone.

My father, being deacon, had it printed in the Landmark.

It wasn't very long before the church

saw his gift. They gave him the privilege to preach, and we felt thankful for such a gift. So it wasn't very long, I can't recall the date, he was ordained to the full work of a minister. He was soon called to be pastor of the Crossroads church and others.

Elder Stone was well educated but was not flowery in his manner of preaching, but oh so firm and spoke so calmly. He would say it so to his last sermon here the first Sunday in September. He felt it so much and would say it is so, and it is sad that we won't have him any more, and too, there isn't a member here now that was here when he joined, but myself. They all are dead, but the church loved him then and the church loves him now, and feels much grieved at his passing. We've lost a wonderful gift but ever trusting in God who's power is to raise up others to preach his everlasting gospel.

He married Annie Redman and unto them were two children, Phillip Stone of Alabama, and Mrs. Arthur Lott of Raleigh, N. C. Their mother died when they were very small. He then married Mrs. Sally Cory Griffin in 1921.

Surviving are his wife, two children and one stepson. He has four brothers and two sisters in England. He also has three stepdaughters and three grand children.

It was my privilege to be at his bedside Monday and Tuesday after the second Sunday. He would preach and pray. He preached on Jonah and the whale for some time, and said this world is a poor world. He felt his stay here wasn't long.

Many brethren and sisters came to see him. There was nothing left undone that kind friends could do for him. They and other churches feel his passing very deeply. Surely they are in sympathy with us and his family for the passing of such a wonderful gift as Elder Stone had, although we know God's work is just and right.

Funeral was conducted at the home Sunday, October 26, by our pastor, at 3 o'clock, Elder J. D. Fly assisted by Elder J. B. Roberts, Elder Ayers, Elder Grimes, to a large congregation. The flowers were beautiful and many.

His body was laid to rest in the family cemetery to wait until the resurrection day.

Therefore be it resolved that we, the Tarboro church, desire to be submissive to the passing of Elder Stone.

Second, that a copy of this resolution be sent to his wife, dear sister Stone, and a copy be placed in our church book and a copy be sent to Zion's Landmark to be published.

Done by order of the conference the first Saturday in November, 1947.

Elder J. D. Fly, Moderator
Lula Overton Hyman,
Committee

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

JANUARY 15, 1948

NO. 5

PSALM 41

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, LORD, be merciful unto me; heal my soul; for I have sinned against thee.

Mine enemies speak evil of me, When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

All that hate me whisper together against me: against me do they devise my hurt.

And evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

POETRY

Let me not be, with men's praise
enchanted,

Nor with their criticism haunted,
But rather Lord, may I look to Thee,
For truth that maketh mortals
free.

Let me not fear the boastful bigot,
The haughty words of little men,
The angry threats of weakling
zealots,
'Tis but the voice of the wind.

Oh bless me Lord with eyes to see,
The emptiness and poverty,
Of mortal pride and glory vain,
Oh let me view Thy light again.

Lord let me look beyond this clod,
To view perfection in my God,
Here petty quarrels and bickering
hate,
Seem to be our mortal estate.

Oh may I then with heavenly light,
Look within myself and see,
The blaskness of this nature's night,
How base this mortal, that is me.

G. B. Bird

Canada, Ky.

Feb. 26, 1947

GOOD MEETING AT HEALTHY PLAINS

The Editor of the Times and Mrs. Gold spent a very pleasant moment Sunday morning while attending

services at Healthy Plains Primitive Baptist Church, located near Rock Ridge, of which Elder E. L. Cobb of Wilson is pastor.

The church was well filled and the large congregation indicated a warm interest in the services, while listening intently to the sermons.

The first speaker was Elder T. L. Grimes, of Wendell, who very interestingly presented the story of Cain and Abel, who came to present offerings to the Lord in order to find favor with their Maker. As every one knows Cain offered the fruits of the soil, while Abel offered a lamb from his flock. Elder Grimes interestingly described the differences between the offerings of the two brothers. Cain represented the lust of the flesh and the earth, while Abel representing the Saviour who eventually came to earth to give His life for the salvation of the people of God. The wrath of Cain was stirred because God looked with favor upon and accepted the offering of Abel, a lamb from his flock, that was a type of Christ who shed his blood for the remission of sins.

Elder Grimes was followed by Elder G. G. Trevathan, of Pinetops, Deacon J. L. Whitley, of Durham, with remarks from the pastor. Elder Cobb, who expressed his great pleasure at having such a splendid congregation in attendance

on the meeting and the excellent sermons that fell from the lips of the ministers and deacons present.

We were compelled to return home immediately after the service, therefore, we were unable to accept of the splendid hospitality of the members who invited us to have dinner with them. Of course it was our loss, for there is nothing finer than the hospitality of the Old Baptists.

**WHAT PRIMITIVE
BAPTISTS BELIEVE**

Mr. John D. Gold
Wilson, N. C.

Dear Brother:

You published in the Zion's Landmark, Aug. first issue, some questions in regard to what the Primitive or Old School Baptists believe or did not believe, that were so far from the truth, that I thought in justice to the Primitive or Old School Baptists, ought to be corrected. I wrote a reply based upon the inspired word of God, and the articles of faith of the Primitive or Old School Baptists, proving that the answer to what the Primitive or Old School Baptist believed according to this writer was not true, or was there any inspired authority in the Bible to justify any such belief. Up to this time you have not had the mind to publish this article which I thought was so needful to the interest and to the unity of our people. I am well aware of the fact that no one desires to pick up a religious paper and find it full of religious controversies. The thing I don't understand is this, why did you publish those questions, or in other words bait a trap, when you

knew full well, that some Primitive Baptists or Old School Baptists would certainly bite, and then refuse to publish the reply? I have been supporting and a subscriber to Zion's Landmark, for a long time (maybe 40 years) and in all that time I have regarded that the Landmark was published for and in the interest of the Primitive or Old School Baptists, and devoted to their cause. The article or questions of this writer, certainly does not state the truth, as to what the Primitive or Old School Baptists believe. It is no more or no less than pure absolute predestination or predestination of all things, good or bad. A most God dishonoring doctrine that the devil ever hatched out. And to tell you the truth, I for one certainly do not think it is to the good or to the interest of Zion's Landmark, to publish any such doctrine, unless you have changed the policy from what the paper stood for in your sainted father's days.

I am enclosing a stamp for the return of my article, if you are not going to publish it.

Yours with best wishes

J. White

Whitakers, N. C.

Remarks

I have been sick and that explains the reason why your letter has not been published before this.

We do not recall who sent us the article for publication that Elder White refers to. In looking over the article referred to, I can find no fault with it, and if Brother White will mention the items that are not in line with the views of orthodox Primitive Baptists, we will be

pleased to publish them, for we do not want the Landmark to carry any matter in variance with the belief of Primitive Baptists.

With highest regards, I am very truly

John D. Gold

PARABLE OF THE RICH MAN AND THE SINNER

Dear Brother Adams,

For some time I have had a desire to say something concerning the parable of the rich man and Lazarus. I do not know whether my view of it is orthodox or not, but such as I have I humbly offer.

It seems to me now is a very appropriate time to observe the moral of this awful parable, seeing mercy and truth have fallen into the street, justice standeth afar off, dishonesty reigns, equity cannot enter, and men are slaving, craving, and saving, working, worrying, driving and drudging, trying to keep together all the filthy lucre of earth to the utter neglect of the poor. Instead of mercy a filthy tyranny crawls across the earth. Multitudes are seeking and crying for peace, but a few for truth without which there can be no real peace. Wherefore? Because they seek it not by faith but by the works of the law, leaving out Christ in their dealings with God. Truth now suffereth and great men bid Christ sit lower and contract himself in less bounds as if he took too much room. Now is the time for truth when the sky is black with lies; now is the time for faith when the facts seem to belie it; now is the time for brotherhood when cruelty and coldness reigns; now is the time for love when hate reigns; now is the time

for hope when men are ready for despair. When the odds are ten to one attack! Kill of the giants of fear and unbelief with truth. It is almost true that the Christian has nothing to fear but fear. The giants of fear are only imaginary—not real to the “born again ” Christian. Spiritual truth makes one free when seen and felt. Spirit-truth ends spiritual servitude. Think of no other way to peace and truth but the Jesus way of salvation: faith in his oath, covenant and his blood. Be of good cheer! Remember the covenant, do no more! As Abraham believed God, and that was just as good as if he had had the most perfect righteousness, so shall it be for us if we swing off on the promises of God.

Because the sinless Savior died,
My soul is counted free;
For God, the just, is satisfied,
To look on him and pardon me.

Calvary's wonders let us trace,
Justice magnified in grace!
Mark those purple streams and
say:

There my sins were washed
away.

Oh, give me, Lord, thy righteousness

To be my peace and wedding
dress!

My sores it heals, my rags it
hides,

And makes me dutiful besides.

This is confessedly the most awful parable of the Savior. To me the moral is very obvious. It warns against unbelief, covetousness, the deceitfulness and the misuse of riches, plainly showing there shall be no mercy shown to any who die in unbelief, having shown no mercy

to any. Then, too, it is equally plain and certain from this parable that now is the only time (not hereafter) that human beings can repent, seeing we go to our long home the moment we depart out of these moving tents of clay. (Job 4:19; 10:11). There is no intermediate state apart from heaven and hell where disembodied souls are to be further refined and purified after death. No, there is no such place even hinted at in this parable. Roman Catholics believe this and say by their masses they do not believe the sacrifice of the Lord himself is a satisfactory atonement for sin. It is a wonderful parable if we only take the time and trouble to search out the moral, or lesson, taught in it.

Undoubtedly our good Lord spoke this parable plainly on purpose to warn us against such an heresy. To say there is an intermediate state somewhere between hell and heaven for departed souls after death to be further purified and refined is equivalent to saying, we are only partly or half saved when these earthly tabernacles sink into the sod. In this parable, as in many others, two individuals are brought forth in contrast and the contrast is sustained throughout. It begins in time and is carried out into the future state. The whole is so graphic and forcible that it appears like the language of narration and not of a parable. Some expositors have regarded it as a real history, but whether the passage is historical or parabolical the moral is the same. It cannot for a moment be supposed that Jesus would use any embellishments even in a parable, that would leave any impression on an honest mind inconsistent

with truth. It should be noticed that the rich man is not punished for being rich, (but for his misuse of those riches) nor the poor man rewarded for being poor. Riches are no crime, neither is poverty a virtue. The different conditions of human life are an ordinance of God, intended to bind us all together in mutual dependence, by exercising us in the various charities of life, and riches are to be regarded as one of the many talents for the use of which an account must be given. It is true, at the same time however, that there is, generally speaking, more danger to the soul from riches than from poverty. (People go to the Devil with full pockets but never turn to God until hunger hits them.) As riches afford the means of indulging that natural love of ease and sensual pleasure, which the Christian should ever be striving against, it is too commonly found that the rich give way to the temptation, and instead of considering themselves God's stewards for the poor, bound to labor in useful and charitable works, they are too apt to live for themselves as if there was nothing for them to think of but how to enjoy themselves most in present pleasures. Pride and idleness too often go along with fulness of bread, and the heart accustomed to indulge its worldly and carnal lusts becomes hardened in selfishness and sensuality.

The parable warns us (that if we have eyes that have been taught to see, and ears that have been taught to hear) that this sort of life ends in misery. It shows that although a man keep from flagrant sin, no more is wanted to bring him to perdition

than that he should live in carnal ease and selfish indulgence, seeking the good things in this life, and forgetting the poor, treating them at least with as much indifference as the dogs under his table. We should frequently meditate on the insight which is here afforded us of the world to come. The great truth is plainly intimated that there are only two, not three, conditions hereafter, and between the two a great gulf is fixed so there is no way of passing from the one condition to the other, in other words there is no room for repentance in the grave, seeing that the dead know not anything, neither have they any more a portion or reward forever in anything that is done under the sun for "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." God's work is perfect, and all his ways judgment.

The reply to the rich man's entreaty is remarkable, "If they hear not Moses and the prophets, neither will they be persuaded (believe), though one rose from the dead." People are too apt to think that if they actually saw an angel from heaven, or a departed friend from the dead, they would be moved to a livelier faith than they at present have and a deeper repentance, but what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life, but want of heart for such a life. We know the main truths which it concern us to be informed of with much certainty as if one had risen from the dead to tell

us of them. An impression might indeed be made on us by such a visitor from the unseen world, but impressions of that kind soon wear off and after a time we should begin to doubt whether our sense might not have been deceived as to the reality of what we believed in on their testimony. When Lazarus, the brother of Mary and Martha, rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord himself rose again. The fact is we have abundant proof that these solemn truths are certain. We want only a heart taught and awakened by the Holy Spirit to turn from evil ways to a serious and holy life. Such a heart God alone can give us, and he will not turn away from our prayers if we truly call upon him to create in us a clean heart and renew a right affords a ground of consolation spirit within us. The case of Lazarus amidst the various sorrows of life. The soul of this poor man, who had been led by God's grace to seek the true riches "was carried by the angels into Abraham's bosom." If our trials have the effect upon us which they are intended to produce, God will soon take us where sorrow and sighing are known no more forever. Oh time, run, run, run and hasten the marriage day! Oh, that men would sound his high praise.

Brother Adams, if for any reason you do not feel to publish this poor view of mine it will be perfectly satisfactory with me to return it. Yours in a good hope through grace.

Elder Milford Hall, Sr.
McDowell, Ky.

ELDER COWIN BETTER

I'm sending you a letter that a sister sent to Mr. Sen S. Cowin and he asked me to send it to you to put in the Landmark.

He has been down for four months now but he can sit up for a while on the side of the bed. We are all so thankful.

Mrs. Clayton Cowin
509 W. Colonial Ave.
Elizabeth City, N. C.

Dear Sister and Brother Cowin,

I have thought of you constantly lately and hearing from you through Brother Ayers. Although I have a desire to write, but feel a fear that it may not be of any value to a people I esteem so highly in the sight of God and feel that he has blessed you with a blessing that passeth all understanding, and a comfort only God can give, I know regardless of our circumstances he can speak peace and we feel a calmness, a lifting up our feet to higher ground even praises to our God, for we are taught "Greater the Cross, greater the Crown" and as you know if we have any faith, and have its given to us in the low grounds of sin and sorrow. We're carried to the end of the law and made to see our self as vanity and pride and without God and hope in the world until quickened into divine life, killed and made alive in newness of Life and made to bear witness of that Light, which is Christ Jesus formed in us the hope of glory, for in our carnal mind we can't even hope for our carnal mind is enmity against God, so all our righteousness is as filthy rags. Paul stated that God came in the world to save sinners of whom I'm

chief and so often I fear and feel ashamed to express a hope openly to deceive some one else for I know that God's people understand a secret a mystery of Godliness that only Zion's children know. Then when I'm blessed to hear the unadulterated truth, his love and mercy proclaimed like we did at our association I'm made to fear no man and feel of a surety that the Lord is my Shepherd and I shall not want, and made to rejoice in an all wise God who works all things according to his will in the armies of Heaven, and among the inhabitants of the earth and none can stay his hand, but sometimes it's only a few moments the sweetness is gone and I'm a beggar in his sight for Grace to sustain me that I may be kept by his faith ready to be revealed in the Last Time. Brother Cowin His Love fills such an immensity of space that we can't speak of it only in part and we can't Love only as He blesses us, for we can only work out what he works in us, both the will and do of his good pleasure to continue to give you Grace and faith to sustain you in the future as he has in the parts and when you depart this life take you unto himself in glory where you will be like him and be satisfied. I wish I could see you more often, but even though I can't if I'm blessed with a prayer its God be merciful to you in your affliction. We're all as well as usual except my back which the doctor said came from my bladder. Please excuse me for writing so scattering. This is to let you know that we all love both of you, and think of you often.. God bless you and keep you.

Beadie

EXPERIENCE

Dear Brothers and Sisters in Christ Jesus,

I want to tell you of a great experience I passed through. During the war I had four sons that did service in the war, and one that was in the Home Guard in 1944. I had a son in Normandy, France. He and a pal of his were together and it was so hot where they were that his pal said he was leaving there. But my son said he told him he was as safe there as any where. He ran off a space from my son and he said it was not fifteen minutes before he heard he was killed. That was the 2nd July and on the six or seventh, my boy was wounded in his arm and I didn't get word of it until the 14th. Then I didn't hear how serious it was. Later I heard of the seriousness. I had two dreams, before this, the first one was like this: I was on a road and there was a valley of water before me and a bridge on the other side of that. I said to myself, I haven't seen it so wide and deep. I thought I had to go through it but was afraid I couldn't make it. I remember being in the water almost floating it was so deep. I got to the bridge somehow and on the other side there was a field and a stream ran around the field. The water had passed its banks and had run out in the field and had settled in muddy puddles all over the field. In a few days I had this dream: I was in a car going toward the bridge from the side the field was on and right up to the bridge there was a narrow stream of water therefore I could not reach the bridge. I began to back up and the road was built up about two or three feet, so narrow

that we almost ran into it but we didn't. I got back in the same field with the mud puddles. I found out that the puddles of muddy water represented the trials and troubles that I would see in my children from time to time. But I was made to believe that the Lord would spare my son, and that he would get well. The day I received word that he, my son, was seriously wounded, the Lord just overshadowed me by his presence. I could not grieve but was made to hope he would bring him back and he did.

I didn't lose any of my boys but one was in a wreck and he was injured so badly that he was in the hospital a year. Now, he is able to walk and get about. He will never be able to stand and work. He is going to a Grade School learning to make jewelry. He lives in Providence, R. I. He is my baby boy. The one that was wounded in France lives in New Jersey. They are both married.

I have ten sons and one daughter. I am a widow. My husband died the ninth day of January 1936. My children support me. I am now in Durham, N. C. I am a member of the Primitive Baptist church at Red Banks. I have not been to church but twice in the past ten years. I have arthritis and neuritis. Therefore I am seldom clear of pain. I have to get about in a wheel chair. I can still get up and down and use myself. This I am very thankful. So please remember me at a throne of Grace for I know that I am a poor sinner saved by Grace. If I am saved I have been made to hope that God has for Christ sake pardoned my sins. Though at times I feel so low

and alone. If it was not for my past experience, I don't know what I should do. The Bible says that if we have suffered with Christ, we shall also reign with him. I do know that I have been taught of the Lord and made to see my lost condition and hope to be made to rejoice in him. This scripture came to me after my burden was taken away. "It was not by works of righteousness which we have done that we are saved but according to his purpose in Grace which was given us in Christ Jesus before the world began." I know that the promise of the Lord standeth sure. Having this seal surely the Lord knoweth them that are his and I have been made to hope that I am one of his but not by any merits of my own I know that in my flesh dwells no good thing. I feel my imperfections more and more and my desires are to do good but how to perform it. I am like Paul of old when I would do good evil is present with me so it must be by Grace and Grace alone.

Dear Brother Gold if you think this worthy of space in the dear old Landmark, please publish it. In case you care to write me, my address is

Mrs. M. J. Dail
P. O. Box 2184
Durham, N. C.

I would appreciate a visit or letter from anyone as I am shut in and can't get out, so may God guide and keep us in my prayer.

THE WITNESS OF THE SPIRIT

To the readers of Zions Landmark, Greetings:

As your unworthy editor, I have been asked many questions, concerning the meaning of certain

scriptures, and experiences of people, whom I esteem as being the children of God, and if children of God and, joint heirs of the Lord Jesus Christ, which I cannot answer, to my satisfaction nor to the comfort of Inquirers. I am asking the Landmark to republish the following article, "The Witness of the Spirit written by the late Elder F. A. Chick, and published in Gospel Messenger in 1883 and republished in Messenger of Truth, in May 1947. I knew Elder Chick of Hopewell N. J. spent a night in his home, and attended an association in Hopewell Church many years ago.

I commend a careful and prayerful reading of his splended article.

Yours in Hope

O. J. Denny

Winston-Salem, N. C.

Oct. 2, 1947

Often the question is asked by those inquiring to know the Lord, "How may I know that I am a Christian. What are the evidences of the new birth? What is the witness that the Spirit bears with ours that we are the children of God?" I feel like writing a few things in answer to these question for your readers, if you will allow me, which I hope may be of satisfaction and help to some who love the Lord.

There are a crowd of thoughts rushing into my mind, in response to these questions, a few of which only can I speak about now. And first, I want to say a word or two for the encouragement of those who feel that they have such a small experience that they fear it is not genuine. I have met those who have said to me, "I fear that I have never

met with a change, for I can never remember a time when I did not know that I was a sinner—when I did not feel the plague of my own heart, and desire to be a Christian.”

Some of these say, “I always loved Christians, and desired to be like them. I always loved the preaching of the word, and knew the difference between salvation by grace and salvation by works.” And then to go on to say, “I have never met with any such change as many speak about, and therefore I can not be a Christian.” And so they go, halting and fearing, perhaps for years, waiting for some great change—they know not what—which never comes, and never will come.

Now, for the encouragement of such timid, halting, fearing ones, I desire to mention some Bible cases of the same kind. Samuel, Jeremiah and John the Baptist were followers of God from childhood. They were born from above as soon as they were born of this life, and one—John the Baptist—leaped at the near presence of the Savior before he was born. See I Sam. 3, also last verse of first chapter; Jer. 1:5, Luke 1:41. Also, I might perhaps mention Timothy, see II Tim. 3:15.

Now all these could never have told when the birth from above took place with them, yet they were just as certainly born of God as are those who can tell the exact hour when they were convicted, and the exact hour when they were delivered from their darkness and fear. They were just as certainly born of God as was Paul. Are there any such ones who may read this, who have been saying, “I can not tell the time of my

change?” Is it not enough to be as Jeremiah, Samuel and John, since you cannot be like Paul—Perhaps if you had Paul’s revelations you would need also Paul’s thorn in the flesh.

2nd. There is another class of believers who are troubled because they can not tell of as great an experience as others. They read of an experience that seems especially striking and wonderful, and straightway write bitter things against themselves, judging that they can not have had a genuine work of grace wrought in them because they have never met with such wonderful visions and changes of feeling as they read about.

Now, for the comfort and strengthening of such as these, I desire to call attention to the fact that of the apostles, Paul alone tells of such wonderful signs attending the work of grace with him. The other eleven were just called and followed the Lord. None of them in that first experience ever saw such a light as blinded their natural eyes, or heard any audible voice, or afterwards recovered their natural sight.

Now these things are not essential to Christian experience. May we not be satisfied to walk with the eleven, if we cannot be like Paul in this respect? I meet with scores who love the truth and have felt its power in their hearts and lives, who can not tell dates and times and seasons, in whom the light has shined gently and gradually so that they can not tell its beginnings or progress; where I meet with one whose experience can be dated at given times, and who can tell on the one hand of such horror of darkness, or on

the other of such overwhelming feelings of joy and light.

I wish that some of those who have such simple stories to tell could be encouraged to write them. These would do especial good to others who are just like them. For myself I would say that I can not tell when I first knew that I was a sinner or began to long to be saved, and my hope in after years sprang up gradually, so that I can hardly tell when I began to hope. Through many years of conflict I at least ceased from my own works and entered into rest. The blind man could only say, "Whereas I was once blind, now I see."

In order, my fearing brother or sister, to join the choir of the redeemed who hymn the praise of God on earth, singing the song of Moses, the servant of God, and the Lamb, is is only needful to inquire, Can you sing that song? It does not matter whether you went through days or years of hard training to prepare you to sing that song in time and tune or not. It is interesting to hear you about that. But after all, the one great question is, Can you sing? Do you know that salvation, is all of the Lord? Can you say-

"I'm a poor sinner, and nothing
at all,

But Jesus Christ is all, and in
all."

If so, this is enough to stamp you a child of God.

3rd. What are the evidences of the new birth? What is the witness of the Spirit within? "He that is born of God hath the witness in himself," 1 John 5:10. Let us then see what this witness is. It does not consist in frames and feelings simply. The

witness of the Spirit in the heart will produce frames and feelings. There will be feelings of sadness as the Spirit shows us our own depravity, and feelings of gladness as the Spirit shows us of the things of our Lord. But the excitement of the emotions may be, much of it, fleshy, and produced by natural causes; and then again, the degree of feeling, either in one direction or the other, depends much upon the differences of natural temperament in the believer. So that a state of highly wrought feeling is not the test of being a child of God. Here in this very thing many real believers trouble themselves needlessly. Because they cannot speak in as highly colored terms as others, they are tempted to believe theirs is not genuine experience.

I suppose that if the five hundred people were on shipboard, and all alike passed through a storm and shipwreck and were all saved, we should get 500 different methods of narrations from them. One would occupy a half hour in telling us the story, and would move us to tears in hearing; while another would be able only to say, We were in danger of death, and were saved by the exertions of others. And yet the first has no more really experienced these things than the other. And this other would have no right to doubt that he was saved from shipwreck because he could not picture the storm, the danger and the rescue so vividly as others.

The true witness of the Spirit likewise is not our vivid state of feeling, but what we have really been taught of God. The first witness of the spirit in us is a knowledge and con-

viction of sin. "When the commandment came, sin revived, and I died."—Rom. 7:9; Isa. 6:5. This is seen in the light of the holiness of God revealed through his law (Rom. 7:12). The second thing is that a sense of condemnation is produced, and that this condemnation is just (Rom. 7:14; Luke 23:40-41). A third witness is that now a cry for mercy arises in the soul. The sinner prays (Luke 23:42; also 18:13; Acts 9:11). A fourth witness is that this awakened sinner now abhors himself and repents of his sins. It was so with David (See Psa. 51, also Isa. 6:1-0; Rom. 7, last few verses). Another witness is that the soul has come to love God, his law and his people. "I will love thee, O Lord," Psa. 18:1. "O how I love thy law!" Psa. 119:97, etc. "We know that we have passed from death unto life because we love the brethren," John 4:14.

Growing out of this love, we find in our hearts a desire to be with the people of God. Such a desire as bears fruit in our every day life and conduct, (Ruth 1:16,17.) To a child of God, the ordinances of God's house, all its appointments and worship look lovely, and he desires to dwell there all the days of life (Psa. 27:4). The true believer feels unworthy of all his privileges—unfit to share in any spiritual blessing. Like the Roman centurian, he feels to say of his Lord, even when he calls upon him most earnestly for help, "I am not worthy that thou shouldst come under my roof," Luke 7:6,7. And like Peter, he feels to cry, even when receiving tokens of the Master's love and good will, "Depart from me, O Lord, for I am

a sinful man," Luke 5:8.

These things are the real evidences of the Spirit's seal upon the heart. These are the fruits of that heavenly life which Jesus gives, and which he is to his people. And out of these things arises joy and peace and all spiritual comfort, when they are sealed to us by the Spirit of truth. And these things, my doubting, timid brethren, you have in your heart, whether it be sunshine there or not.

If I may bear witness here, I believe that I am more conscious of some of these things when all looks gloomy and I seem far off from God and righteousness than when I am filled with peace and happiness. But in addition to all these witnesses in the heart, there comes times when we do feel a sense of comfort and rest that can not be put into words. There are times when we know that the Master is present, and has come so near us that nothing can have power to interfere—when he speaks such sweet words that we can only listen and rest.

But these seasons with me are are only occasional, and most of my time I have to fall back upon this—that I know that "I am a poor sinner and nothing at all." And I know that Jesus Christ is everything to me—"my all and in all." I do love God and his truth, and those who bear Jesus image. But still I can cry, O that I had more life, more light, more zeal, more of the meek spirit of the dear Savior!

May God bless his truth written here, to the good of some.

As ever, your brother in hope.

F. A. Chick, Riesterstown, Md.
—In Gospel Messenger, 1883.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

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THE DIETY AND HUMANITY OF CHRIST

Jesus, The Christ, the Son of God, The Holy One, The first and the last, The Alpha and Omega, God blest forever. He was the second person in the Trinity, and was given power of the Father to forgive sin.

He not only bore the sins of His people to the cross, and satisfied the law that condemned; but he healed all that were sick that came or were brought unto Him, Himself took our infirmities and healed our diseases. (Matt. 8:16, 17.)

He was the sent of God, not to do His own will; but the will of the Father, whose will was done and the law satisfied to every dot and title.

He promised never to leave nor forsake his children. And said, "Where two or three are gathered together in my name, THERE AM I IN THE MIDST OF THEM. (Matt. 18:20).

He, with the Father, is everlasting and unchangeable. The same yesterday, today and forever. He is called the MIGHTY GOD, The everlasting Father and the Prince of Peace. Of the increase of His Government, and Peace there shall be no end, upon the throne of David, and upon his Kingdom, to order and to establish it, with Judgment and with Justice from henceforth even forever. (Isa. 9:6, 7).

God hath never left Himself without a witness. For we read: "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets. Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; etc. UNTO THE SON OF MAN, He said, "THY THRONE, O GOD, is forever, and forever. A sceptre of righteousness is the sceptre of thy Kingdom. There is no unrighteousness with God, not with His Son, JESUS THE CHRIST.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son, also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Jesus said, "I and my Father are one." Paul said, "But we had the sentence of death, in ourselves, that we should not trust in ourselves, BUT IN GOD WHO RAISED THE DEAD; WHO DELIVERED US FROM SO GREAT A DEATH, AND DOTH DELIVER: in whom we trust that He will yet deliver us, etc." (2nd Cor. 1:9, 10.)

Jesus was, and is subordinate to the Father. He was the only begotten of the Father, and lives because God lives, The Kingdom was appointed unto him, by the Father, and He will do the will of the Father, in the salvation, preservation, resurrection, and glory.

The Human Nature of Jesus

Jesus was called seventy times, in the New Testament, "THE SON OF MAN." "In the beginning was the word, and the word was with God, and the Word was God. And the word was made flesh, and dwelt among us and we beheld his glory, as the only begotten of the Father, full of grace and truth; And of His fullness have we all received and grace for grace. Jesus said, "Of myself I can do nothing; but what he seeth the Father do."

O. J. D.

GOOD NEWS FROM ELD. COWIN

I have been in the shadow of death, and am now lingering on the borders of Canaan, and Jordan's waves dash at my feet; but I have just a hope. I have spent more than forty years in the wilderness, yet have just a hope. But I have a good reason for that hope. I have an experience which is worth more to me than anything else. My experience teaches me I am a poor helpless sinner, and God is everything in love, goodness, power, and tenderness, and He found me lost in the wilderness, and has been good to me ever since. "Hope is an anchor to the soul, it is sure and steadfast," and I could not ask for it to be anything more. We sometimes call it little when we live by hope. Elder Hassell said hope was

made up mostly of desire, and faith was of desire and expectation, that we desire something and expect to get it. Experience is the only reason for a sound Christian hope. "Faith is the substance of things hoped for, the evidence of things not seen."

Faith is not a mirage or some imaginary thing, it is a real substance, and the only evidence we have that these things we pray for are in existence. Paul said that "the life I now live I live by faith of the Son of God who loved Him and gave Himself for him. Eye hath not seen nor ear heard the things that God has in store for them who love Him." This would be of no value to us if faith did not assure us of its truthfulness. Christian life is mostly made up of faith, hope and charity, we live by hope and walk by faith because charity abounds, which is the love of God shed abroad in our hearts by the Holy Ghost which is given unto us, and we cannot comprehend the Love of God. I once saw it fully demonstrated and was told to tell it, but while I have been trying to tell it for many years, I have never been able to do so; it is like a great sea without bottom, brim or shore.

B. S. Cowin

IT IS SO GOOD

It is indeed encouraging and inexpressible in words to receive the above from Elder Cowin in his own handwriting. All the readers of the Landmark will be happy to know he is greatly improved and able to pen with his own hand his feelings just as he has been doing

for so many years for the Landmark. All our readers will be happy that he is improving and able to send a message to us expressing his pleasure and gratefulness to God for His abundant mercies and love shown in Elder Cowin's improvement. May he keep right on for we need him so much and cannot tell him how badly we have missed him and the readers of the Landmark.

John D. Gold

KINDLY LET US KNOW

My Dear Mr. Gold:

Can you tell me the title of a book on Rev. Jubal Stearns, or perhaps Shubal Stearns, and Sandy Creek Church, near Liberty, N. C. I once saw the book, and I would like to see a copy again.

If you know of this book, kindly tell me the name of it.

With kind thoughts

Harry Z. Tucker

Stokesdale, N. C.

Please let us know, so we can give Brother Tucker the information.

J. D. Gold

SISTER LUCIE E. BARNHILL

It is with much fear that I will attempt to write an obituary notice of Sister Barnhill. Sister Barnhill was the daughter of J. L. and Manda Roberson. She was married to C. T. Page about 1902; no children were born to them. Mr. Page died July 26, 1925. She then lived a widow until sometime in 1926, when she was married to Bro. L. S. Barnhill. He departed this life in September, 1936, after which Sister Barnhill made her home in Stokes, N. C., with her two brothers, Lee and Arie Roberson, until the good Lord saw fit to take her home to rest as we hope.

Sister Barnhill united with the Church at Birie Swamp Saturday before the second Sunday in June 1917, and lived a faithful member until her death; always filling her seat whenever she could.

Sister Barnhill was born 1879 and died 1947. Age 68 years.

She leaves two brothers and two half-brothers and four half-sisters. We the church at Birie Swamp, have lost a faithful member; hoping our loss is her eternal gain.

Her funeral was conducted by her pastor, Elder A. B. Ayers, then her body was conveyed to Williamston, N. C., by S. G. Wilkerson Funeral Home of Greenville, N. C., where she was laid beside her first husband, C. T. Page, beneath a mound of flowers, there to sweetly rest in the arms of Jesus. Hoping the Lord will bless each of us to meet her when we are called from this sinful world where parting and pains are felt no more.

Done by order of conference Saturday before the second Sunday in August, 1947.

RESOLUTIONS OF RESPECT

It has pleased Almighty God in his wisdom to remove from our midst Sister Dora Braddy of Scotland Neck, N. C., a beloved and highly esteemed member of the church at Kehukee.

Sister Braddy united with the church at Kehukee in May 1933 and was baptised by her pastor Elder A. B. Denson. She lived a faithful member, untill called away by death October 5, 1947. Sister Braddy manifested a great faith. To know her was to love her.

Therefore, we, the church at Kehukee resolve:

First That we extend to the family our heartfelt sympathy.

Second That we, the Church at Kehukee, bow in humble submission to His Will, for we, the church, feel that our loss is her eternal gain.

Third That a copy of these resolutions be sent to the family, and a copy be put on the church record and a copy be sent to Zion's Landmark for publication.

Done by order of conference, Saturday before the third Sunday in October, 1947.

Elder A. B. Denson, Mod.

Linda M. Judge, Clerk

RESOLUTION OF RESPECT

By request of conference at Angier church, we will write a short sketch in memory of our dear brother, M. C. Pate, who died November 16, 1947. Brother Pate united with the church at Angier by experience and baptism, October 21, 1928. We feel deeply the loss of our precious brother. We feel that the memory of this brother will live long in the hearts and minds of the Lord's people who knew him. His wife has lost a faithful husband and his children, a loving father. Therefore be it resolved:

First, That the Angier Church deeply sympathizes with the bereaved family and we desire to live in humble submission to

God's will hoping that it may be in the providence of our God that we may be so blessed that when the hour of our departure comes we may join him.

Second, That a copy of this memoriam be placed on our Church record book and one sent to Zion's Landmark for publication and a copy be sent to the family.

Done by order of the church in conference December 6, 1947. Read and adopted in conference January 3, 1948.

Committee

Edith Young
Martha Dupree
W. F. Young

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk

RESOLUTIONS OF RESPECT

We feel that God in His great wisdom and mercy has visited us and called our devoted brother, Lundie Barbour, from his earthly habitation to be with him in Glory.

Brother Barbour united with the Angier Primitive Baptist Church many years ago and was devoted to the cause of Christ till death. His countenance bore the image of Christ and we shall miss his face, but the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Be it resolved:

First that the church has lost a faithful member.

Second that his wife and children have lost a kind husband and affectionate father.

Third that we tender to his family our deepest sympathy in this sad hour of bereavement and commend to Him, who soothes our sorrows and heals our wounds.

Fourth that a copy of these resolutions be sent to his family, one to Zion's Landmark and a copy spread on our Church records.

Done by order of the church in conference March 1, 1947.

Read and adopted in conference April 5, 1947.

Committee

Edith F. Young
D. I. Pleasant
W. F. Young

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk

SISTER TEMPIE ROBERTS

Whereas, God, all powerful has seen fit to remove from our midst our beloved and oldest member, Sister Tempie Roberts, who departed this life 3rd Saturday in October, 1947, making her stay on earth 77 years, 8 mos., and 24 days.

Sister Roberts united with the church at Fellowship, Johnston County, at the age of 20 years, and was baptized by

Elder J. E. Adams. She was a strong believer in the doctrine of Salvation by Grace, and loved to talk of the goodness and mercies of God.

On account of declining health she was unable to go to church often for several years before her death.

We shall greatly miss her, but we sorrow not for her as one without hope.

Therefore, be it Resolved: That we, the Church at Fellowship, praise God for her life of usefulness while with us, that we bow in humble submission to Him, who doeth all things well.

Resolved further: That a copy of these resolutions be sent to Zion's Landmark for publication; one sent to the family, and one put on our church records.

Done by order of the church in conference, Saturday before the 1st Sunday in November, 1947.

Elder Shepard Langdon, Moderator
J. C. Langdon, Clerk
Mayme Langdon, Committee

UNION MEETING AT CLEMENT

The next session of the Angier Union Meeting is appointed to be held with the church at Clement, Johnston County, Saturday and Fifth Sunday in February, 1948. Elder Shepherd Langdon is appointed to preach the introductory sermon and Elder T. F. Adams is alternate. Clement Church is located about three (3) miles northwest from Four Oaks. Anyone desiring further information may communicate with Brother W. A. Langdon, Church Clerk, Four Oaks, North Carolina, Route 3.

All lovers of Truth, of the same Faith and Order are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk

Angier, N. C.

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with the church at Sparta, Edgecombe county, N. C., 5th Sunday in February, 1948, Friday and Saturday. Elder R. B. Denson was appointed to preach the introductory sermon and Elder J. D. Fly, alternate. The church is on the Coneto to Pinetops road.

We invite you to meet with us.

E. C. Harrison, Union Clerk

NOTICE

Our next Union Meeting will be held with Wilson Church on the fifth Sunday and Saturday before in February.

Members and friends are cordially invited to worship with us.

S. B. Denny, Pastor

ZION'S LANDMARK

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NO. 6

PSALM 42

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill of Miar.

Deep calleth unto deep at the noise of they waterspouts: all thy waves and thy billows are gone over me.

Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

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\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ABSENT FROM THE BODY PRESENT WITH THE LORD

"Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord: For we walk by faith, not by sight. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.

2nd Cor. 5: 6-8.

Does the Apostle mean the death of the body by the expression, "Absent from the body. Does he mean to declare that all the time of their mortal lives the saints are absent from the Lord, and that they are never present with him until this mortal body becomes lifeless. I do not so understand him. The language of the text quoted above, and of all the connection, appears to me to show that he is speaking of present experiences while in this mortal state, rather than of the prospect of final deliverance from the bonds of mortality. This I shall try to show. I know that we have been in the habit of regarding some of the Apostle's expressions in this chapter as referring to the change from mortality to immortality, but this does not bind us to that understanding of them, nor make it wrong for us to reconsider our own views, or those of any one else, and go over the ground again and again. The real value to any one of any scripture is what that scripture says to

himself, not what any one else tells him it means. When another talks to us about that scripture, whether from pulpit today, or out of a book written two hundred years ago, his speech and preaching are of no value to us except as it witnesses to what has been revealed of the power of that truth in our own souls. Then there is comfort and instruction for us in what we read or hear. When a truth lives in the soul it will work itself out in word and in life, and it will leap forth with glad response to any true and live expression of it from another. Its expression will be varied according to the circumstances of its application, but never contradictory. It will never be continued to one form of words, except those of inspiration. There is variety in the expression of a living truth, but no departure from the inspired scriptures; and by themselves alone can any expressed understanding of them be tried. To search the writings of good men since the days of the Apostles, to choose between them on points where they have differed, to arrange spiritual subjects and set forth what is to be received as the true understanding upon each subject, giving as our authority the names of such good men as we have decided to follow, and try the doctrine and practice of men and churches by such a standard—this, when yielded to, will

produce only the uniformity of death. Let each servant speak what the Lord gives him to speak in the church or churches where he labors, and write what he is impressed to write of truth revealed to himself, and his work will be value. But there is the limit of any ones work. The Apostles finished all the supervising work over the churches as a whole, and no one can rightly assume such an office over again. It is this unwarranted assumption of authority over the churches, this endeavor to rule them by the forms and language of uninspired men, that has caused more divisions and distress among them than any thing else. Where churches have been farthest removed from this interference of self assumed gifts of general supervision, and have been left in quiet to enjoy the comfort and benefit of the gifts which the Lord has raised up among them, there is generally found the least trouble and dissension, the purest doctrine and order, and the most becoming walk and conversation. I could name a few such associations of churches. When ministers from abroad are led by the Spirit to visit such there is mutual joy and comfort in the communion; but when one comes with the selfish motive of personal gain, or with an assumption of authority to catechise and criticise them, and with unscriptural names of errors ready to charge upon them, the meaning of which they can learn from the scriptures, and with a disposition to interfere in the local affairs, he leaves a trail of fire behind him which it is very difficult to put out.

But I must return to my subject.

We know that there are great differences in the exppierence of the saints at different times with reference to the felt presence of the Lord. Sometimes his presence is realized very sweetly and powerfully, and at other times we seem to be left almost entirely without it. Now there is just one way, and only one, in which any of his redeemed ever come into the Lord's presence, and that is through tribulation. When we were first called into his kingdom and glory we experienced a crucifixion, a cutting off in the flesh, a separation from the world. It may be that the joy we felt was so great that we forgot the previous affliction, and knew no more than a child of the way of salvation. We were resting like a child in the bosom of the church. We were satisfied with the breasts of her consolations, and delighted with the abundance of her glory. But we must be taught knowledge, and made to understand doctrine, and to that end we must be weaned from the milk which is drawn from these consoling breasts: Isa. 28:9. and be taken into the wilderness. Now comes affliction such as we had not known before, and we learn about the death through which we are brought to experience the blessedness of salvation, and realize the presence of Jesus. The Apostle talks to us in this place, and in many other places, and in a great variety of ways, about this affliction, this daily dying, this conformity to Jesus' death, telling and pointing us to our own experience of it, and to the longings, and groanings, and strivings, and rejoicings, which are the result of it. And this

is what I understand to be the substance of his teaching here.

In Romans 6, the Apostle shows how we must have been baptized into Jesus' death in order to become proper subjects for gospel ordinances; that we must have been crucified with him in order to the removal of the body (or law) of sin from over us, for "he that is dead is freed from sin," free from the crime of which he was convicted; that "if we be dead with Christ we believe that we shall also live with him;" That this death to sin, this crucifixion, this affliction, is now experienced, and that the life is also something now felt and enjoyed, in such proportion as we experience the pains of the death: we are "alive unto God through Jesus Christ our Lord," now.

So in this connection the experience of the ministration of death by the law is set over against the experience of the ministration of life through the gospel. And speaking of their troubles, distresses and perplexities, the Apostle says (2d Cor. 4: 10-11) "Always bearing

Now few perhaps of the Lord's people have such an experience long at a time. I have known but few of such exalted seasons in the course of thirty years, and they have been brief. But what we have known shows us the fullness of joy which there is in the presence of God. These things Paul and all the Saints desire. The Apostle is inspired to explain it to them. The groaning brings forth the desire and the longing to be clothed upon with the finished work of Christ, the house which is from heaven. So the prayer of Moses after speaking of the ex-

perience of the wrath of God under the law, expresses the same desire: "Let thy work appear unto thy servants." "Let the beauty of the Lord our God be upon us." Psalm 90. The Apostle expresses the like desire in the writing to the Philippians 2: 7-17. He does not profess to have attained to that perfection in Christ which he desires, but speaks of it as something always before us, but something to be reached forth unto, and which he pressed toward, and and which is to be revealed to all, in God's own time and measure. And so he exhorts that we walk by the same rule, so far as we have already attained.

It is not that we are simply to look for what he is here speaking of as that which is to be ours when we pass from this world. The Apostle expressly explains that this desire to be clothed upon with our house which is from heaven is not a desire to die, not a desire to be taken away from this mortal state, and from our labor and warfare here. He did express such a desire once, "to depart and be with Christ which is far better." That was as an Apostle, feeling the weight of his work and persecutions. But it was not the desire which the Spirit inspired, for he was given to know that it was the Lord's will for him to remain for their furtherance and joy of faith. And he does not anywhere express it as the leading desire inspired in the Saints by the Spirit to be hurrying in their minds towards death, but to be patient, to be perfect in Christ, to strive together for the faith of the gospel, to try to walk in Christ, and to de-

sire to be clothed with all the graces of the Spirit, and that they may know what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, that they may be filled with all the fullness of God. And this I understand to be the urgent looking for and hasting unto the coming of the day of God which Peter speaks of,—the removal of God's presence and power in the soul. 2d Peter 3:12. "Not that we would be unclothed," not that mortality should come to an end, not that we should depart, as he expressed his own wish to the Philippians, but that we should be "clothed upon, that mortality might be swallowed up of life." Now there is a great difference between the ending and the swallowing up of mortality. I would think that when we are so clothed upon with the Spirit and principles of Christ that our natural propensities are kept entirely in subjection; when the love of Christ constrained us in what we do instead of any natural motive; when the pride of the natural heart gives way, and the meekness and gentleness of Christ takes possession of us, and controls our words and actions; when the life of Jesus is manifested in its power and sweetness over the power and desires of the mortal life; then I should think that mortality is swallowed up of life.

"Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." The work of God prepares us for what he has prepared for us. And the Spirit gives us the taste of those things, and by

it we have the confidence which is our stay and comfort while in this mortal state. But why does the Apostle say, "Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord; for we walk by faith, not by sight." What is this being "at home in the body?" Is it not a feeling of natural comfort and quiet and contentment in the body? Is it not to feel a degree of satisfaction with ourselves, and a revived interest in the worldly things that pertain to our natural existence here? One who is suffering from a keen and painful sense of the vileness of his nature, from a vivid remembrance of his transgressions, and who has a clear understanding of the vanity and the fleeting nature, of all earthly things, and knows and feels that all goodness and glory of man is as the flower of the field, cannot feel at home in the body; and when all these afflictions have turned his soul from the world, and Jesus has appeared as his salvation, and has given him "beauty for ashes, the oil of joy for mourning, and the garments of praise for the Spirit of heaviness," and his soul is feasting upon the spiritual provisions which are furnished upon the mountain of God's holiness, and is "filled with all the fullness of God," then still less is he at home in the body. When at home in the body we try to walk by sight, and in proportion as we feel thus at home in the body the power of faith is diminished. But it is only by faith that we can walk in the Spiritual path, or see the Lord.

We cannot always be in this spir-

itual frame of mind. There is in all of the saints a tendency to keep to the world, to cleave to the dust, to mind the things of the flesh. The Apostle expresses such experiences. It is through the fellowship of the afflictions and sufferings of Christ that we come to this experience of joy in the revelation of heavenly things. It is by an experience of the power of God every time. Now shall we choose that affliction and dying, that perishing of the outward man, and be willing to be in this sense absent from the body, absent from the joys of sense, absent from the pleasures of the world, and to be present with the Lord. Do we feel a willingness to follow the dear Savior in humiliation, suffering, self denial, shame and death, that we may dwell with him? Do we prefer his presence to all the pleasures of this present state in the body? It is sometimes a hard thing to answer, for it is the Spirit that must take this choice within us, and give us this willingness. It is not our natural choice, and often we are filled with doubts about our having such a choice.

But when the love of God is shed abroad in our hearts the choice is already made, and the wonderful change is experienced, for "he that loveth dwelleth in God, and God in him." 1st John 4: 12-16. Then we experience this willingness to be absent from the body in the sense that the Apostle speaks of. The earnest of the Spirit in our hearts makes us confident in the Lord's work, confident that all things, afflictions and distresses and persecutions, work together for our good, confident that he will lead

us in the right way, and in taking away the enjoyment of things pertaining to the body and the min, he will give us richly of joys that are satisfying and will never fade. It is this confidence which makes us desire the paschal Lamb, even with the bitter herbs, rather than the flesh pots of Egypt.

"Wherefore we labor," or endeavor "that whether present or absent, we may be accepted of him." It does not appear that the Apostle, either here or elsewhere, ever referred to his or his brethren's acceptance in glory, as something which they labored for. That is settled, and revealed to them as a salvation which is reserved in heaven for them; and when the evidence has been received it is as strong and clear to them, often, when they are far from the enjoyment of their dear Savior's presence as where he is their light and their song. But they do labor, when directed by the Spirit, that they may so walk when in the dark as well as when in the light, as to be accepted of him; that they may not when darkness is upon them, wander from the right way. There are those who fear the Lord and obey the voice of his servant, who walk in darkness and have no light. They are still told to trust in the Lord and stay upon their God. Isa. 50: 10. When in the light and comfort of the dear Savior's manifested presence it seems easy to walk in him, and there is no sense of hindrance by temptation. But in the state of mind in which we are much of our time, believing but not enjoying spiritual things, feeling the cares of business, the attractions of worldly

things, the power of appetites and passions, how liable we are to go astray.

The Apostle recognizes this in declaring that we must all appear before the judgment seat of Christ, and receive, in body, "according to what we have done whether good or bad." The judgment seat of Christ is in the church, and in the heart or conscience of each one of his people. And a conscience made tender in the fear of the Lord will suffer for even every idle thought, as well as wrong word and sinful act. And it is in the body, not often our release, that this is received. Now to my mind the apostle shows about in the body of the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Again he speaks of the perishing of the outward man, verse 16, and of the corresponding renewal of the inward man from day to day. This outward man is the same old man which is crucified with Christ, Rom. 6:6. And then the Apostle speaks of this affliction as it appears to us while we look not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal. When we are in that frame of mind this affliction of dying daily "is light and but for a moment," for then we see that it is only in this way that we realize the presence and glory of Christ. The affliction "works for us a far more exceeding and eternal weight of glory."

By the work of this affliction, the experience of this crucifixion with Christ, this dissolving of "our earthly house of this tabernacle," we come to a closer knowledge, or experience, of the building of God which we have, "a house not made with hands eternal in the heavens." This house or building is not another body which is to take the place of this mortal body, for in the resurrection this same body is to be changed, not exchanged, but it is the building of grace, the tabernacle of God revealed in Jesus Christ, and which is seen by faith as an eternal hiding place and glorious abode of the people of God, in types and shadows in the legal heavens, in all the teachings of Christ and the Apostles in the gospel heavens, and by the power of faith is seen in the third heavens to which Paul was caught up in a vision.

In the earthly house of our tabernacle "we groan being burdened, earnestly desiring to be clothed upon with our house which is from heaven." Are there not times in the experience of the saints when these groanings cease, when we "forget our poverty and remember our misery no more?" Most certainly. But when is that, and what is the cause of that cessation of sorrow? Is it that we feel the outward man to be better, and to have ceased perishing? Is it because the mind is no longer liable to vain thoughts, and sinful desires, and vexing earthly cares? Is it because our heart is no longer vain and deceitful, and prone to vile affections? No, the time never comes to an experienced child of God when he can look up-

on himself as he would wish to be; although in proportion as he is "at home in the body" he abhors himself less. But there are times when we are "in the Spirit," when faith prevails over sight and fills us with the power of heavenly things, when the Lord makes us feel that he is dwelling in us, and is present with us, when he clothes us with the power and beauty and blessedness of his own glorious work, and enables us to walk in the Spirit, as we live in the Spirit," and so to not fulfill the lusts of the flesh." Gal. 16-25. At such time we realize the daily dissolving of this earthly house of our tabernacle more clearly than ever, but it makes us rejoice rather than groan. We see our vileness, but are lifted above it by the power of that righteousness by faith in Christ which is put upon us. We are made to sit by faith in heavenly places, far above the law, above the attractions of the world, above the very pains of that death that is working in us. It is the working of this very death that brings us to feel the power of this divine life: The perishing of the outward man that causes us to experience the renewal of the inward man; the greatest of all earthly afflictions which works for us this exceeding weight of glory. The raging fire into which we are thrown only burns off the bands with which we were bound, and causes us to realize the presence of Jesus; the terrible night in the lion's den brings us to know the love and the power of God to such a degree, that in the place of greatest cause for terror, terror shall not come nigh us. Isa. 54:14.

that this is the line of his thought, and that he is talking of conditions and experiences and changes that pertain to the saint while in this mortal state, by the next sentence: "Knowing therefore the terror of the Lord we persuade men." He certainly is not referring to the terror of the Lord as visited upon the enemies of God, nor intimating that those whom he is persuading are liable to be destroyed in hell unless they yield to his persuasions. But knowing the terror of the Lord to his children who transgress his precepts, and the pain in their souls when he visits their transgressions with the rod, and their iniquity with stripes he persuades the men of God, and exhorts them to so walk as becometh the gospel of Christ whether they are enjoying the smiles of his countenance or not.

To be at home in the body is not necessarily to be a transgressor. It is to have an exultant sense of natural strength of body, clearness and vivacity of mind, power of natural affections; to have a lively enjoyment of what appeals in nature to the flesh and the mind; to be engaged with interest and natural comfort in the good things of the world, and in using the world, tho without abusing it I Cor. 7: 29-31. We feel this worldly peace and comfort, this freedom from misfortune and affliction to be very desirable, and we pray for it. Yet we realize that when we are thus at home in the body in this sense, we do not realize the entire dependence upon God, the entire going out of soul to him in supplication and worship, and the

rich and precious manifestations to our souls of his love and favor, that we have had when under great trials. We shrink from trial, yet how often we look to those dark seasons of trouble, when they have passed, and long for the holy comfort we had in the dear Savior's sweet whispers of love, and in the ministrations of his sustaining grace, But how can we ask for trouble? We cannot. But the Apostle tells us what we do feel. We do not say to the Lord, "Unclothe us of mortality." No, but rather, "all the days of my appointed time will I wait until my change come." But we do pray to be clothed upon with salvation, with gospel perfection, with our house from heaven, no matter what affliction it will be necessary for us to feel in order to have that blessing. All earthly blessings are, by their very nature, subject to decay. We rather see and feel their dissolving than to be left blind to that, depending upon them for that they cannot give. Being made confident by the earnest of the Spirit in our hearts, we are "willing rather to be absent from the body and to be present with the Lord."

But more particularly are we to strive to live unto him in all that we do, whether present in this sweet experience of his favor, or absent in the more sensible enjoyment of the things of this present vain and fleeting life. We are all dead with him who died for us all, verse 14, and now we are to "live not unto ourselves, but unto him who died for us and rose again." 15. He is now our life, and to live in this resurrection life is Christ. The old things of the law are passed

away, being fulfilled in the death and resurrection of Christ, and in this gospel life all things are become new, "and all things are of God." The work in the gospel is all his. We are new creatures in Christ. The good works are not to be done by us, but have been done for us by the dear Savior, and we are created in Christ unto them, and are privileged to walk in them as it was before ordained that we should do. verse 17, Eph. 2:10.

If we are at any time clothed upon with anything but the finished work of Christ we shall be found naked when the Lord appears, however beautifully and richly clothed we may have appeared to ourselves and others. Many a child of God has at times put on some righteousness of his own, and has been thus found naked and put to shame by the appearing of the Lord, when his world has come with power into the heart and conscience, and when he has appeared in the special administration of his word and the order of his house, by his servants in the church. All such clothing is then burned up, "But he himself shall be saved, yet so as by fire." I Cor. 3:15.

What a blessing those dreaded afflictions are which manifest to us the far more exceeding and eternal weight of glory; the bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh; the perishing of the outward man, that we may feel the renewal of the inward man day by day; the dissolving of our earthly house of this tabernacle that we may more desire and rejoice in the

tabernacle of God, our house not made with hands, which comes down to us from God out of Heaven, which is our true and everlasting clothing both now and world without end; the self-aborrence and groanings under a new sense of our sinfulness and corruption, the sentence of death felt in ourselves, which make us lose all trust and confidence in ourselves, in order that our trust and confidence may be in God, and that the holy and pure life of Jesus may prevail over the vile inclinations and worldly wisdom of our mortal nature thus swallow up mortality as the sunlight swallows up all the lights of this world, the pains and crosses which disturb and break our earthly rest, and prevent us from feeling quite at home in the body, in order that we may seek our rest in Jesus, and find all home comforts there, and learn more and more of the fullness of joy which is found only in his presence, and the satisfying pleasures which are at his right hand forever more.

Silas H. Durand.

This article was published in Zion's Landmark January 1, 1895.

COMMENDS THE EDITORS

Mr. John D. Gold,
P. D. Gold Publishing Co.,
Wilson, N. C.

Dear Mr. Gold:

Enclosed find my check for \$2 to carry my subscription to the Landmark up to October, 1949. My understanding is that your subscription price to ministers is \$1 per year.

I think the Landmark has improved very considerably during the past year, and especially did I enjoy the December 15th, 1947, issue just received. I liked particularly the republished article under the caption THE SUPREMACY OF GOD and Elder Cowan's editorial.

Trusting you and yours are very well, and wishing you much success with the Landmark for the year 1948, I am,

Very truly yours,

R. Lester Dodson

IN MEMORIAM

In memory of our father Arnold Burden Scott, who passed away January 29, 1946, two years ago. A precious one from us is gone and left us here to weep until we are called to follow him and grave to sleep.

It was hard to part from father, so hard to see him died, but still I hope he is in a better home, where God is always nigh. So father is gone and the voice we once loved is still, a vacant place is in our hearts that never can be filled. Dear papa it was hard to give you up, and so sad to see you go, yet we know it was the Savior gently calling, "Child your Father calls come home." All your cares and trials are over, though we have to linger on until the dear Lord sees fit to take us to that bright and heavenly home. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Sleep on dear father, we loved you, but God loved you best. So He has called you home with Him to rest.

We could not wish you back dear father, in this world of sorrow, for we feel that you are safe in the arms of Jesus, free from all sorrows on earth. Some day I hope we will all go and meet you on that bright and shining shore where there'll be no sad partings.

Now, may I say in conclusion, The Lord is righteous in his ways and holy in all his works. May we all take courage, and endeavor to live closer with, and for each other. May the Lord, bless us all now and forever.

Written by his daughter.

Mrs. T. A. Capps

Roseboro, N. C.
Route 2

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

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THE ASCENSION OF JESUS

"And he led them out as far as Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24;50,51)

Scriptural proof of His Ascension to glory is overwhelming, as is the account of his death and resurrection. It is said that His Ascension is mentioned 33 times in the New Testament. He now sits on the right hand of God as mediator between man and God the Father. There He neither sleeps nor slumbers; but ever watches over his chosen and redeemed children.

He said. "Believe me, that I am the Father, and the Father is in me; or else believe me, for the very works' sake." (St. John 14; II)

The Second Coming Of Jesus

"Therefore be ye also ready: for in such an hour as ye think not THE SON OF MAN COMETH." (Matt.

24;44) It is said that His coming is mentioned 318 times in the New Testament. What is He coming for? HE IS COMING TO RECEIVE HIS OWN CHILDREN, He is coming to judge the quick and the dead, Coming to raise the dead and quicken those who live until his day, to change them from natural to Spiritual, And we read." "When the Son of Man shall come in His Glory, and all the holy angels with him, THEN SHALL HE SET UPON THE THRONE OF HIS GLORY: And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, etc. (Matt. 25 31. 32)

"Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of His Father with the Holy Angels." (Mark 8.38)

Jesus said: "HEAVEN AND EARTH SHALL PASS AWAY; BUT MY WORDS SHALL NOT PASS AWAY. (Luke 21. 33)

"And while they looked steadfastly toward heaven as HE WENT UP, and a cloud received him out of their sight, behold two men stood by them in white apparel, which said; "Ye men of Galilee, WHY STAND YE HERE GAZING UP INTO HEAVEN?" THIS SAME JESUS which is taken up from you into heaven, SHALL COME in like manner as ye have seen him go into heaven. (Acts I; 10; 11)

Read Rev. 20 21 and 22. May God have all the praise.

O. J. D.

"COME YE TO THE WATERS"

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Isaiah 55:1.

The above is a wonderful declaration of God's sacred word, when it is applied to the poor, hungry, and thirsty soul. But before it is applicable to our experience, we must first be prepared by the Spirit and power of Him, who "spake as never man spake." It is indeed necessary that we be stripped of all self works, and self righteousness, as a means of saving ourselves. Furthermore, we must go down under God's Just and Holy law, and be brought forth in the Gospel light, as "new born babes" before we are partakers of this, "wine and milk" which is purchased "without money and without price."

I once thought, that this scripture meant, if we had a little money we could come, and that it was an invitation that reached out in such a broad way that it invited all of those that had no money as well. But ah! how different it appears now, when the Holy Ghost reveals the truth and brings it to our remembrance, in the same light as it was taught to us in our experience.

This prophet said, 'he that hath no money, come.' It also means, if we have any "money", we cannot, and have no desire to come, which I hope to be able to prove later in this article.

Before I proceed further upon this subject, I would like to record

that the word "money" does not necessarily mean the few dollars and cents that we may have in our pockets, but in my humble judgment, it more particularly has reference to or means "gain". This market of our Lord and Saviour Jesus Christ is so different from the markets from which we buy for the sustenance of this natural body, for it is indeed necessary that we have a little money or credit, or otherwise we cannot buy. But this market is a place to get as a free Gift, and not to exchange our money for "wine and milk". However it is necessary that we have something to trade with, and John tells us what it is, when he says: "And of His fullness, have all we received, and Grace for Grace." John 1:16.

Our money fails which is proven in the types and shadows, when Joseph's brothers went down to Egypt to buy corn. The only command of Joseph was to bring Benjamin, which was proof that they were not spies, and in the bringing of Benjamin or (Holy Ghost), gave them admittance to the great store houses of Egypt to buy without money and without price.

There is an abundance of proof recorded in the New Testament scriptures and we are taught in our experience that none could come to Jesus, as long as they were in possession of money. (Self confidence or works).

In the eighth Chapter of Luke 43:44 we read, "and a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and

touched the border of His garment and immediately the issue of blood stanchied." May it be observed that she did not touch the border of His garment until she "spent all her living." The text says, "He that hath no money come", she further said within herself, "if I may but touch His garment, I shall be whole." Matt. 9:21. These words, "If I may," implies doubt. The great question is will I be able to touch His garment. For I have spent all that I have and am "nothing bettered but rather grew worse." Mark 5:26. Dear reader, can you read your own experience here, when you came to the end of your own strength and all self works and self righteousness failed and you saw yourself a condemned sinner under God's just and Holy law? You had trampled His mercies under your feet and realized that you had violated every commandment. You had no thought of finding any fault with God, but were made to feel as the poet said, "If thou send my soul to hell thy righteous Law approves it well." But inwardly there is a sighing and groaning, trouble and distress, "If I may but touch His garment I shall be made whole", or it may be better understood by the groanings of the poor publican, who could not so much as lift up his head, but stood afar off and smote upon his breast said, "God be merciful to me a sinner."

This woman came behind, the question may be asked in what way did she come behind? Answer: It was in the way of sorrow, trouble, and afflictions. Jesus went before. He was a man of sorrow and ac-

quainted with grief. And if we be followers of him, we must come behind, for it is through much tribulation that we shall enter the kingdom of heaven. She was enabled to touch him, because she had an infirmity. Paul said, "We have not an high priest which can not be touched by the feelings of our infirmities", which means that He can be touched. When the woman touched him, Jesus said, "Who touched me?" He did not ask the question because he did not know. But these questions are asked for our learning. "The disciples said, "Master, why sayest thou who touched me, when the multitude throng thee?" Jesus said, "Some one hath touched me for I perceive that virtue has gone out from me."

May it be fully understood that this poor woman who had an infirmity for twelve years did not and could not touch the hem of his garment until she had spent all that she had. For the text says, "He that hath no money, come." We have another striking eiture in which none can come or even have a desire to come until they are stripped of everything and put out into the streets and lanes of the city.

In the 14th Chapter of Luke and beginning with the 16th verse, we read, "Then said He unto him, a certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were hidden, come for all things are now ready. And they all with one consent began to make excuse." The first said unto him, "I have bought a piece of ground, I must needs go and see it: I pray

thee have me excused." And another said, "I have bought five yokes of oxen, and I go to prove them: I pray thee have me excused." And another said, "I have married a wife, and therefore I cannot come."

Are not all the above characters legal or law worshippers? Now the leading idea, of buying a piece of land is to cultivate and produce, as will be seen in the 12th Chapter of Luke and 16th verse. "The ground of a certain rich man brought forth plentifully." He produced so much that it seemed necessary that he pull down his barns and build greater ones. In order to have a place to bestow his goods. The one that bought five yokes of oxen, is going to prove the strength of the law. And according to the law of Moses, the one who married a wife was exempted.

Now let's look at the other side picture. He said to his servant, "go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind." What class of people would you expect to find in the streets and lanes of the city, but such characters as described above. Those who have no money, no shelter, no food, no raiment, and no where to go. Dear reader, was this your condition when you came to the end of God's just and Holy law? What a great mercy it is to have a friend in Jesus, who came to our rescue, took us up and sat us down at the King's table to eat the food, which was prepared through the death and sufferings of the meek and lowly lamb of God, upon which we bestowed no labor. But bear in mind, the text says, "He

that hath no money come."

We have a striking figure of the "lame", in the person of Mephibosheth. This lameness took place when he was five years old, "His nurse took him up, and fled: and it came to pass, as she made haste to flee, that He fell, and became lame. 2nd Sam. 4:4; 9:3-13. All of the lameness took place under the legal or law dispensation.

When David began to reign as king in the place of Saul, he made inquiry if there was anyone of the house of Saul, that he might show the kindness of God unto him, and he was told by Ziba, that Jonathan had yet a son, who dwelt in the land of Lo de-Bar, "which is lame on his feet." David sent for him, and he ate bread at the king's table continually. What a great and wonderful favor to this poor, halt and maimed creature, sitting at the King's table with the King's sons, eating bread, with all of his deformity or comely parts under the table. This was not a partial lameness, but it was a total lameness, he was lame on "both his feet," which disabled him to move around without help.

How true are the words of Jesus, "without me ye can do nothing." John 15:5. Some of our critics, may and do ask the question, why is it that you can not do anything to promote and help and render some acceptable service in God's Kingdom? The reason is this, we are poor, halt, maimed and blind. Could you expect a person to render any acceptable service that has such a deformity as this? But this is the condition of every heaven-born soul, whether he realizes it or not.

How good it is when we are brought to mercy's door to feel the need of mercy and find a friend in Jesus, one as Solomon said, "that sticketh closer than a brother", one who said that "I will lead the blind by a way that they know not." One who did for us, as He did for the poor fellow who journeyed from Jerusalem to Jericho, who fell among thieves, was stripped of his raiment, stoned, left naked and half dead, the good Samaritan (Jesus) bound up his wounds, poured in the wine and oil, took him upon his own beast and carried him to the Inn, paid all the fare, both his conveyance and at the Inn. How wonderful are the words, "He that hath no money come, yea, come buy wine and milk without money and without price.

The servant said, "It is done as thou hast commanded and yet there is room." Room for whom? "Go out into the highways and hedges and compel them to come in, that my house may be filled."

The Lord spake by the mouth of the prophet and said, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isaiah 62:10. Is not Jesus Christ the son of the true and living God this "Standard"? For he said, "I am the way, the truth and the life." In the person of the son, He is the way, in the person of the Holy Ghost, He is the truth, in the person of the Father. He is life. Ah! says one, I am afraid that I am not in the way. May we ask this question, do you often feel to be a cast away, are you in sorrow,

are you in grief? If so, you have a friend in Jesus. He knows all about your troubles. For He is "A man of sorrow and acquainted with grief." Isaiah 53:3. Do you oft-times feel to be standing afar off? If so, you have a witness in the person of the poor publican, who stood afar off, but went down justified. Jesus "was delivered for our offenses and raised for our justification". Have you ever felt that you were justly condemned for your sins? If so, you have a witness in the person of the thief on the cross. Jesus in His dying moments said to him, "Today shalt thou be with me in paradise." Have you ever felt to be in labor and heavy laden? If so, He said, "Come unto me, all ye that labor and are heavy laden, and I shall give you rest."

This coming to Jesus, is quite different from the reasoning of the carnal mind, because there is nothing said to anyone except those who labor and are heavy laden, those who feel the need of rest, those who feel the need of coming unto one who is able to give rest. I am here reminded of the infant lying in its little crib, who is hungry and needs attention. It begins to cry, when its mother goes to its bedside and speaks kindly and comfortingly to it, by saying, "Come to your mother," simultaneously taking the child into her arms and administering to its needs. While she was saying, come to mother, she was also doing all the coming and lifting. So it is in your experience, Christ does all the performing. He comforts you, He lifts you up, He feeds you from His inexhaustible storehouse.

Do you sometimes feel that you are in the hedges, walled in by thorns? Hosea 2:6. This is also a place where we are in most danger of the poisonous reptiles. If this be your state or condition the message to the servant was to go out into the hedges as well as the highways, "And compel them to come in that my house may be filled." This word "Compel" as well as the word "Come" can easily be misapplied, unless it is taught to us by the son of God, and revealed by the Holy Ghost. To me it means a force of fear, and a force of love and when they are applied to us in our experience by the command of God, or the Holy Ghost, it is as irresistible power. Another proof, which is regarded in Holy writ, showing that one cannot come and I might say, has no desire to come, as long as he has any money, as in the case of the prodigal son, which is recorded in Luke 15:11.

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of goods that falleth to me, and the Father divided unto them his living, and not many days after, the younger son gathered all together and took his journey into a far country and there wasted his substance with riotous living, and when he had spent all, there arose a mighty famine in that land, and he began to be in want, and he went and joined himself to a citizen of that country and he sent him into his field to feed swine, and he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." Then he died. Some one may say, how do

you know that he died? The Father said to the Elder son, "For this my son was dead and is alive again, he was lost and is found." Paul said, "sin revived and I died." But the great joy is he is found. The Lord found Jacob in a desert land and a waste of howling wilderness. He came to David when he was in a horrible pit and in the miry clay, and placed his feet upon the Rock (Jesus). But back to my narrative, the Prodigal Son now realized his deplorable condition, as every poor sinner does when he comes to the end of God's just and Holy law.

(To Be Continued In Next Issue)

RESOLUTION FOR BROTHER W. M. (Tob) TART

Whereas it has pleased our Heavenly Father to remove our beloved brother W. M. (Tob) Tart, on September 5, 1947, making his stay on earth 89 years.

He united with the church at Primitive Zion and was baptized on Thursday before the fourth Sunday in June, 1944, by his pastor Elder M. F. Westbrook. His afflictions were so he could not attend meetings regular. But he did attend when he was able. He was a strong believer in the faith, and an active member as long as his health permitted.

Therefore be it resolved, First: that we bow in humble submission to all wishes of God who ruleth all things, counsellor of his own will.

Second: Be it resolved that we offer our expression of sympathy to the family of the deceased, which has been so faithful with him through his afflictions.

Third: Be it resolved that a copy of these resolutions be spread upon our church record, a copy be sent to the family and a copy be sent to the Zion's Landmark for publication..

Approved by the church on Saturday, before the second Sunday in November, 1947.

Brother Blaney Godewin	Moderator
Verta Whittington	Clerk

CONTENTNEA UNION NOTICE

The next session of the Contentnea Union is appointed to be held with the Church at Hancock's, Pitt County, N. C. The Church is situated about three miles east of Ayden, 1 mile North of Ayden and Vanceboro Highway.

J. E. MEWBORN, Union Clerk

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PSALM 43

Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.

For thou art the God of my strength: why dost thou cast me off?
why go I burning because of the oppression of my enemy?

O send out thy light and thy truth: let them lead me; let them
bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy:
yea, upon the harp will I praise thee, O God, my God.

Why art thou cast down, O my soul? and why art thou disquieted
within me? Hope in God; for I shall yet praise him, who is the health
of my countenance, and my God.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

BIBLE TRUTH

Today I see the real worth
Of Bible truth foretold,
Rejoicing in the second birth
Which was ordained of old.

Council held ere time began
By the Eternal Three.
All things determined in His plan
As from His word you see.

The mystery of the Adam life,
No finite mind can solve.
The power that made his rib his wife
Now makes the earth revolve.

All power on earth ordained of God
Fulfils His firm decree.
The very paths that we have trod
Were thus ordained to be.

In Heaven and Earth God does His
will,
Restraints the wrath of man;
Then lets it reign and thus fulfils
His great eternal plan.

A corn of wheat from Heaven de-
scends,
Is sown in this low world.
It multiplies and then ascends
Back to the spirit world;

The harvest time will soon be o'er,
The wheat all gathered in;
We'll sing God's praise forevermore,
Forever free from sin.

Elder Lytle Burns

406 Viola street
Florence, Alabama

EXPERIENCE

Dear Brethren and Sisters in Christ:

I will try in my weak way to
write some of what I hope the Good
Lord has done for me.

The best I can remember, I was
about sixteen or seventeen years
old when I first became concerned
about my soul's welfare. I had
been going with my parents to the
good old Baptist church for a good
while, but somehow when I first
began going I did not like their
way. The members and their ways
all seemed queer to me, but the
more I went and the better ac-
quainted I became with them the
more I liked to go among them,
and the sweeter they seemed to me.

About this time I became in-
terested about my soul. I wanted
to know the right way, I wanted
the Lord to change me. I felt the
need of a savior and I desired that
He might reveal to me the true
church.

As time went on, my heart be-
came more burdened and I would
get my father's testament and go
to the woods alone and read it. I
tried to pray that the good Lord
would forgive me of my sins and
show me the right way, but the
more I tried to pray, the larger
while, hoping and trusting that I
my burden became.

I went on this way for a good
might find some relief. I realized
that no human being could relieve

me and that this relief would have to come from a higher power than man.

I went on in this state of mind for sometime, when one day my sisters and I were in the field at work. I was going along trying to beg the Lord for mercy and change me if it were His will. I felt that I could not bear my burden much longer without His help, when suddenly my burden was removed and I cannot express with words how happy I felt. The good old Baptist people came into my mind. I craved a home with them. I felt like if they would take me in, I would be satisfied.

I continued to carry this impression and on the first Sunday in July I was enabled to offer myself to the membership of Angier church and was received. I was baptised by Elder C. B. Hall that afternoon.

I still enjoy that sweet love for the church, particularly at times, although I have so many temptations and troubles that I am made to fear and doubt. But I am sometimes blessed to take comfort from John's testimony when he said: "We know we have passed from death unto life because we love the brethren." John 3:14.

Dear Brethren and Sisters, please remember me in your humble petitions when at a throne of grace, that I may bear the trials of this life patiently and humbly and when I am through with this life that my weary soul may find rest and peace with Jesus.

From the least, if one at all.

Lillie A. Blanchard

AN INTERESTING LETTER

Dear Mr. Gold and readers of
Zion's Landmark:

Enclosed you will find a money order for \$4 which will continue the Landmark to my address for two more years, as I think my subscription is out sometime in February.

I have read the Landmark most of my life as my mother subscribed for it since my childhood days it was not precious to me as it has become in the last few years since I trust that our Lord has put his love in my heart and given me a sweet precious hope in Him that I may some happy day see and be like Him and praise his holy name forever, for his mercy in saving a sinner like me. But I am not always in pastures green or rejoicing in this salvation, for in my flesh there dwelleth no good thing. But instead of looking at our own weakness and imperfections our eye must be single to His righteousness. To him that glory let him glory in Christ and not in himself.

When I am cast down and my thoughts are filled with the cares of this life and feel that it is all nothing without this love of God, then ones telling of their experiences, in reading the letters of the little I receive so much joy and comfort all the way their God has lead them to bring them to know Him whom to know is eternal life. Then I am made to renew my hope or with David I receive at least a little of the joy of his salvation. We go in and out and find pasture. And it is sweet to us when we are chastened, for with Paul our strength is

made perfect in weakness but whenever we trust in the arm of flesh we are disappointed. It must be alone in Christ and his righteousness. Over and over are we made to realize this truth as we travel the road that each believer must travel. We know so little as we ought to know it. The bible teaches us we know nothing as we ought to know it, but we are given I think, as we ask him, just what we need so help and teach us and instruct us more in the ways of our Lord. And to cause us to trust and rely more fully upon him, knowing that he worketh all things together for good to those that love God, to those that are called according to his purpose." If we could but know we love him, I suppose it would be too much for us in this life.

The Landmark seems smaller than it used to be. I wish that many more of like experiences would write and tell the same old story of Jesus and his love.

I enjoy so much the writings of Brother O. J. Denny. He has a wonderful gift of telling of the deep things of God. Also brother Cowin. It is all precious to me and I still have many of the old Landmarks with the writings of Elder P. D. Gold who has been sleeping quite awhile. And they are so very deep and spiritual such an intelligent man naturally and spiritually.

Paul said, "Not many might, not many noble are called, but he was noble and his pen was mighty in spiritual understanding, in right-ly dividing the word of truth.

I would love so much to have his little book that he wrote many years ago. "Why I Left the Mis-

sionaries." but I don't know how I may get it.

I feel so often an impression to write in my poor way, that I might write to the honor and praise of him whom I trust has put a new song in my mouth, even praises unto Him, has opened the eyes of my understanding and given me to love the things I didn't once care for. But I can't write as some that I read can write and I feel that what I say may not be a comfort to them as theirs are so often to me.

May God bless all of the little ones that trust in him.

Your sister, In a precious hope

Mrs. Russell D. Davis

STRIVING

A dear brother in the flesh, and I trust also in the spirit, requests me to give my views with respect to the saying of the Lord, "My spirit shall not always strive with man." Gen. 6:3.

Certain texts of Scripture are given to the children of God by Arminians as proof texts of their theory, and the children are often, for the time, seemingly embarrassed because they feel to be unable to disprove, by the Scriptures, that which they feel needs no refutation in their experience, and they immediately begin to look around for help, and some make a mistake by asking wisdom of man rather than of God. All the children of God are taught of him, and wherein they are specially taught of him they cannot obtain wisdom from any other source, and that is in the revelation of Christ in them the hope of glory wherein they have

peace with God through Christ, and wherein they need not that any man should teach them, so that whether they be in the faith and prove all things and hold fast that which is good, they understand the way of life and salvation to their satisfaction, by faith, and neither Arminians nor their doctrine gives them any particular concern.

In the sense that preaching is teaching, God's people are taught by it, and it is only in this sense that they are taught of man, which is by way of confirmation in that which they have been taught by the leadings of the spirit in their experience. And in this sense the holy Scriptures says Paul is able to, and I conclude do, make them wise unto salvation, through faith which is in Christ Jesus. It can only be in this sense, therefore, that we can be properly called upon to give our views upon any portion of Scripture, and when we give them the children test the truth of the doctrine we present by their experience, and if it fails to hold out according to that rule, which is according to the Scriptures which are written in their hearts and put in their minds. (Heb. 8:10) they will not and cannot receive it. The same rule must govern under all circumstances, and applies to every doctrine and without doctrine, whether by angels, men or devils, and will therefore, apply to the doctrine or theory of Arminians and will condemn it, which is enough for the child of God; beside he is not required to give to him that asketh any thing of him except the reason of the hope that is within him. When Paul made his defense he

simply told what the Lord had done for him, and that is all the defense necessary or required of the children of God today.

The people of God are taught a new covenant which is set forth in the New Testament and, therefore, do not have to resort to the sayings of other covenants which have been declared faulty and made an end of by the Lord, to prove their doctrine, for the word of faith which is preached unto them is nigh them even in their hearts.

I do feel to attempt to give what the Lord meant by the saying referred to, because it does not, in my judgment, particularly concern the children of God, others would not believe what I might say from the simple fact if they were capable of believing as I do upon it, they would not preach what they do respecting it.

If the Arminian theory of this text be correct it only proves that the Lord will finally fail to save any one, however much and long he may strive with man, because His spirit, they say, strove one hundred and twenty years with man prior to the flood, and only one man was found to be righteous in the end, and he was a preacher of righteousness prior to and during these years, besides it cannot be proven that the Lord saved any from their sins by His striving with them. Noah was the only man we are authorized by the scriptures to believe was saved, and he was saved by grace, and not by the works as the Arminian says man is saved. "But Noah found grace in the eyes of the lord." Gen.6.

I heard a noted preacher say once that Noah was a failure as a preach-

er, because he preached one hundred and twenty years and did not save a single soul, but it occurred to me that instead of its proving Noah to be a failure as a preacher by none being saved by his preaching, it rather proved that souls were not saved by preaching in those days, and ought to and does prove, if it proved anything for this day, that preaching does not save souls or sinners dead in trespasses and sins now.

It seems that the Lord communicated with man in a manner peculiar to the different dispensations of time. In the Garden of Eden He talked with man seemingly as one man would talk to another. At the time he uses the language of the text he seems to have communicated with man by his spirit, whereby he reasoned with him concerning the wickedness committed by the sons of God—the first born sons—marrying the daughters of men, which were not first born daughters. It seems that the first born daughters, that the greatest strength, and consequently the greatest capabilities of man should be served in and exhibited by the first born which the Lord claimed as his own, and through which mainly devotion to him should be maintained and His Son the First born of heaven and from the dead should appear.

At the first God spake to man face to face and yet man became a sinner, then he strove with him by his Spirit, and yet the thoughts of his heart were only evil and that continually, then He sent his angels to remonstrate with him, and he evil entreated them and re-

jected them, then he sent his prophets and he stoned and killed them, and last of all he sent his Son and spake to man by Him, and him also man rejected and hung upon a tree, so that in every possible way has man been proven to be utterly depraved, and the saying of the Son proven true, "Ye will not come and whereby the great necessity for salvation by grace is demonstrated beyond all question.

In the first instance God drove man from his presence and cursed the earth for his sake; in the next he destroyed the world by a flood of water; in the next he rained fire and brimstone upon the wicked cities and destroyed them thereby; in the next he sent upon them famine, pestilence and sword, and sent them often into captivity; at another time he seemed to turn every man loose to follow his own way, and last of all he reprov'd, rebuked and admonished him by His Son, who spake as never man spake, and yet none of these things moved man to turn and seek after God. By these things it is clearly proven that salvation by grace is not a mere peradventure but an absolute necessity, and must thereby be absolutely certain else there is no salvation for a single mortal of Adam's posterity.

The truth of the full text is certainly proven by these circumstances, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." That is it should be that many years before the flood at which time His Spirit should cease to strive with man. That man is and

was then flesh—that is, man, meaning the sons of God was flesh, as well as were men and their daughters, was then true and is true today. God's people in the flesh are just like other people. It seems that the people called the Sons of God were also called man prior to the flood, but have not been so-called since in the sense that they were before.

It would seem reasonable to conclude if there ever was a time when man or men were capable of coming to God and serving him in an acceptable manner it should have been near the time of his creation when his being and powers we might suppose were less degenerated, but he fails to keep the command of God while in his best estate, but sins and comes short of the glory of God. It is truly said: "Except the Lord build the house they labor in vain that build it."

I submit these thoughts, hoping that something has been presented that may be matter for thought unto some of our readers whether the text has been to any extent explained or not.

P. G. L.

Republished from Zion's Landmark July 1, 1895.

THOUGHTS ON FIFTH CHAPTER OF ROMANS

The Lord willing, I shall offer a few thoughts relative to the 5th chapter of Romans in the first verse. Faith, Justification and Peace are here observed.

Paul here is addressing subjects that are in a state of existence, justified, and not subjects who will be nor subjects that have been justi-

fied, but are; for Paul states, "Therefore being justified." Now the opposite of justification is condemnation. We gather that the subjects here addressed, and all of like precious faith, are free from condemnation being justified by faith.

Faith is a substance and is also an evidence. A gift of God reaches the subject (child of God) hearing, and the hearing reaches the subject by the word of God, which word is the Son of God. So it is clear to see that the subject is passive. The burden is on Him, who is our burden Bearer, Jesus.

I have every reason to believe and do believe, God recognizes the official work of Jesus. Therefore, I am led to believe and feel the peace we enjoy with God, is wholly attributable to Jesus and not only so, but we have access by faith into grace and stand in grace.

Subjects who stand are not subjects who are falling. No, subjects who have access by faith unto grace stand in grace and rejoice in hope of the glory of God. They do not rejoice in the glory of God, but only in HOPE of the glory of God and in their hope, glory in tribulation, which is adverse to all human reasoning and understanding; but subjects glory in tribulations, knowing tribulation works for them patience. We could never work ourselves into a state of patience. Every act manifested, great or small, by us would only prove conclusively our state of impatience. Then we see clearer, the necessity of tribulation, without which, we would have no patience. Now patience works for us also. Patience

works for us an experience. Although the idea is criticised by the Arminians in regard to a direct experience with God, and they (the Arminians) rather urgently insist and preach, free moral agency. I fail to understand just how any individual could be an agent and be free all at the same time.

Experience works for us hope. If void of experience, we are void of hope, and if void of patience, we are void of experience, if void of tribulation, we are void of patience, of void of faith, then we are void of all, for without faith it is impossible to please God. "He that cometh to God, must (not may or might) believe that He is and that He is a rewarder of them that diligently seek him." Heb. 11:6. Hope maketh not ashamed, notwithstanding it is often said in regard to those who hope (and by it live) they should be ashamed, but listen! hope does for you that that you would do, impossible. Do you not have a hope that maketh not ashamed? because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, for when we were yet Christ died for the ungodly. Due without strength, in due time, time is not too late, due time is not too early, since all time and events are in the hand of God, I am led to believe Christ died in the time appointed of God, and duly so, and that time exactly coincided with the eternal purpose of God to save His people with an everlasting salvation and shed abroad His love in their heart by the Holy Ghost in due time, for "Scarcely for a righteous man will one die, yet perad-

venture for a good man, some would even dare to die." Rom. 5:7. But they are few and far between that would die for a righteous man, for there is none righteous, save Christ and none good save God. Analyzing further, the men we term good and upright, we none care to do their dying for them. But God commendeth His love toward us in, that while we were yet sinners, Christ died for us, and by his death, justified all the heirs of promise. The best news a poor sinner ever heard, was when Jesus, in some mysterious way, (mysterious to the sinner, understood of Jesus) made the truth of this scripture known to him. This news was evidence, which evidence built up in the poor sinner's heart, faith, by which they were exercised in belief and the sinner is never able to understand how, nor why, God did this for him and when he is clothed in his right mind, always feels unworthy.

Lord, enrich our apparel, increase our unworthiness that we may walk in peace.

A trembling sinner,

Elder F. A. Collins

Hartford, Ala.

EXPERIENCE

To the readers of Zion's Landmark,

I have had a desire for some time to write some of my experiences through life, but have dreaded to attempt to do so as I cannot tell as great and wonderful experiences as some of the dear brethren and sisters can.

As long ago as I can remember I have had serious thoughts about dying and what would become of

me after death. When I would be in company with other children, and hear one of them say a bad word it would touch my heart with grief.

As I grew up I had a desire to do what was right, and did the best I could. I loved to go to the Primitive Baptist Church and enjoyed hearing the preaching, and hear the people sing the good old hymns, such as "Amazing Grace, How Sweet the Sound, That saved a wretch like me; I once was lost but now am found, was blind but now I see."

When I was in my early teens my father was taken very seriously ill with typhoid fever, of which he never recovered, and the night before he died the next day he spoke these words, "We will stop at the cool streams and wait for Leroy, he will be along soon if he is not already on the way." Leroy was my brother, older than I, and one of the best children I have ever known.

I remember hearing my mother say that she would never raise him, that he was too good to stay here. I wanted so much to be good like he was but knew I wasn't. The day my father was buried Leroy was taken ill with typhoid fever and lived twenty-seven days and a few minutes before he passed away has come and now is, when he spoke these words, "The time dead shall hear the voice of the Son of God and them that hear shall live." Neither one of them was a member of any church, but their daily walk through life makes me have a precious hope for both of them. My father was only forty years of age and my brother eigh-

teen years old. It was hard for us to give up our loved ones at such a young age, but God knows best, and does all things well according to His own will.

Some time after my brother died I dreamed of being at old Johnson Union Church, I was standing near the old well, I looked toward the church and saw my brother sitting down leaning against the church. I walked to where he was and he spoke to me and said, "you go in."

Later I had another dream, and saw a part of my father's plantation covered in the prettiest, clearest water that my eyes ever beheld; it was so beautiful, and sparkled like gold. Through the center of the water was a row of very beautiful flowers, all colors, and I could walk down the row and pick any of them I wanted. This dream has always been sweet to me, but I have been made to wonder just what it meant, if anything at all.

I would go to church on Saturday and Sunday as often as I could, and the day I joined I had no idea I would, but when the door of the church was open for membership, almost before I knew it I was on my way to offer myself to the church and about all I could say was, that I loved the church and wanted a home with them.

Some time after I joined the church I kept thinking about my dream, and it got more beautiful to me than ever, a thought came to me that the water I saw was the "river of water of life." At that time I did not know that this was scripture, but I began to search to see if I could find anything in the

Bible like that, and in the 22nd chapter of Revelation, reads like this, "And he showed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb."

"In the midst of the street of it and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielded her fruits every month and the leaves of the tree were for the healing of the nations.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candles, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

These are the first five verses of the 22nd chapter of Revelation, which to me are very sweet and beautiful scripture. When I read it I could see so much beauty in my dream I felt like I would never doubt again, but not so, I was soon asking for more evidence that would give me a sweeter and brighter hope, that I am a child of God. Ofttimes I am made to say, Father, I stretch my hand to Thee, no other help I know; If thou withdraw thyself from me, Ah! whither shall I go?

Then when I go to church and hear the ministering brethren preach and tell of their travels through life, they tell my feelings far better than I can myself.

This gives me sweet comfort, but I am fully aware of the fact that

I am a sinner full of mistakes, a sinner saved by grace, if saved at all.

"When dreadful sin is done away,
No other fears we know;
That hand that scatters pardons
down,

Shall crowns of life bestow."

He is the Way the Truth and the Light. I desire the prayers of all the dear saints.

From a little one who, I hope, has been brought from darkness unto that glorious Light, not of the candle, neither light of the sun; but the light that the Lord God giveth, where we shall reign forever and ever.

A sister in hope,

Mrs. Evelyn W. Sanderson

APPRECIATES BOOK ON MEMORIAL SERVICE

105 Cedar Street,
Milan, Tennessee,
January 14, 1948.

Elder S. B. Denny,
301 West Green St.,
Wilson, N. C.

Dear Brother Denny:

Through the kindness of a relative of ours, Brother Sylvester Peel, of Williamston, N. C., I have your little pamphlet giving an account of a memorial and homecoming service commemorating the One Hundred and Ninetieth Anniversary of the WILSON PRIMITIVE BAPTIST CHURCH of Wilson, N. C., which I have read and enjoyed very much and which I appreciate beyond words.

I feel that what I am going to relate to you just here is a very remarkable coincidence. Old Salem Church, which I am pastor of, was

to celebrate her One Hundred and Twenty-fifth Anniversary on August 1, 1947; I received this pamphlet a day or two before this meeting and on the morning of the meeting the Minister who was to deliver the first address was absent, so in his place we had the Honorable Josephus Daniels' address read, which from our way of judging, is a most wonderful tribute to Wilson Primitive Baptist Church, but especially to the sacred principles for which, not only Wilson Church has stood for all these years, but the precious people known as Old School or Primitive Baptists.

Brother Denny, I have not known you personally, but through your brethren and your able and timely writings, which I have been privileged to read for many years, I have come to esteem you very highly for the work's sake. You more than likely have never heard of me, but this little introduction might not be altogether out of place. My grandfather, the late Elder Humphrey Stallings, was born and reared in and around Williamston, N. C., in the bounds of the Kehukee Association and was ordained to the full work of the Ministry in that Association, but moved to West Tennessee in 1841 and so far as my knowledge of the family, I am the next of the family to be honored with this very high calling of which I am indeed very unworthy, but my brethren said to me in the year 1900 to let them be the judges so I took great encouragement from their advice since they advised me that in event they saw they were mistaken they would deal faithfully with me.

I have for many years wished I could one time visit the native soil of my grandfather's birthplace and worship once on earth with those who are my own blood kin, but I hardly think now this will ever materialize as I am about past my days of strength and usefulness so far as going on long and extended trips is concerned.

I wanted you to know how very much I appreciate the masterpiece to which I have referred above.

If not asking too much of you, will you please kindly mail me a copy of "Zion's Landmark." I have only seen a very few copies of this paper in my lifetime; the first copy I recall reading was when I was spending sometime in the good home of Elder M. L. Gilbert of Dade City, Florida, some years ago.

I was always a great admirer of the late Elder Sylvester Hassell and have many of his volumes I prize very highly indeed.

Trusting that I may have the very great privilege and pleasure of being and remaining your brother in Christ

Sincerely and in hope,

Z. Stallings

**LOWER COUNTRY LINE UNION
MEETING**

Route 1, Timberlake, N. C.
January 27, 1948

P. D. Gold Publishing Co.,
Wilson, N. C.
Dear Sirs:

Please publish the following union notice. The Lower Country Line Union was appointed to be held with the church at Durham, beginning Saturday before the fifth Sunday in February, 1948.

Elder A. L. Holloway was appointed to preach the introductory sermon. Elder N. D. Teasley, alternate. Thanks.

Clyde T. Satterfield, Union Clerk

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

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WILSON, N. C.

FEB. 15, 1948

THE DEATH OF THE CHRIST, AND HIS RESURRECTION

The death of Christ is said to be the great theme of the scriptures from Genesis to Revelation. There are many prophetic and typical references to the death of Christ in the Old Testament scriptures, See Lev. 17:11. "For it is the blood that maketh atonement for the soul." Isa. 53:10-11. "Yet it pleased the Lord to bruise him; etc. And He shall see of the travail of His soul and be satisfied." Etc.

It is said that the death of Christ is mentioned 175 times in the New Testament, so surely, it is an established fact.

The hope of a sinful world is in the reality of the life, death, resurrection, ascension, and glorification of Jesus and His people. He said, "Behold I and the children Thou hast given me." And of all Thou hast given me, I have lost nothing;

but the Son of Perdition, that the scriptures might be fulfilled."

He came not to do HIS OWN WILL, BUT THE FATHER'S WILL. God hath power to speak and it is done, to command and standeth fast.

What of the resurrection?

Paul tells us that "if Christ rose not from the dead, then there is no resurrection, that if so, our preaching is vain and our hope vain." But Christ rose from the dead, and so the creation of the world was not in vain.

We read, Even (Jesus Christ) as the son of man came not to be ministered unto; but to minister, and to give HIS LIFE A RANSOM FOR MANY". (Matt. 20:28).

"And Jesus took the cup, and gave thanks, and gave it to them, saying, "DRINK YE ALL OF IT", For this is my blood of the New Testament, which is shed for many for the remission of sins, but I say unto you, I WILL NOT DRINK HENCEFORTH OF THE FRUIT OF THE VINE, until that day when I drink it anew with you in MY FATHER'S KINGDOM. (Matt. 26:27-29).

Paul said to the Romans: "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, FOR WHOM CHRIST DIED." (Rom. 14:15).

Paul said, "As in Adam all die, so in Christ shall all be made alive; but every man in his own order, CHRIST THE FIRST FRUITS, afterwards they that are Christ's at his coming." "FOR HE MUST REIGN, til he hath put all enemies under His feet, The last enemy that

shall be destroyed is death, Then shall come to pass the saying, "DEATH IS SWALLOWED UP IN VICTORY." "O Death, where is thy sting, O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, But thanks be to God who giveth us the victory of our Lord JESUS CHRIST." There is no uncertainty with God and His promises never fail. I Cor. 15th Chapter).

O. J. D.

BETHEL

Arise and go to Bethel and dwell there. The Lord said this to Jacob when he was in great distress for fear of the Cananites, his children he said had made him stink among the inhabitants of the land, and while he was thinking as to what to do next.

The Lord told him to arise and go to Bethel and dwell there. He told his people to put away all the idols out of the encampment, and Jacob hid them. I do not understand the Lord to mean that Jacob should spend his entire life at Bethel, but he was to go back to the very beginning of his experience, the place where God first made Himself known to Jacob, and dwell in the promise and in hope that God would do as He promised him to be with him wherever he went, and make a great nation of his descendants and kings would come out of his loins. I find myself often thinking about what a good place Bethel is. Tired, weary and sorrowful to abruptly leave his parents, never no more to see his mother, he must have been in great distress. He could have gone to the

town near by, where he could have had some accommodations, but he chose the lonely spot with a stone for a pillow. God knew where he lay and made a ladder to heaven with angels on it and He Himself at the top, and He spoke very comfortingly to Jacob, and gave him great promises not to leave him, but to bring him back again, and the land upon which he lay he would give his descendants, and that he would not leave him until He had done all these things for him.

When trials beset us, and doubts seem to overwhelm us 'tis then we flee to Bethel to get evidence of our acceptance of God. We find how good God has been to us in the past, and that His great promises to us have not been canceled, but still hold good, and are in full force yet. For the Lord at upper end of the ladder told Jacob He would not leave him 'til He had fulfilled his promises to him. Bethel we find to be no certain place on earth to go, but a time when God calls us out of darkness into His marvelous light. And we glorify God in our bodies and in our spirits which are His for the night when He found us at Bethel and demonstrated His power in making Himself known to us who were fugitives afraid, sad and miserable, and though we were following mother's advice, we were doomed to suffer, and our only comfort was God.

Jacob fooled his Father, yet he had to suffer for it, if we sin in doing the right thing, we have to repent and mourn for it. It seems to have been God's will for Jacob to have the patriarchal blessing;

but the way he went about to get it, cannot be commended when he fooled his old, blind father with goat meat instead of venison. Where doubts threaten to overwhelm us we will praise and thank God for a Bethel to go to for evidence of our acceptance with Him and promises that never can be made null and void until they are fulfilled.

B. S. Cowin

(Continued From Last Issue)

"COME YE TO THE WATERS"

Note, he is in a far country, a long way from home, he keenly feels the miserable and wretched life which He has lived by trampling the mercies of his Father under his feet. But starvation and hunger brings him to mercy's door, a little hope springs up, which enables him to say after "He came to himself, He said how many hired servants of my Father have bread enough and to spare, and I perish with hunger? I will arise and go to my Father and will say unto him, Father, I have sinned against heaven and before thee. And am no more worthy to be called a son. Make me as one of the hired servants?" He has now exhausted all of his means, and is now prepared to receive the declaration of the Gospel, "He that hath no money come." But notice what He has contemplated in his mind to say. "I have sinned against heaven and before thee I am no more worthy to be called a son." This language to me implies that he once felt worthy, but now he is no more worthy, and if I should add my own testimony, I would say that he never felt worthy

anymore. All the worthiness that any child of God has, or ever will have, is Jesus, for "He is our worthiness and makes us accepted in the beloved."

The Father saw him coming as a poor penitent creature, and had compassion upon him, and said to his servant, "Bring forth the best robe and put it on him." What can this robe represent but the robe of righteousness which the Lord clothes his people with? When one is clothed with this robe, it hides his imperfections and we can see the image and perfection of Jesus in our brethren and it brings us into that sweet fellowship which we are blessed to enjoy while we live here in the flesh. The Father said put a ring on his hand. To my mind this ring is an emblem of the endless love of God for his people.

Paul said, "I am persuaded that neither death nor life, nor angels, nor principalities, nor power, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ our Lord." This I am persuaded that the ring signifies, also put shoes on his feet. He is now shod with the preparation of the Gospel of Peace for Jesus said, "my peace I give unto you and my peace I leave with you." This the Father signifies, when He said put shoes on his feet, and bring hither the fatted calf. Does not this calf portray the death, and suffering of the meek and lowly lamb of God in order that his poor and hungry children may eat His flesh and drink his blood? There was also music and dancing in the house, and I am sure that such music has

never been played upon earthly harps of a thousand strings.

While I have been writing about this younger brother, I have also been thinking about this older brother, I once heard a very able and precious Elder say that he doubted if we had any right to say anything about the younger brother. May I have the patience of my brethren, while I pen down a few of the sweet meditations which I have had concerning this Older Brother. May it be remembered that upon the return of the younger brother, the Father killed the fatted calf, and when the Older Brother heard the music and dancing in the house, and learned that the Father had killed the fatted calf for the younger Brother, he was angry.

Do we not see a two fold character represented in this allegory? The Elder Brother, could not understand why all this music and dancing was going on. Is he not a type of this natural man who cannot understand the spiritual things of God? For Paul said "But the natural man receiveth not the things of the spirit of God for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. First Cor. 2-14. "Because the carnal mind is enmity against God: For it is not subject to the law of God neither indeed can be." Rom. 8-7. Now we can better see the reason why the Elder Brother had not transgressed his Father's commandments. He possessed a carnal mind, which Paul says is not subject to the law of God, and is it not a fact that this very nature of ours is in opposition to all of

God's ways? He says, "For my thoughts are not your thoughts, neither are your ways, my ways, saith the Lord. For as the Heavens are higher than the earth, so are my ways, higher than your ways, and my thoughts than your thought." Isaiah. 55-89.

What wonderful words we see recorded in the 31st verse, and He said unto him, "Son, thou art ever with me, and all that I have is thine." Is it not clear to our minds that this Elder Brother represents this old outer man, who stays at home or in the field. He never has been anywhere, never has learned anything of the spirit of God and never will in this life but will continue to sin until he breathes out his last breath in this life, then his body will be laid in the grave, and all the corruption will be taken out, and raised incorruptible. There is a promise to this son, which was given by the Father, "Son thou art ever with me and all I have is thine." Will he not come into the fullness of this promise in the final resurrection, when this vile body shall be changed (not exchanged) and fashioned like unto the Glorious body of our Lord and Savior Jesus Christ?

Paul says that "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness: It is raised in power: It is sown a natural body: It is raised a spiritual body." First Cor. 15: 42, 43, 44. Someone may say if this body is earthy or is a natural body, how is it brought into the family of God? Paul says that it is by "adoption,"

He says "we wait for the adoption to wit the redemption of our body." And in as much as the soul has been lifted up above the law and is now singing praises in a feeble way, to the Lord of Lords, and King of Kings, then it follows that this body will be raised up a spiritual body and adopted into the family of God, and this body having been changed from natural to spiritual will be a fit dwelling place for the soul and spirit, to sing in a perfect way the eternal praises to the Father, Son, and ever blessed spirit in that world that shall never end. And is this not the hope of a child of God, that one day this body shall be eradicated from sin, and that we shall be raised up incorruptible and see Jesus as he is, be like him and be satisfied, and the word "satisfied," means that we will want nothing more? Then the Elder Son fully realizes the meaning of what the Father said, "Son thou art ever with me and all I have is thine."

Before I leave the subject of this natural body which is raised a spiritual body, lets go back to the 15th chapter of First Cor., and 36th verse, and read, "Thou fool, that which thou sowest, thou sowest not that body that shall be, but bear grain. It is not my desire to override the feelings of any of my precious brethren. For my desire is to be charitable towards them and I can truthfully say that the brethren have always been charitable toward me, even though we may differ on some points of doctrine.

But may I ask, was not Paul refuting the doctrine of the Sadducees, when he said "Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain." Was it not the tenor of the Sadducees Doctrine to believe that the resurrection of the body was like planting a grain of corn in the ground, the old grain dies, and the life germ sprouts and brings forth new grains? Now if this doctrine be true, then does it not stand to reason that when this body comes forth it will be just like the one that is sown, since the grain of corn produces grains like the one that is sown? And would this not be properly called a generation, instead of a resurrection?

Now the question is, what is meant by Resurrection? To me, it is to raise the thing itself that is sown, so Paul says "that it is sown a natural body it is raised a spiritual body." May I insist that it is not exchanged, but changed from natural to spiritual, a body that will be free from sickness, humiliation, pain and death.

Humbly Submitted,

T. F. Adams

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held, the Lord willing, with the church at Bethsaida on the 5th Sunday and Saturday before in February, 1948. The church is located four miles of Dunn, N. C. All lovers of the truth are invited to attend.

Many thanks for publishing this notice.

Yours truly,

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Honorary clerk
Alonzo Barefoot, Clerk

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We have heard with our ears, O God, our fathers have told us, what work thou didst in their days in the times of old.

How thou didst drive out the heathen with thy hand, and plantedest them; how thou didst afflict the people, and cast them out.

For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Thou art my King, O God: command deliverances for Jacob.

Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

For I will not trust in my bow, neither shall my sword save me.

But thou hast saved us from our enemies, and hast put them to shame that hated us.

In God we boast all the day long, and praise thy name for ever. Selah.

But thou hast cast off, and put us to shame; and goest not forth with our armies.

Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

Thou sellest thy people for nought, and dost not increase thy wealth by their price.

Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

FAITH, JUSTICE AND PEACE

The Lord willing, I shall offer a few thoughts relative to the 5th chapter of Romans; In the first verse, Faith, Justification and Peace, is observed. Paul, here is addressing subjects who are in a state of existence, justified, and not subjects who will be, nor subjects that have been justified, for Paul states "Therefore being justified." Now the opposite of justification is condemnation. Here we gather that the subjects here addressed and all of like precious faith are free from condemnation, being justified by faith.

Now faith is a substance, and is also an evidence. A gift of God reaches the subject (child of God) hearing, and the hearing, reaches the subject by the word of God, which word is the Son of God. So it is clear to see that the subject is passive, the burden is on Him who is our burden bearer, (Jesus).

I have every reason to believe, and do believe that God recognizes the official work of Jesus. Therefore I am led to believe and feel, the peace we enjoy with God is wholly attributable to Jesus. And not only so, but we have access by faith unto grace, and stand in grace. Now subjects who stand, are not subjects who are falling, no: subjects who have access by faith, into grace, stand in grace, and rejoice in hope of the glory of God.

They do not rejoice in the glory of God, but only in hope of the glory of God, and in their hope, glory in tribulation, which is adverse to all human reasoning and understanding. But subjects glory in tribulations, knowing that tribulation works for them patience.

We could never work ourselves up, or into a state of patience. Every act manifested, great or small, by us would only prove conclusively, more and more of our impatience. Therefore we see clearer the necessity of tribulation, without which we could have no patience. Patience works for us an experience, although the idea is criticised by the Arminians in regard to a direct experience with God, and they (the Arminians) rather urgently insist and preach free moral agency. I fail to understand just how any individual could be an agent, and be free at the same time.

Now experience works for us hope, if void of experience we are void of hope and if void of patience we are void of experience, if void of tribulation we are void of patience, if void of faith, then void of all, for without faith it is impossible to please God. "He that cometh to God must (not may or might) believe that he is and that he is a rewarder of them that diligently seek him," Heb. 11-6.

Hope maketh not ashamed, notwithstanding it is often said in regards to those who hope (and by it live) they should be ashamed. But listen! hope does for you, that you would do. Do you not have a hope that maketh not ashamed? Whereas a person without a hope, would be ashamed to confess a hope, therefore we concur fully with Paul, "hope maketh not ashamed" because the love of God is shed abroad in our hearts by the holy ghost, which is given unto us. "For when we were yet without strength, in due time Christ died for the ungodly, due time is not too early, since all times and events are in the hand of God. I am led to believe that Christ died in the appointed time of God, duly so, and that time exactly coincided with the eternal purpose of God, saved his people with an everlasting salvation, and shed abroad his love in their hearts by the holy ghost, in due time, "For scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die," yet they are few, and far between that would die for a righteous man, for there is none righteous save Christ, and none good, save God.

Analyzing further, the men we termed good and upright in nature, none of us care to take their places in death. "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us," and by His death, justified all the heirs of promise. The best news a poor sinner ever heard was when Jesus in some mysterious way (mysterious to the sinner, understood of Jesus) made that known

to the sinner. Hearing that news was such wonderful evidence, which evidence built up in their heart of the quickened sinner, faith, by which he was exercised in belief and the sinner never able to understand how nor why God did that for them and when clothed and in their right mind, always feel unworthy. Lord enrich our minds, increase our unworthiness that we may walk in peace.

A trembling sinner,
Elder F. A. Collins

EXPERIENCE

To The Readers Of Zion's Landmark

I will make the attempt in my poor humble way to write some of what I hope has been the dealings of the Lord with me, if indeed he has ever known such a poor sinful mortal as I feel to be. I have not the gift to express my feelings as some of the dear brethren and sisters do. But deep down in my heart I feel so thankful at times for the little hope I have, though at times it's so little, I am made to fear.

Ever since I was a small child I would have serious thoughts of death, and very often would think if I were to die, what would become of me. I dreamed one night that satan was chasing me and I ran from him until I was almost exhausted, and thought that I must give up in despair. But very suddenly he was caught in a vault like place and the door closed and shut him inside. Then I awoke and it was such a relief that I had escaped his awful grasp, and as time passed on I would have thoughts of these things.

My grandmother gave me a testament and often times I would hide in some place in the house and read it. I didn't want anybody to see me read, and would try to pray. But as time passed by and I grew up, like other young people, I enjoyed a good time. I enjoyed going around with my friends, not giving so much thought (only at times) to my feelings and then I married and took up the duties of a home and enjoyed life. But at times those restless feelings would come back and I would try to cast them away.

I went on this way not deeply concerned for several years when suddenly it became more forceable. It was then that I tried to pray to the Lord to help me, but all I could utter was "Lord have mercy on me a sinner." I would go to preaching and sometimes would enjoy it. That was when I would get a little comfort, and then I could go and not get anything and wish I had not gone.

I would sit and look at the members and they looked so lovely and happy, and how I did wish I could be with them and have a home with them, but felt like there was no place there for me, and then I would resolve not to go any more. But it seemed like the nearer the time to go the more anxious I would be to go. I went on in this despondent mood for sometime, and my husband would ask me what the matter was and I would tell him nothing or that I didn't feel well, and I would slip off to myself and read the bible and Landmarks searching for a case like mine. But not one bit of comfort could I find.

One day at the noon hour I was

in so much trouble I just couldn't eat and could hardly bear to stay around the family. I went and lay down while they were eating dinner again searching the Scriptures trying to find some comfort, but was blinded with tears so I could not read and it was then I believe He spoke saying, "go with me," and it seemed like I could feel myself rising up, and suddenly I was seated on a beautiful throne, and there I viewed Christ, and I believe with healing in his wings. He spoke to me saying "take up your cross and follow me" and when I realized my natural self it was a joyful time. The burden was gone. I was made to praise his Holy Name, "Bless the Lord, Oh! my soul and all that's within me. Bless his Holy Name."

I resolved to keep this precious secret to myself. I didn't feel like anybody would believe it. But I wanted to offer to the church but from a sense of unworthiness I didn't feel like that would do. At the July meeting at Willow Springs church I had made up my mind I was going to offer. When Elder Hall made way for the reception of members one dear sister went forward and was received, but I could not move out of my seat. So I then felt like there was no place there for me and I resolved to stay away. But when the next meeting time came, I was anxious to go. It was then my sister-in-law went forward and was received. I still couldn't go but was melted down in tears. I was convinced then there was no place for me.

Words cannot express the agony of my poor soul. At the church next morning, again the door of the

church was opened for the reception of members, but still I could not go. But after we went to the church I promised the Lord with his help I would offer, and these words would ring in my ears, "Go, there is rest for you." At the conclusion of the service Elder Hall again made a way for reception of members and when I knew anything I was up there, and to my great joy was received. I want to say here I have found a sweet rest. But at times I am cast down with doubts and fears, but would not take the world for the little hope I have.

I have written this as I could not talk when I was received, which has caused me, many times, to doubt my case, but trust I am not deceived, and trust that I will never cause any trouble or bring any reproach on the church.

A little sister, I hope.

Lillie Ogburn

SOME OF MY TRIALS,

I FEAR TO SAY EXPERIENCE

To the readers of Zion's Landmark

When quite young, I hope it pleased God to show me what a vile and sinful wretched being I was, and without His sweet mercy and grace that torment would be my everlasting abiding place. Just how He could have mercy on one so vile as I felt to be I could not see, but I became so burdened and made to feel my lost and ruined condition before God at the age of thirteen, that my every breath was, "God be merciful to me a sinner." My sins were as mountains, and I could not see how God could forgive me and be just, holy and righteous as I was made to feel

Him to be. I felt I had broken all of his righteous laws and was the meanest of the mean, and that torment was my doom I was sure. I felt to be the meanest one of our family, would go to the table and could not eat. Did not feel worthy of God's blessings, to eat the food for the need of my sinful body. Would leave and steal away to be alone to beg God to have mercy on me a vile sinner, and it seemed to fall to the ground. Then I was made to feel He did not even know me, and I was without God and hope in the world, not a friend on earth or in Heaven. Then suddenly my burden left me and I forgot all about God and would go and try to enjoy the worldliness. I went on in this way until the age of sixteen, one night while at a party my burden came back two fold and I saw myself if possible meaner than ever before. I felt I was going to die and surely God could not and would not save me and torment would be my portion, I would have everlasting punishment, and that it was just for God could not be a just God and save a one like me.

I was given a desire to read my Bible and would steal it out to read, I did not want anyone to see me, but it only condemned me. I did not get any comfort from it. I had or was given a desire to go to church but the preaching was only more condemnation to me. I thought the members were the most beautiful people I ever saw, and I wanted to be like them but I could not. I felt they knew how vile and sinful I was and would go home feeling worse than before

I went, and would say I would not go again but when meeting time came I wanted to go and would go again.

Then my health became poor, I could not sleep, felt like if I would not go to sleep I would live and not die and go to torment. One night I was quite ill, was unconscious to things around me but felt I was going to die and had done all I could and what God did would be just and right. I went to sleep or something, I did not know anything. Mother thought I would die, she said. Then I don't know how long I became conscious I was singing "How Firm A Foundation," and I heard Mother say to some one, "Do you think she is dying?" I just could hear her. I sang it all the way through, they told me and went to sleep and slept all night. The next morning I was much better and the burden was gone once more.

Soon after this it became necessary for me to have an operation to have my tonsils removed. The doctor said I should go to a little clinic to be treated a while, and I prepared to go and before leaving home my burden came back, and I felt like I would never see home or family again, I went over the house seeing it again for the last time, I thought. After the treatments they made ready for the operation, I saw them prepare the instruments and all the time feeling I would die. They did not put me to sleep, and I could just see the bottomless pit of torment God had prepared for me, I felt. I felt like I had to go though and it was just and right what ever God did.

They removed the first one and my burden left once again, and a small sweet voice spoke, it seemed all could hear. It said. "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee. Then I was made not to fear death and torment as I had before. The doctors had to let me walk the floor for a little while, my tears were as though a river of water so free and I could rejoice in God as the Savior of sinners, if not mine as I could not call Him mine then. They then removed the other one and my throat was so seriously bleeding they were fearful for me, but I was not. I felt all things would be as God willed and was just and right. After the operation I was so calm and at peace it seemed the doctors and nurse looked different as if seeing them really for the first time. When I was able to leave and go home every one and everything there seemed as I never beheld them before, and the sweet old songs of Zion were so sweet to me. I could not sing them due to my throat condition but they sang me one especially. "Afflictions tho, they seem severe are oft in mercy sent - -etc." That was to and I felt to be me. Also "Tis thus the Lord His love reveals to call poor sinners home."

I wanted to go to the meetings so bad and began to feel that maybe God had forgiven me as I did not have such a fear of hell, but felt it was just too much for one like me to receive from His bountiful hand, the forgiveness of all my many sins and transgressions, and I began to desire my burden to return if I had been forgiven,

so I could just know how it left and have more evidence. It came back in that Satan said "I had been mistaken in all of it." I felt I missed the substance and caught the shadow and was carried low again, down in the valley of doubts and fears, woe and misery. I began to feel I wanted a home with the most beautiful people on earth to me, but I felt like they knew what a sinner I was and would not receive me, and could not have fellowship for one like me. When the pastor would open the door of the church he would invite those to come who felt they had been killed to the love of the things of the world and could turn their back upon the world and worldly pleasures. I did not know if I had been killed to it but I knew I did not enjoy the things I once did, and I loved the things I once did not love. I became burdened over that, there was no rest for me. I tried one night to ask God if I had been killed to the love of the things of the world to show me in some way in my sleep, it did not please Him to do so and again I besought Him and again no answer, then the third time I said, "If Thou dear God has forgiven me of my sins in truth and I am not deceived and it pleaseth Thee, please show me in some way if I have been killed to the things of this world and made to love the things of Thy blessed Kingdom, in some way that I can understand and take comfort."

I went to bed that night and to sleep and peace and rest was mine. I saw myself dead and dressed all in black and laid out in an old all-black casket. I felt to be just

floating around above looking down on my body and I knew I was dressed in white, and I felt as if I was lifted above this world and by some power I could not control, but that it was just, holy and righteous and God had done wonderful things for a sinner like me, that He had all power in Heaven and earth, everything was His handy-work, but I was the meanest thing of all that He had made. I still was not satisfied I had such a fear I had not been killed. A few nights later I dreamed of being baptized and it was so sweet to me, but I felt like I was not worthy of a home with the little children of God, I felt I did have such a love for them, but they could not have any love or fellowship for one like me, and that I would not go. I did not go, I hope I was carried after I heard a voice speak to me and said. "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." It was the same voice that I felt spoke to me before.

I don't feel worthy of a home in the church and feel like I am in the way, and all of the members know I am nothing and less than nothing, the least of all. If I am anything it's by the mercy and grace of God. He had done all things for me and I have and cannot do anything without Him. If I could I would thank Him for His wonderful goodness, mercy and grace to one like me. He knows I am dust though, and do just what He ordained and purposed I should do, and if I am one of His little ones that have come up through great tribulations and had my garment

washed in the blood of the Lamb it's by the mercy and grace of God and nothing good I have ever done.

I go mourning most of my time, desiring to live above sin, honoring God, but I fall so short of my desire. I seem to do what I would not nor cannot do what I would. I am so vile so prone to sin I fear I am not born again. Some times my little hope seems so small I think I will cast it by, then some times it seems sufficient if I am called to die. I would not exchange it for this world and all its riches and wealth. I would love to be able to talk as others but I cannot.

When I was carried to the church I could not talk or tell anything, but that I loved them and wanted a home, as I felt to be without a home or friend in this world. I have never been able to talk and am just shut up. I hope I feel a lot and to me it is better felt than told. I thought I would grow in grace and knowledge of the Lord Jesus Christ as I grow older but the older I get the less I know and feel to be less than the least of all. I feel I could write on of God's greatness, and my sinfulness but have already written too much for one so sinful as I feel to be.

I hope I can be blessed to live with God's children and be kept so I will not hurt them and to die with them also and be buried with them. They could do without me but I have no home or people but them. So may God bless me to live with them and to praise, honor and adore His precious name, and may He give me a thankful heart for

His wonderful goodness and mercy to one like me.

Just a little sinner saved by the mercy and grace of God I hope, and nothing I have or can do to bring myself in favor with God or receive His sweet mercy. He is everything and I am nothing but a poor helpless beggar, that feels to be less than the least if I am anything.

I desire the prayers of all God's little humble children.

Mamie P. Adams

KEHUKEE ASSOCIATION WAS A FINE MEETING.

Dear Brother Denny:

I was somewhat disappointed in not seeing you at the Kehukee Association in Norfolk this year, but it was good to see you at Elm City. We had a wonderful Association. The weather was just fine, and the preaching such as to fill the heart with joy and gladness. It was indeed good to be there and mingle with the saints. Their fellowship is sweet. I am reminded of these words in a sweet song: "I love to meet among them now." Since the gatherings here below occasion delight, how great must be the joys of the heavenly host in the immediate presence of the King of saints.

"Give me the wings of faith to rise

Within the veil and see

The saints above, how great their joys,

How bright their glories be."

Several years ago these words of a song came to me in a dream: "O happy day when saints shall meet, to part no more the thought is

sweet." It seemed that I realized as never before what a happy meeting that will be. I felt that I would be there, and I said: 'I don't believe the Lord will disappoint me.' It would appear that faith was in exercise in the dream, that all doubt was removed for the time being. I have thought that in good dreams there is a separation from carnal self, and centering of the mind on heavenly to the exclusion of material things that detract from spiritual enjoyment.

With further reference to the Association, there were about twenty ministers present from different sections of the country. They came from as far distant as New York City. Elder R. L. Dodson, the pastor of the church in that great city, was present, and I enjoyed hearing him preach again. I had not seen him since 1934, when I heard him preach in the city named, where Old Baptists are comparatively few in number as well as elsewhere. I am glad that numbers are no indication of divine recognition. If that were the case the Arminian world might have reason to boast, but it isn't. I am satisfied that the Primitive Baptists constitute the divinely recognized, visible church in this country notwithstanding the fact that they are greatly outnumbered by the professing world. But this does not mean that God does not have a people among the de-

nominations of the world for sometimes they come out from among them, having learned the way of the Lord more perfectly. Sometimes I feel so glad that I have a home with the Old School Baptists, who contend for the doctrine of the Bible and are satisfied with the religion of the Bible, a feeling religion.

May the Lord's richest blessings rest upon you in your ministerial work.

In hope,

C. W. Vass

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We appreciate the patronage, and kindly interest in the Landmark, and this is true of all concerned in its publication.

Yours for better service

O. J. Denny, Editor
Winston-Salem, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

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THE OMNIPOTENCE, THE OMNI- SCIENCE, THE OMNIPRESENCE OF GOD

OMNIPOTENCE. His Almighty power, which may be seen in the creation of the earth, and its fullness, in the redemption and preservation, through Jesus, of the children of God, and their final resurrection, ascension and eternal glorification of all the redeemed of the Lord. There are no uncertainties in the power, love or purposes of an Omnipotent God.

His omnipotence is as evident in the condemnation of the wicked as it is in the salvation of his chosen people. We read, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun

in the kingdom of their Father. Matt. 13:41-43.

The angel of God said unto Mary, "Behold thou shalt conceive and bring forth a son, and shalt call his name JESUS." Mary thought it impossible; but the answer was, "For with God nothing is impossible. (St. Luke 1:31-36).

There are many scriptures in both the old and in the New Testament which testify to the Omnipotence of God.

OMNISCIENCE. Remember the former things of old; **FOR I AM GOD, AND THERE IS NONE ELSE, I AM GOD AND THERE IS NONE LIKE ME**, declaring the end from the beginning, and from ancient times the things that are not yet come to pass, saying, "My council shall stand and I will do all my pleasure, Yea I have spoken it, I will bring it to pass, I have purposed it, I will also do it." (Isaiah 46:9-10).

Heaven and earth shall pass away, but my words shall not pass away, But of that day and hour knoweth no man, **NO NOT THE ANGELS WHICH ARE IN HEAVEN, NEITHER THE SON, BUT THE FATHER! FOR THE FATHER KNOWETH ALL THINGS** from the beginning unto the end. (Mark 13th chapter).

For if our heart condemn us, God is greater than our heart, **AND KNOWETH ALL THINGS.** (1st John 3:20). We need no further proof of the **OMNISCIENCE OF GOD.**

OMNIPRESENCE. His being present in every place. David said, "Thou compasseth my path and my lying down, and art acquainted

with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it all together. These things David said was too wonderful; but said, "If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there, If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand hold me, etc." (139th Psalm).

Where is the Lord? We read, the nations of men, for to dwell "He hath made of one blood all on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, For in Him we live, and move and have being, as certain of your prophets have said. "Ye are His offspring", etc. (Acts 17th chapter).

Knowing, said Paul, that if this earthly house of this tabernacle were dissolved we have a BUILDING OF GOD, an house not made with hands eternal in the heavens, Let us, therefore, press onward and upward to the High Calling in Christ our Lord.

Yours in hope,

O. J. D.

WISE AND FOOLISH MAN

Therefore, whosoever hears these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a

rock. Matt. 8:24, 25.

Such a man is said to be wise, and I am sure all of God's children know that the church is built upon the Rock of Ages, and that each individual member is built on the same Rock. They were not satisfied to build on the sand, and they dug deep to the Rock and built thereon.

I once heard a preacher say that everybody was born with a spark of grace in his heart, which could be blown into a flame and salvation would be the result, but our Saviour said, "Ye must be born again," which must be the cause of salvation, or we cannot see the Kingdom of heaven. The foolish man builds anywhere, on any kind of a foundation, but the wise man digs through various stratas of man made creeds and doctrines; rejecting all of them as spurious, and will have only, "Thus saith the Lord" for a foundation to build on. Therefore, every one who hears these sayings and does them is a wise man, because he hears, which is a wonderful blessing, and does the things required, not for pay, but willingly and lovingly, as His words are powerful and weighty, capable of raising the dead, healing the sick, restoring sight to the blind, and forgiving sins, and giving the thief an entrance into the Paradise of God.

He who dug deep for a foundation was a wise man, nothing would satisfy him but the truth, and was willing to dig deep to find it, and he found pleasure in doing so. The storm of lies came against it, as truth is in harmony with truth and will not fight against it. The foolish man who was not acquainted

with discriminating grace was satisfied with any kind of a foundation, or any place to build, as any church or any doctrine was as good as another, in fact he did not care much about religion, he only wanted a name to take away his reproach, he was expecting to feed, and clothe himself; he only wanted the name of Christian which would take away reproach.

A flood of truth would come against his house which has no foundation, as there is nothing so powerful as truth. "Truth crushed to earth will rise again, the eternal years of God are hers." And in that land to which we are hastening, nothing but truth will have any standing. The falsehoods that men live and feast upon here, will all be excluded there and nothing but the truth will enter there.

There will be no night there, no dark places where that falsehoods may hide, for the glory of the Lord will be the light thereof.

B. S. Cowin

"THEY SHALL TAKE UP SERPENTS"

Dear Floyd,

I wonder if you could spare a little of your time to explain your ideas on some scriptures.

I like very much to try and talk Primitive Baptist doctrine. But they ask me lots of things I cannot answer. The part I want to know now, is the third chapter of Ecclesiastes 18th verse on through the 22nd. Also the 18th verse 16th chapter of Mark.

Maybe you have heard we have some snake handlers in Durham now. One page of the paper was

pictures of them. Hope they do not get loose around here, they are pretty close by me.

Yours truly,
Lena

Mrs. Lena Durham, of Durham, N. C. has asked my views on Ecclesiastes 3rd chapter beginning with the 18th verse through the 22nd verse, also Mark, 16th chapter and 18th verse. In as much as she is a reader of Zion's Landmark I feel somewhat impressed to answer her request through its pages. And at present I will write such views as I have on the 16th chapter and 18th verse of Mark.

I presume from the reading of the letter that our inquirer is more interested in that portion which reads. "They shall take up serpents."

Before we can understand this or any other portion of God's sacred word, it must first be taught to us by the Son of God and then be revealed by the Holy Ghost. For the Savior, Himself said, "I thank thee oh Father, Lord of Heaven and Earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Matt. 11-25. It seemed good to the Father that it should be understood in this way. Again He said, "But the natural man receiveth not the things of the spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned." Cor. 2-14. Again He said "The words that I speak unto you they are spirit, and they are life." Jno. 6-63.

With the above testimony from

Him "Who spake as never man spake," it is conclusive evidence that we must be led by the Holy Spirit of God before we can understand anything that is right pertaining to His Kingdom.

I do not have any desire to set myself up as a standard or a judge as to what I shall say or write, but such meditations as I have had, I gladly pass on to our inquirers and to any others who may read this, with the hope that it will be a comfort to the household of faith since it has been a comfort to me.

Before proceeding further upon this subject, I consider it very important that we go back and read a few verses preceeding the one under consideration. May it be observed that our Lord and Master was talking to the Apostles, after he had been crucified, and rose as a conqueror over death, hell and the grave. In the 15th verse of the 16th chapter of Mark, we read, "And He said unto them, go ye into all the world and preach the gospel to every creature." Many people no doubt believe that our Lord meant for his servants to go into the foreign countries or into the jungles of Africa, and preach the gospel. But when we read the 10th chapter of Matt. 5-6 verse, we get a different understanding from the words which were spoken by the savior, before He was crucified which reads as follows, "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." When Jesus was crucified, the rocks rent,

the earth quaked, the veil of the temple was rent in twain from top to bottom and the middle wall or partition was broken down between the Jew and Gentile. Is it not clear to our minds that He had the Gentiles under consideration as well as the Jews, when He said, "Go ye into all the world and preach the gospel to every creature?" Then He said, "He that believeth, and is baptized shall be saved." The words, "He that believeth", denotes a state or condition, and is by no means the act or work of the creature, for the Savior said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6-29. "And is baptized", also denotes a state or condition. To my mind the Savior did not have reference to water baptism, by the above expressions. For this baptism is recorded by John the Baptist, who said, "I indeed baptize you with water into repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire". Matt. 3-11. I have often said that if you have been baptized with the Holy Ghost and with fire, that you have all the baptism that is essential to eternal happiness after this life, but this baptism can only be administered by the Holy Ghost. But says one, I thought it was necessary for me to be baptized by water, before I can be saved: And now you say it is necessary to be baptized with the Holy Ghost and with fire? If you are a Child of God, this question will arise in your thought and feelings many times, "Have I been baptized with

the Holy Ghost and with fire?"

If I am a servant of God, and am sent forth to feed the Lambs and Sheep of His pasture, may I ask a few questions? Have you come to your wits end, and all self works and self-righteousness failed, and you are made to feel that if you are ever saved, or cleansed, it must be by the blood of Jesus Christ? Now if this be your condition, is it not God's fire which is kindled upon the altar of your heart which burnt this self-works and self-Righteousness out of your Soul? If you have some evidence that Jesus has forgiven you, of your many sins, by removing that awful burden and condemnation from your soul, is this not a basis for a good hope that you have been baptized with the Holy Ghost and with fire? And also that you are looking forward with this hope that one day this old body will be eradicated from sin, see Jesus like He is, be like Him and be satisfied?

Now this question may arise into your minds, if the Baptism with the Holy Ghost is all the baptism that is necessary for eternal happiness, after this life, what is the object and purpose of water baptism? Peter refers to the eight souls that were saved by water. He also said, "The like figure whereunto even Baptism doth also now save us. (Not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; Angels and Authorities and Powers being made subject unto Him." I Peter 3:21-22.

Cornelius and his Household, who were Gentiles give clear evidence to Peter that they had been born of the spirit of God: therefore he said, "can any man forbid water, that these should not be Baptized, which have received the Holy Ghost as well as we." Acts 10:47.

The eunuch said, "I believe that Jesus Christ is the son of God." Acts 8:37. And with this convincing statement Philip baptized him. Now the above testimony is sufficient to prove that water baptism was not enjoined to save people eternally, "But the answer of a good conscience towards God." Let no one get the idea that I am discouraging water Baptism. I believe in it with my whole heart. For when I was baptized, I enjoyed a perfect peace, which lasted a little more than two weeks, after which I began to have my doubts again.

The 17th verse reads, "And these signs shall follow them that believe; in his name shall they cast out devils; they shall speak with new tongues."

Now we are coming to the expression in which our "Enquirer" is most interested, "They shall take up serpents." To my mind, the thought to be conveyed by the above expression is, when you have received the Holy Ghost, you can then handle "serpents" without them harming you. But first, we will see what is meant by the word serpent as used here. By turning to the 23rd chapter of Matthew and the 33rd verse, I think we will find the key. Here Jesus called the Scribes and Pharisees, Serpents. "Ye Serpents, ye generation

of vipers how can ye escape the damnation of hell?" By this as well as many other scriptures that could be referred to, is proof that the little poisonous reptile that crawls on the earth is not the serpent the Saviour had under consideration. But the great question is, how can you take up serpents. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you." Matt. 5-44. "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." 2nd Cor. 10:4. These weapons, which we are given to fight with are Love, Peace, Gentleness, Patience, Forbearance, Meekness etc. And these weapons never fail to conquer the enemy when they are applied by the spirit of our God.

As before stated, this serpent is something more than the little reptile that crawls around. He is a huge monster, he has more than one name, he is called the devil and satan. He goes up and down, to and fro in the earth, (in this body of ours) seeking whom he may devour. He deceived our mother Eve. It is recorded in Genesis 3:1 that he "was more subtil than any beast of the field which the Lord God made." I here remember a few instances of very clear demonstrations of how these serpents are handled when one is endowed with these spiritual weapons, love, patience and forbearance. Once I knew of two very prominent wealthy men that lived opposite each other on a short road which intersected with two paral-

lel roads. Mr. A said to Mr. B, "Let's lay off a road on the line dividing our farms by which you give one-half the land and I give the other half; then we will take our petition to the County Commissioners and ask them to establish and maintain the road at the expense of the county," to which Mr. B agreed, but after staking off the road, Mr. B said, "I think that I have given more land than you have. Mr. A said, "I do not think so," but Mr. B became very furious and angry and said, yes, "I have and unless we move the proposed road further on your land, I shall take up the stakes and have nothing more to do with it." Mr. A replied, in a very calm and gentle manner, "Lets put all the road on my land, I have too much land for us to be at variance about a road. Whereupon, Mr. B said, "No let the stakes remain where they are. "They shall take up serpents." Another instance I knew similar to the above: A man of my community whom I will call Mr. A posted his land against hunting in an effort to prevent Mr. B, whom he dislikes from hunting on it. Mr. B was aware of the fact that this was done purposely against him, since Mr. A did not seem to care if others hunted there. Whereupon, Mr. B went to a pond nearby and caught a beautiful string of fish and took them to Mr. A and said, "Mr. A I do not know of any person that I had rather have these fish than you. Mr. A was so moved by this act of kindness that he said, "Mr. B you may hunt on my land any time you wish." They shall take up serp-

ents."

A good man (who is now deceased) told me that his neighbor shut up and charged him the limit of the law every time his stock got out and went to the neighbor's woods. At a later date his neighbor's cows came to his house and ate some of his corn, which was planted around the barn, and then they walked through the gate, which was open and lay down in the lot. He accordingly shut the gate. His neighbor came for the cow, and of course he expected nothing but to pay the full limit, as he had charged, but after a little conversation he said, "How much do I owe you, and what is the damage"? The farmer replied, "while your cows have damaged my corn severely, yet I would not think of charging you one penny, you are at liberty to take your cows home." My friend said this man was a good neighbor from that time on, never making any charge in a case of that kind again. "They shall take up serpents."

Do we believe that railing for railing would have ever produced such wonderful results? Indeed no. There has never been any improvement upon the words of Jesus who "spake as never man spake," love your enemies, bless them that curse you, do good to them that despitefully use you." And Paul the great apostle added his testimony by saying, "Recompence to no man evil for evil, provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12-17: 18. Again He said, "Therefore if thine enemy hunger,

feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 12-20.

Humbly submitted,

T. F. Adams

APPOINTMENTS OF ELDER DENNY

To brethren, sisters and friends; Greetings

For more than forty years of the time I have served churches, and visited association. I was employed in business life and often prevented from visiting our churches as I felt I would like to have done. In those years I looked forward to the time, when I would be retired from active business engagements and be free to visit our people more often and over a wider field. But age has its handicaps, and now that I have more leisure time, I am not so anxious to leave home. However; I have agreed Providence permitting; to visit the following churches within the next few months.

DURHAM church, at their Union meeting, 5th Sunday in February.

WILLOW SPRINGS church, at their Quarterly meeting; 4th Sunday in May.

WILLIAMSBURG church, near Reidsville, 5th Sunday in May.

In going to any, and all of these or other places, I have but one purpose, and that is to preach the Word, if it is the Will of a True God.

If I should prove a complete failure, and not be able to feed the Flock, God will be praised; and I am a failure to begin any of my efforts to praise his name or to comfort his people.

I hope to meet many of my brethren and friends on these occasions.

Yours in hope,

O. J. Denny,

Winston-Salem, N. C.

Care Room 264

Wachovia Bank Building.

UNION NOTICE

Mill Branch is appointed to be held with the church at Pleasant Hill, Horry County, S. C., Saturday and the 5th Sunday in February, 1948.

Pleasant Hill is located one mile from Myrtle Beach beside the paved road leading from Myrtle Beach to Conway, S. C., by way of Socastee.

E. L. Vaught, clerk
Loris, S. C.

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PSALM 44

Thou makest us a byword among the heathen, a shaking of the head among the people.

My confusion is continually before me, and the shame of my face hath covered me.

For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

Our heart is not turned back, neither have our steps declined from thy way;

Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

If we have forgotten the name of our God, or stretched out our hands to a strange god;

Shall not God search this out? for he knoweth the secrets of the heart.

Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our afflictions and our oppressions.

For our soul is bowed down to the dust; our belly cleaveth unto the earth.

Arise for our help, and redeem us for thy mercies' sake.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WHEN THOU PRAYEST ENTER INTO THY CLOSET

St. Matthew 6:1-9. The first verse reading, "Take heed that ye do not your alms before men to be seen of them, etc." We think of the nature of human beings, how we like to be seen doing something for each other, but the above scripture condemns these thoughts and acts. So by reading, it brings us in remembrance of the righteous spirit that we desire to have that prompts these acts, if indeed we are able to do anything of the kind. Not that we have to read the scripture in order to find out our duty for they all have been taught of the Lord, and if we have been taught of the Lord then we love this truth, so its good to read the scripture for it brings us in remembrance of the things that we have experienced. Then we are enabled to rejoice and thank God for His understanding. These are some of the all things that work together for good to them that are called according to His purpose. So the ones that are called are the ones that are made alive in Christ and are the recipients of such grand blessings. Read the above scripture, 1st through the 9th verses. Now it is good to do these things, but I don't think the purpose of this scripture having been penned down was to enlighten us, but if our experience has been such its

a comfort. How often have you administered unto some one, not for a reward and yet you got one? Then again you may have looked back and couldn't see a thing good that you ever did to your brother. This sets up a sad and aching heart and a begging of God for mercy. This also is working for our good, for we are brought down in humbleness. All our sorrows, afflictions and joys are appointed of the Lord.

The 6th verse says: "But thou when thou prayest, enter into thy closet," etc. We feel that all that are alive unto the truth are alive to the meaning of the above. How often have we felt to be shut up in the closet in our feelings praying to our God. So if this is a duty system you must go into your closet to pray. What if you had no closet? Then how could it be talking to you? This would cut you off.

A few Sundays ago, I felt hungry to hear from home (my heavenly home), so I went to church. I went to one where I had not been in the habit of attending. The doors were locked and everything was so cold, no life about there. I found that it was not their meeting day, and it was then too late to go to any other place to hear preaching. So I felt cast down, but this worked for my good also, because by the next Sunday I was in shape to hear preaching or I hope I was, anyway I got a good feast. Back in prayer

by the next Sunday, which was the third Sunday, I again went to church, hoping to have another good feast, but I evidently was not hungry enough, for instead of rejoicing during the service, I was in prayer in my heart, to God. I felt to be in the dark. Yet I was alive to my sins. I was as one upon the mountain top, yet down in the valley as a dove weeping on account of my iniquities. Dear Saints, is this not for our good, even though we do not know it at the time? I feel to say here, that God is leading us by the way and who can question His ways? If God be for us, who can be against us? Just let Satan rage! When I can feel the presence of our God, the devil does not bother me. But I can't always feel His presence. Then the devil seizes me, because there is no restraining power.

7th verse, "But when ye pray, use not vain repetitions as the heathens do, for they think they shall be heard for their much speaking." Now if we are alive spiritually we know to whom this scripture is applied. We don't necessarily have to look over in another field to find this principle. Let us examine our own hearts. Have we not found ourselves at sometime or other trying to trade with God, feeling that we aren't so bad, that He ought to do a little better than He is doing for us? If we can see the truth as it is, we may apply these scriptures to ourselves and not so much to the outside world. They do not bother me so much. It is myself and my family that worries me. God has blessed the heathen with the natural things of this

life, even let them have a place to go to worship their gods. This also has proved a blessing to the true church. If it were not so fixed that they have places to go to worship, then we might be overrun with them, but God has fixed it; thanks be unto His holy name.

8th verse reads: "Be not ye therefore like unto them for your Father knoweth what things ye have need of before ye ask Him." One might say then, "What is the need to pray?" When one feels the need of prayer, he needs no admonition to pray or not to pray, because they can't help but pray, for their very breathing is prayer, begging God for His mercies. All blessings come from above, so its good that we are made to ask for them, not that we might change the mind of God, but that we may be made beggars before Him, feeling our dependence on Him.

The 9th verse tells us in what wise we are to pray. Not our will, but the will of the Father, so we must pray that our Father's will be done in earth as it is in Heaven. I experienced this once in a physical or natural way. I was ill and wanted so much to get well, so I sought the Lord in tears, that He might heal me. In a flash I felt it might not be His will. Then I was made to say and feel, "If it be thy will, Oh, Lord," I was in much misery and pain, but I was instantly resigned and in perfect peace, for I could love a God that was not changeable. I felt rather than have a changeable God, I could be reconciled to be afflicted the remainder of my days here on earth, if it were His will for it to be so.

So dear friends, if we have God and can feel His presence with us, it doesn't matter what comes, its all well.

Yours in an humble hope,
C. C. Shreeve

R. F. D. No. 4,
Reidsville, N. C.

EXPERIENCE

September 5, 1926

I am here in trouble waiting for a home with God's dear people. I feel like no one on this earth knows how I am getting along and have been for the past fourteen months when this heavy burden came upon me. I have told many people how I am burdened, but have not told it to the right one or in the right place or at least I seem to get no relief. In fact, instead of getting better, I seem to get worse the longer I go.

Sometimes I think it would have been better if I had never been born into this world, but if it was God's will for me to have this heavy burden to carry, it is alright, I can struggle through someway.

I do not know whether I have ever been in the presence of my Lord or not, but I know I can not enjoy myself as I could fourteen months ago, for studying about my condition.

The first day of my trouble was the seventeenth day of June, 1926. Mother and one of her friends were talking about children joining the church just for fun, when the woman friend asked mother where her membership was? And she said, "Nowhere." Then the friend asked her, "Why?" Mother said she was not fit and that she

would be in someone's way in the church. That is the way I have felt ever since that time.

On Saturday after that day Papa and Mama wanted me to go to High Ridge Church, but I did not want to go. I did not think they knew my condition. My brother and sister both belong there and I was afraid I would cause them to have to stay at home. Mother said, "There is room for all of you." Then I went on with this great burden bearing on my mind so strong I could hardly speak.

Uncle Walter Edwards was the pastor of the church, but I did not speak to him that day. I always did before, but I was afraid he would say something to me about my condition. I knew I could not refuse to tell him. One Brother in the church told my brother to tell me the church was the place for me. He said they wanted such people as I, but I did not yet feel like I was as good as those people in the church. I am still outside of the church waiting and longing for a home with the dear Old Baptists some sweet day.

Sometimes I am almost ashamed of what I have written and told people concerning my condition, and I decide there is nothing to me and then again I am so cast down, I cannot help crying. I have often times tried to pray and these few words were all I could say. "Have mercy on me, oh my soul!" Once when I spoke those words a voice came to me saying, "FEAR not, I am with thee."

If there is anybody on earth that loves to hear the true Old Paptists preach, I believe I am one of them.

When I attend the yearly meetings and see the membership of the churches commune and wash each others feet, I just wish I were one of them. I feel like my burden would be gone if I were one of them. It is so wonderful when they close their meetings with singing and often shouting praises to the Lord. If I were only one I would be content, but all I have written and told has never relieved me of my awful burden.

Dear readers please remember me in your prayers. An unworthy hand has written this.

Sallie

February 1, 1948

Dear Brother Adams:

Since I heard you preach at Angier Church on Saturday before the first Sunday in December there has been a weight on my heart about my experience which I have had in my trunk for twenty-one years. Why in this world I wrote it on paper is more than I can say. I have thought of burning it many times, but my dear husband, who I feel believes and sees as I do, would tell me, "No I would not do that if I were you."

Brother Adams, the writing of my experience is very old and if you think it best, just cast it away, it having been written since 1926. I continued to carry this heavy burden until August, 1929, when Elder Oscar Broom baptized me.

A very unworthy sister,

Sallie Harward

R. F. D. No. 2,
Jonesboro, N. C.

YEARN TO KNOW MORE OF THE LORD

Dear Brother Dameron,

Will you pardon me for troubling you so often? For several weeks you have been on my mind almost constantly, just why, I don't know. I lovingly revere the old soldiers of the cross for their zeal, steadfastness and their unyielding faith as opposed to spiritual wickedness in high places. Those whose heads are frosted by the winters of time feel near and dear to me for I always loved old people.

Today I am reminded that every temporal blessing is by the providence of God and calls for thankfulness. How suitable and abundant are the spiritual blessings, which God our Father hath blessed us with. As the days of our earthly sojourn are passing by, we are ever the same needy creatures, needing love of God. If we have tasted that the Lord is gracious more and more we yearn to know of the God of our salvation, to feel our hearts burn within us as we commune with one another upon the things of Christ is a comfort that natural comforts cannot compare with. Some weeks ago I became very much troubled about not having the opportunity to read and write as I used to do and it came to me this way: What good would it do you if you knew all the letter of the scriptures if you had no light on it? There is no life in the letter for we read "The letter killeth, but the spirit gives life." And I felt that I had rather know a little and have some light on it than know all the letter without any spiritual knowledge of its meaning, for the

only part that does us any good is that which God in His wisdom opens up to our understanding. These thoughts were a comfort. I believe it is our duty to search the scriptures, but circumstances are such sometimes that it seems we have but little chance to do so. If we do, it is done so hurriedly we can't retain it. I am thinking over the past today. Just eight years ago this day, Mama was buried. How this fact touches and awakens my tenderest feelings and rolls back the years of my life. I see myself a child again. What a world of recollections this hour awakens. Some things are pleasant to think of while others are not. I firmly believe her troubles are over. She is where the wicked do not trouble and the weary are at rest. I was very much pleased with Sister Phillips piece on the resurrection in the Landmark. Think it was the best piece on the subject I have read in a long time. Two persons may differ on a subject and both be wrong, but it is not possible for both to be right. I think that the scriptures sustain her views. We believe that Christ arose from the dead the third day with the same body in which He suffered, with which also he ascended to Heaven to be a prince and a Savior to give repentance to His people and the remission of sins, to make intercession for them and shall make a second advent into the world to judge the world in righteousness and to gather His elect from the four quarters of the earth.

Truly, faith is the brightest evidence of things beyond our sight. We believe on the Lord Jesus, be-

cause it is the work of God. When we say Jesus is the Lord it is always by the Holy Ghost. We cannot teach one another these truths, but it is declared, "All thy children shall be taught of the Lord." How deceived is the one who thinks to make his own election by his good works! Such go about to establish their own righteousness, which Satan with lying deceit has caused them to believe. They are ignorant that God has made His Son the wisdom, righteousness, sanctification and redemption of all His people.

Love is a necessary inward preparation of people to rightly serve God. We do not thank others for presents or acts of pretended kindness when we are sure they do not love us. So the sinner who is an enemy to God cannot please God by any acts of service. The change in us is a preparation of heart to fit us for good works. Then let there be great searching of hearts. Godliness is profitable in all things, but a form of godliness without the power is not worth anything at all to any one.

We sometimes have many doubts and fears and become troubled, but again we remember the passage of scripture which says, "Let not your heart be troubled, ye believe in God believe also in me." Oh! that our hearts could be so filled with a sense of God's perfection as to hush our every fear and dry every tear. For sometimes I have felt an impression to write to the Landmark, but I just felt like I couldn't. It may be that this will relieve me of that impression.

When you get able to come to

see us, also write if you can for I would greatly appreciate a letter from you. Would like to have your views on the Athenians, whom the apostle spoke of as ignorantly worshipping God. Do you think they were christians? We read some mocked while others clave to him.

Remember me in your prayers that I may be faithful until death, that I may receive a crown of life. I could write more, but I might tire you and do no good.

Your sister in hope,

Annie Asten

P.S. If you see any good in this and think it will do no harm, you may send it to Brother Gold, but use your own pleasure about it.

Annie

Dear Mr. Gold,

This letter was sent to me by Sister Robert P. Mitchell, Reidsville, N. C., who is a daughter of Elder James S. Dameron to whom the above letter was written. This letter was written for publication in the Landmark according to its contents, but was never published, due to the early illness following the receipt of the letter, by Elder Dameron.

If I am any judge this letter brings good news and glad tidings from a far country and I believe all lovers of the truth will enjoy it.

T. F. A.

COMMENTS On The 23rd PSALM

Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever" (Ps. 23:6).

Some months ago I started out to comment on this psalm, and

lacked this one verse finishing it all. I desire to look into the beauties of this climax to the experience of David. Before I launch into the text, I want my readers to look at what David has already said, and in all fairness to me and to the subject, I think you should look up the past copies of the Landmark and see if what I wrote is in keeping with my subject matter, and with the present experience of the children of God.

It is not a matter to be dismissed very lightly, this dwelling in the house of the Lord, it is not a debatable question about goodness and mercy following David, and if him, then the whole household of faith. The dwelling of David in the house of the Lord and the goodness and mercy that followed him; the whole experience of the man known as David, is a counterpart of the travel of every child of God. If it is not, then we do not have any right under heaven to claim a relationship with him. If his downsitting and uprising, his being stopped before and behind, his every experience, even to mercy being shown and to dwelling in the Lord's house, is not the same road we have been struggling over, we do wrong to quote him as a witness when we want to prove a thing by the Bible he wrote.

It was truly and remarkably so that mercy was following David. It would have been easy for him to have sung "Amazing Grace" in his day and age of the world. His whole pilgrimage was one of long suffering on the part of God. He certainly did not have a merit system to gain favor with God. If

he had had, just how much mercy would he have shown? But little children he has come into our presence telling about who his shepherd is. His whole theme at this time is about his leader and shepherd, one that has done what has been done for him. Carefully in the kingdom as being by grace, that every blessing has come to him and in detail he ascribes his journey from the tender watchcare of his glorious Redeemer. I cannot, and do not, nor will not, lay any claim for David, that anything nor anybody, ever did start him on this journey, except the shepherd. As long as I live and the dear Lord gives me sustaining grace, I will be at the post of duty, telling the saints about the shepherd, who "is" a shepherd now, and, being unchangeable, that he will be the same tomorrow.

This is a remarkable travel. This comes as near being a perfect description of providential and parental care as could be written. It is all ascribed to God and it can be truthfully said that the recipient of that that comes from God has anything to do with it coming about. Now after saying all these things about what the shepherd has done for him then he brings forward the "sum" of the whole psalm. If we started to add together the part David had to do with this coming about, how much would we have? Have you really and truly considered the matter in that light? Let me present it this way. If he is the shepherd, it is his business to make the manifestation of them being sheep. By nature they are as the children of wrath, yea, Oh Lord

we do know that before thy loving kindness was made known to us that we loved the things of the goats, for by nature we were goats. We all are willing to say that it was the business of the Shepherd to bring them into the kingdom. All is well then, for we now have a shepherd who is the shepherd. His word is the final word of authority. He works, and because of it, we receive.

Unless all this is a fable we have a premise laid down for us to reason from. We can reason that salvation is of the Lord. But our premise will not allow us to reason that it is of men. How would you begin to reason from this psalm that men had anything to do with their salvation? As David begins, it is the shepherd's work; as he travels through the experience of the saints, it is the Shepherd doing the work, and them receiving the fruit or effects of it. He rose up as a glad songster in Israel, bringing in a song of sweet deliverance. As he sang his notes ever higher in anthems of praise to his companion. What shall he say in conclusion? Must he make any change in the doctrine he is setting forth? Reader, I doubt not but that you have heard it said that some man knocked over the apple cart in the presenting of his theory. Why? Because he advocated one thing for a while and then changed before he got through. No consolation for anyone here, David begins and ends the same way. It does not matter how rugged our building may be, unless we have a solid foundation we cannot expect to be able to point with any pride to the lasting

ability of it. David's start is right (that is if a grace start is right) and his whole narrative about the Lord's dealing with him is right (that is, if daily grace saving is right). Now how must he end? Must he knock over the apple-cart (I do not mean to be funny)? Must he reason from the truth to a falsehood? Must he start out teaching God's children about the work of the shepherd, and end up by telling them what part they must act in order for him to be effective? Did not the apostle condemn somebody because they professed to have started in the spirit and graduated or progressed to the flesh?

Now I have tried as best I can to prove that this salvation is of the Lord. May I say again our salvation is of the Lord and from the Lord. Our every walk in the things of the Spirit is the direct leadership of that Spirit. I am going to say that a child of God walks dependent on that Spirit. I am going to say that he is dependent on this grace in God's kingdom. But I desire to say still more about this dwelling in the house of the Lord. If it is taken for granted by any of our brethren that this dwelling in his house means that we are dwelling in it in the same way in disobedience that we are in obedience, then I want to put it where all may read that I do not believe a word of it. As I have tried to be explicit about declaring that salvation is of the Lord, I want to be just as clear in saying that David's declaration does not teach me that he is setting forth any excuse for his sinning. I have heard men, that professed to be preaching the gospel of peace,

say that they could not say a thing unless God wanted them to say it, that if they stood so long that every body left the house, that they were only preaching as God directed. This is not dwelling in the house of the Lord, but rather it is plain evidence that we are still dwelling in tenements of clay, being controlled by the impulses of the flesh. If it is true that all a man says in the pulpit is from the Spirit of God, then it follows that God makes a man stand so long that his gospel runs people away. This I do not believe.

This dwelling in the house of the Lord is a grand privilege. It is sinners, poor and needy, that dwell here. As long as they remain in this tabernacle of clay they feel their cumbrous condition, and when being blessed with an unction from on high, they confess that they are nothing but poor, ruined, destitute sinners, they do not lay claim to being anything but unprofitable servants. If they do not have a desire to live right and honor him who has called them out from the weak and beggarly elements of this world, then they are making manifest something other than the grace of God. This house is the place where saints live, yet confess their sins; where the weak come together, confessing that in weakness is their strength made perfect; where the poor confess that they are way-faring pilgrims, having no continuing city here, yet proving day by day that they are rich in the faith of God's elect; where the high and low, rich and poor, black and white, bond and free, all meet on one common level, each having as much

as the other, yet exalting Jesus Christ as the King of all.

Draw near little children and listen how the Lord rescued my slipping footsteps as I was being covered with the enormity of my transgressions. Cloud after cloud of the fierce wrath of a sin-avenging God rolled over me, blotting out any hope for relief. But I hope that the Shepherd and Bishop of my soul came on the speedy wings of the unfailing love of God and drove away every enemy in my path, taking me into his fold and assuming the job of looking after my welfare. May God lead me daily to see my insufficiency and dependence on him, causing me to trust him for all things pertaining to life and godliness, and making me to realize that he does not have any fellowship for sin, but that he loves sinners and has given the chief adornment of heaven to redeem them from sin and is even now at the right hand of the Father making intercession for them according to the will of God.

I want to dwell here. My home is here. My hope (which is Christ) lives and reigns among the blessed inhabitants of this house. Sometimes the way is rough and he gives me rest; I am thirsty and he gives me to drink of the waters of salvation; I am hungry and he feeds my famishing soul on heavenly manna. My folks all live here. Earthly ties may be broken, but those born from above have a tie from the strong cords of God's love, and that love is never severed. This is a kingdom or house where love reigns, and even though the administration of the rules of that house

sometimes separate brethren, yet they continue to love one another.

Ere long I shall quit dwelling here. I am only dwelling here for a little while. While living in this house, it is by appointment of my heavenly Master. He gives me faith to support me while tossed about in this dark and dismal vale of dull mortality. Faith is the substance of things hoped for. Thus I sometimes feed on the bright and heavenly prospects that come to me. But these scenes do not last long until I am made to realize again and again that I am not yet free from sin in this mortal body. Yet hope runs ahead and embraces the fact that when my appointed time is over for dwelling here in his house that, if my experience deceives me not, I will be carried over home to dwell in that home of endless perfection.

May the Lord give you to read this psalm often and to reap the many glorious benefits therein.

Yours in a blessed hope,

William D. Griffin

EXPERIENCE

Dear Brother Flye:

I've been impressed several times to write you my experience, but feel too unworthy to do so. You preach my experience better than I can write it. I was one who didn't go to church. I went once, with my sister, in Whitakers. Brother J. Moore's father preached on Charity, that is as far as I know about his sermon. I was living in Enfield about two miles from town. I had seven small children, and one cold day; snow, sleet and icicles hanging from the trees, I was cook-

ing dinner (could tell you what I cooked). I had taken hold of the handle of the griddle to turn the bread, the Lord appeared before me, nailed to the cross. I saw the blood in his hands and feet, I felt that I had killed Him. It was more than I could bear; I sat down in a chair, laid my head on the table, begging the Lord to have mercy on me. That frightened the children, I had been to the hospital, so they thought I was sick. One of them went to a colored man's house, told him to go get my husband, which he did. My husband called a doctor before he came home. He put me on the bed, the doctor came, I was still begging for mercy. The doctor told my husband he didn't think I needed a doctor. I told him I didn't need an earthly physician, I needed a Heavenly Physician. The doctor left, I got up, my sins were shown to me, black. I thought maybe I was going to die, if I did hell would be my doom.

I had never been in such a horrible condition, I was sinking down, down, I would go to bed at night, my pillow would be wet with tears, I didn't have any one to talk to, no religious papers of any kind in the house, not even a hymn book. Did have the Bible but it was never opened. I just had to see what was in it. I got it, opened it, this is what I read, "confess thy sins and be not ashamed of Christ." I was not ashamed of Christ, but I was ashamed of myself. One night I lay down, had one hand on the pillow, and it withered away before my very eyes. Oh! I didn't know what was happening to me. That very same night I fell asleep

and dreamed I was in a beautiful place, graves in rows as far as I could see. The loveliest flowers. No place on earth could be so pretty as that, a narrow marble walk between each row of graves. No sun ever shone as bright as this place. I was walking in this narrow path, each grave had a lovely tombstone, I particularly dreamed it was night, I was alone but not afraid. No sun ever shone as bright as this place. I came to the last tomb, it was shown me it was my grandmother. I laid my hand on it and looked up. The Heaven was close, and a small still voice said, "Fear not for I am with thee." I awoke and all my burdens were gone, I was praising God from whom all blessings flow. I looked to see if my hand was withered and it was whole. I read after that about the withered hand in the Bible. I went out to milk the cow, it seemed as if she and everything else was praising God. I was in a new world. Made a living sinner, (was a dead one).

I read the Bible where Christ was teaching sinners to repentance not the righteous. Joining the church hadn't crossed my mind. I don't know how it came about; I was at my household work, I was commanded to go to the church, I didn't know what church, so I thought I'd go to the Methodist, it would please my husband and I would be near home. This didn't stay with me long. I could go put my feet in the very spot where the Lord showed me the Primitive Baptist church, the preacher preaching and the congregation, and told me they were the Lord's humble people. I said, yes Lord, I'll go

offer if they don't accept me, I can't help it.

Here are some more of my troubles; I thought the Primitive Baptists thought they were righteous, I thought they were too. I couldn't go tell them I was a sinner, afraid they wouldn't take a sinner in. I searched the Bible for comfort. This is what I opened to: where the woman was caught in the very act. Moses law was to stone her till she died, and Jesus said, "who is without sin cast the first stone and He stooped down to write on the ground, when He arose He said, woman, where are thy accusers, have they not condemned thee. She said, no, Lord, no. He said, neither do I, go and sin no more." Brother Flye that did give me some comfort; I asked myself was there one in the church who could cast a stone. I felt too unworthy to go ask for a home. I didn't know how I was going to get to the church, didn't even know what Sunday they preached. A friend of my husband was milking his cow on the first Saturday in March, something spoke to him and said, take Mrs. Sykes to Tarboro church tomorrow (he had a car). About ten o'clock Saturday night he sent word to me if I wanted to go to Tarboro the next day he would take me. I said, yes, I wanted to go. I got ready the next morning, and my husband and one of my children went with me. Left the others home in the hands of the Lord, the first time I had ever left them. Nothing happened to them while I was gone. I came to mama's, she was sick, and wasn't going to church. I told her I want-

ed to go. She said, "honey, I'll go with you." I was crying and told her I wanted to ask for a home with them. Brother Stone was pastor, Brother Williams was there, they preached the first gospel sermons I ever heard. I wondered how did they know how I felt. What a wonderful doctrine this is. What a wonderful Saviour we have. Brother Stone opened the door of the church and I went up and was received and baptized that day, went back to Enfield rejoicing and didn't think I would ever see any more trouble. But, oh, the trials and tribulations I've been through since then. I feel like the Dear Lord has been with me and blessed me more than I deserve. I don't feel worthy to have a name with the Lord's people but if they will let me stay with them and die with them I'll be grateful to them as long as I live.

Brother Flye, I can't write it all what the Lord has done for me. You can preach it to me better than I can tell it, that is why I love to hear you preach. I have a witness. I love all that has been taught of the Lord, and want to be at their feet in my feelings. I feel to be the least if one at all. Would do good if I could; when I would do good, evil is present. The Lord knows my heart and He knows that I love Him above everything else, and thank Him every day for what He has done for me. Pray for me if you have a mind to. I've written this to you because I've been impressed to for a long time. I put it off till I couldn't be satisfied till I wrote. If you will just take enough of your precious time to

read it, I'll be thankful, then throw it in the waste wastket. Excuse bad writing and look over the mistakes for I am full of them. Remember me to your wife, I love her too, loved her the first time I ever saw her.

A sister in Christ, I hope,

Nora Turner Sykes

505 Chestnut St.,

Tarboro, N. C.

ABLE AND TIMELY ARTICLE

Elder O. J. Denny

Winston-Salem, N. C.

My Dear Brother Denny

Through the kindness of S. B. Denny of Wilson, N. C., I have the January 1st issue of Zion's Landmark, which I have read through and through and enjoyed it very much indeed. I have reread some articles, especially the article by the late Elder Silas H. Durand on "The Union of the Lord's People" which I consider the ablest and most timely article on this line I have ever had the privilege of reading. I am wondering if you would kindly consider making a few copies word for word of this master piece that I might pass it on to some brethren in the ministry whom I feel would profit the cause by reading and studying this article written by this man of God and published in 1895 and republished in Zion's Landmark January 1948. I have read many articles from Elder Durand's pen back in the years and have always considered him one of our very ablest writers. And speaking of papers I have been a constant read-

er of most of the papers published by our people for more than half a century. I used to read the Gospel Messenger, The Primitive Monitor, The Baptist Trumpet, the Primitive Baptist, The Advocate and Messenger and today I get most of the papers published by our people, but for some reason I have never had the privilege of reading Zion's Landmark. So here's my personal check for one years subscription to it. My grandfather the late Elder Humphrey Stallings was born and reared in Martin county, N. C., was ordained by the ministers of the Kehukee Association, moved to West Tennessee in about 1841 and so far as my knowledge of the family I am the next and only descendant of his to wear the name of Primitive Baptist Minister which honor I feel I am entirely unworthy of although my brethren said in 1900 "let them be the judges and in event they found they were mistaken in my calling they would deal faithfully with me." So with this very kind assurance from them I have continued to try to press on in His services ever listening if they found fault for them to so advise me. For many years I have had a desire to visit the native soil of my sainted grandfather and worship with those that are my own blood kin and with others of the Lord's people who I feel to hope are my kindred in Him. also.

Yours in an humble hope,

Z. Stallings

105 Cedar street

Milan, Tennessee

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

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DEACONS AND DEACONESS

So far as I know the scriptural definition of DEACON means SERVANT. An official title of one who superintends the temporal affairs of the church. It is generally agreed that each church is an independent body, and has authority to look after the order of its own membership.

The wife of a Deacon, of the same faith and order is termed a DEACONESS. An order for women which existed in the christian church.

Paul, an Apostle to the Philippians, wrote saluting THE SERVANTS OF JESUS CHRIST, and added "To all saints in Christ Jesus which are at Phillipi, WITH THE BISHOPS AND DEACONS; saying "Grace be unto you, and peace, from God the Father and from the Lord Jesus Christ." (Phillippians I: 1:3)

The church of Christ requiring

Deacons is mentioned in (Acts. 6th chapter) "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

Jesus said by the Prophet Zeph, 3:12 "I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord."

Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the WORD OF GOD, and serve tables. Whereupon, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Thus were the first seven deacons **set apart to look after** the matter of the daily ministrations. (Acts. 6. 2. 3.)

The Apostles said. We will give ourselves continually to prayer and to the ministry of the word. "And this saying pleased the whole multitude; and hence they set before the Apostles the selected men and the Apostles prayed and laid hands on them, and the word of God increased; and the number of the disciples multiplied in Jerusalem greatly. Verses 6. 7.

It will be noted that the seven men selected were, judging by their names, all Jews of Greece and not one Hebrew was among them. So this evidently silenced the murmuring Grecian widows.

Now what does this mean to us in this day and age? First many of our local church organizations do not have a great multitude of mem-

bers, from which to select servants or Deacons nor does the same condition exist among us as did among the multitudes of that day.

In some sections where I have gone, churches are trying to have their seven deacons; notwithstanding the fact that as a rule little is required or expected of their deacons.

In other sections the principal effort expected or required of their deacons, is the passing of the Bread and Wine on communion times.

In my early ministry I was called to an old, honored church which had only women members in attendance, regularly and one of our ministers, serving a near by church said to me. Now your church will have to disband. When I asked him why, he said they have no deacon and no material from which to ordain one.

At the stated time for Communion, if no visiting deacon was present, I personally passed the Bread and Wine; and at this time many years later, the church organization still functions and with an increased membership.

It has been said that a church is better off with Godly minded deacons than with a poor pastor. Some of our churches have lived for many years, in the North without a minister, but kept alive and more or less active by deacons, or under servants, until such time as it hath pleased God to give them a minister of His choosing.

As to the number of Deacons to be set apart, different sections among our people have different rules. Some have one, two and some three but seldom more than three

deacons set apart.

It is better to have a small number set apart than to have more, if not agreed in their efforts to serve the church's needs.

So little has been required in some of our churches, that many who are designated as deacons are at a loss to know how to serve, and when I was ordained to the deaconship years ago, I asked an old minister what my duties were and he said he did not think he had ever seen a deacon that fulfilled scriptural requirements.

I soon learned more of what he meant, for if it comes to the place where some money was needed to buy fuel, pay for lights complete work on a partially completed church house, rather than beg, for financial aid, I usually did what I could personally and said nothing about it.

So in the ordination of deacons in later years, I have said in giving a charge to deacons, 'Do like I say and not as I did when in that position.'

At one time in our churches they ordained bishops as well as deacons, and for scriptural guidance see Ist Tim. 3d chapter and you will have the best rule of procedure that I know anything about. May the Lord direct us all.

Yours in hope,

O. J. Denny

RESOLUTIONS OF RESPECT

BROTHER BENJAMINE FRANKLIN GAY

In the silence of the night of May 8th, 1947, the death Angel hovered over the pillow of my dear brother-in-law, Benjamin Franklin Gay, and bore away with it his saintly spirit to the glorious scenes and joys in the glad and beautiful world beyond. And, we believe, with joy

did he hail the Messenger, as the despatch of all his sufferings when he should stand in the presence of his God, "As one having come up out of great tribulations," and triumphantly did he pass through the cold waters of death with the goodly land in view, relying alone upon the blood of Christ to procure for him a crown of glory.

This dear brother suffered a stroke four years ago and was feeble for some time, and then a second stroke, which affected his throat and his left side. He could not talk and had difficulty in eating and drinking water, and part of the time was fed with a tube, and was an invalid 13 months.

He was very patient, bearing his afflictions with that devout Christian resignation characteristic of those born of the Spirit.

He had the best medical attention, and the tenderest nursing by his dear wife and children, and every needed comfort that means could supply. "But no hearts are so loving and true, no lives so noble and useful, no home so sacred and dear, but that Thou wilt thrust into them all the keen blade of thy destroying hand and bring the glory of all transitory things down to 'dust and ashes'."

He was the son of John W. Gay and Alice Owens Gay, was born March 16th, 1886. Age 61 years.

He was married to Miss Lela Owens on January 20th, 1909, who survives him. To this union were born eight children. Little Agnes died of pneumonia when 8 years old. Those living are Loyd Toney, Lester Daniel, Robert, of near Fountain; Allen, Wilson; Gay of Norfolk, Va., and Mrs. Essie Lee Gay of Owens, and Miss Delma Gay of near Fountain; eight grandchildren; three brothers, Z. R. Gay of near Fountain, N. C., Ed of Walstonburg, and Octavious Gay of near Farmville, N. C.; several nieces and nephews.

As a father he was tender and considerate of his children. As a husband he provided every thing necessary for the comfort and happiness of whom he pledged at the altar to support, love and cherish. It would be hard to find any one with a better record than he left behind him. Such a legacy is to his children a better heritage than gold and silver.

Brother Frank united with the church at Autreys Creek, first Sunday in May, 1933. He was chosen deacon about six years ago. He was faithful to attend his church meetings and to look after the things necessary in regard to the church, both natural and spiritual, as long as he was able.

His funeral was preached by Elder R. B. Denson, his much loved pastor, and Elder J. B. Roberts spoke comforting words to a large crowd of sorrowing rela-

tives, friends, brethren and sisters, and then he was laid to rest by the side of his little girl in the Fountain cemetery, there to await the "resurrection morn." "Asleep in Jesus, peaceful rest, whose waking is supremely blest. No fear, no woe shall dim that hour which manifests a Saviour's power."

Be it therefore Resolved, that we, the church at Autery's Creek, bow in humble submission to the will of God, who doeth all things well.

Be it further Resolved, that a copy of these Resolutions be sent to Zion's Landmark for publication; also one sent to the Old Faith Contender.

Done by order of the church in conference, Saturday before the first Sunday in December, 1947.

ELDER R. B. DENSON, Moderator.

J. R. BROWN, Clerk.

(Written by Mrs. Bessie Brooks Gay, Clerk of Red Banks Church.)

MRS. NETTIE G. WALDRON

Mrs. Nettie G. Waldron, wife of T. H. Waldron, of near Danville, died in Memorial hospital, January 18, after a long illness. She was 73 years old and had been a member of the Memorial Baptist church for 40 years. She was devoted to her family and two small grandsons, by whom they were almost idolized.

Beautiful toiler thy work all done

Beautiful soul into glory gone, with
her God to rest

Rest from all sighings, sorrows and
tears

Rest through God's wonderful, endless
years.

At home with the blest, peace on the
eyelid so calm,

Peace beneath the soft folded white
white palm.

Mother, oh Mother, we love thee,

Tis hard to live without thy love

We will trust in Jesus to meet in heaven
above.

From the milk breast that warmed us

The clinging arms that bore

The dear eyes that looked on us

Will look on us no more.

A precious one from us is gone,

A voice we loved is still,

There's a vacant place in our hearts,

That never can be filled.

Her children

I have loved her in life

I have loved her in death,

I will love her as long

As the Lord gives me breath.

And when the death dew

May be on my brow

If ever I did love her,

Tis now.

Her husband.

c286.9

ZION'S LANDMARK

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-- AT --

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 10

PSALM 45

My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer.

Thou art fairer than the children of men; grace is poured into my lips; therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteous; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CHRIST ON THE CROSS

Solemn the thought of God's Dear
Son,

Hanging on Calvary's Tree.
Darkness shrouded the shining sun
Mourning His death to see.

When He in His last dying breath,
Tasted the bitter gall.
To take away the sting of death,
Out of it us to redeem.

Solemn His death on Calvary's
Cross,
Our sins and grief to bear,
Purging us from all sin and dross,
We were His only care.

His pains and sorrows too we bear,
While pilgrims here below,
His blessings we might share,
His joy on us bestow.

Solemn the sight by faith divine,
When He ascended high,
Holy angels round him to shine,
That no more we should die.

Solemn the thought of His great
wealth

By His Spirit impressed on us,
That we might have eternal health,
And be forever blest.

His wealth eternity to fill,
So bright none could behold.
He stands between our hearts to
thrill,
To make us ever free.

For us our home is now prepared,
In that city of gold,
For this to us He has declared,
Which we shall e're behold.

There is a God who reigns above,
The source of my supplies,
Through Christ to me comes His
free love,
In Him each blessing lives.

He ever blesses me with His grace,
To bear me up each day,
Gives me His faith to run my race,
In hope to watch and pray.

Jesus the sweetest friend to me,
With me in all my sight,
He ever empowers me to see,
That He my hope supplies.

He fills my soul with peace,
To sleep in sweet repose,
To awaken each morn with love for
right,
Until each day shall close.

By Mollie Salmon
Wolverine, Va.

PRIMITIVE BAPTISTS MEET IN DURHAM

The publisher of Zion's Landmark, John D. Gold, and his wife and daughter, Mrs. Elizabeth Swindell spent a most delightful day Sunday, February 29, while attending the union meeting at the church in Durham, where an enor-

mous congregation of Primitive Baptists and friends heard a number of excellent sermons from the ministers present.

There were two sessions of the meeting, one before dinner and the other after a delicious repast of good things to eat was served by the sisters and ladies present in the cellar of the church.

We were a little late arriving and when we entered the church Elder O. J. Denny was in the pulpit, and it was a real privilege and pleasure to hear this gifted man of God, senior editor of Zion's Landmark, who in his sermon dwelt on the power of God and His ability to do whatever He wants to do, and sent His Son into the world to save His people from their sins, and who was crucified by wicked hands, through sacrifice and suffering made a way for us to come to the Father.

Our Savior was crucified between two thieves. One said to Him, "If ye be the Christ save us", while the other one said, "When thou comest into thy kingdom remember me."

Other ministers who were present and delivered able sermons were Elders C. E. Turner, N. B. Teesley, J. P. Helms, W. C. Kinney, J. W. Gilliam, F. D. Long, J. A. Herndon, W. C. King, W. G. Fletcher, Orvin J. Huffman, Henry C. McMillon and E. C. Stone.

Mr. Whitley and others gave us a delightful welcome and made every one feel at home. The friendship and hospitality manifested was truly indicative of the way Primitive Baptists welcome their members and friends.

VIEWS ON THE HOLY SPIRIT

Elder S. J. Priddy

Princeton, W. Va.

Dear Brother Priddy:

I will try to comply with your request for a brief outline of my views in regard to the two witnesses mentioned in Revelations 11th chapter. I John 5:8, says, "There are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." I understand these three to be the Holy Spirit which dwells in and guides the church, and bears witness of Christ its head, and the two ordinances of baptism and communion set in His house which bear witness to the burial and resurrection and the sufferings and death of Christ; which is a witnessing by the mouth of two or three witnesses to the complete work that Christ did in accomplishing the salvation of sinners, a sufficient number to establish every word testified. Only two of these witnesses, Baptism and Communion and these only in form are found in spiritual Sodom and Egypt, which is Babylon. But whatever their form is practiced they bear mute testimony to the same indisputable truth, that Salvation is complete in Christ Jesus. The Gospel of Grace is the measuring rod, and only the Temple and those that worship therein are to be measured, and the inner court is to be left out to be given to the Gentiles and trodden under foot forty two months, which is the full time these two witnesses are to testify clothed in sackcloth; which signifies a condition of distress and discord, and in truth these two witnesses are out of harmony with

every other testimony borne in this place. The Temple represents the true church and her worshipers; Jerusalem, called the Holy City and the outer court, typifies the anti-Christ of today, which pretends to worship after the form established by Christ, and profess to be worshippers of Christ.

When Christ was here He made a scourge of cords and drove them out of His temple who had made his house a place of merchandise and a den of thieves; and drove them out into the city of Jerusalem. These witnesses are despised and their testimony tormenting to the worshipers in Babylon, because they cannot refute their testimony; You no doubt have noted their efforts to explain away the significance of these two ordinances, but to no avail, for they stand in their antetype connected with the two olive trees and the two candlesticks which stand before the God of the whole earth. They are invincible witnesses and the fire of their testimony will devour their enemies; neither can one shower descend from heaven only through Him of whom these witnesses testify. Therefore the Lord said of this rejected vineyard, "I will command the clouds that they rain no rain upon it." (Isa. 5:6.) But when these two witnesses have finished their testimony in Babylon, the beast who is chief counsellor for Babylon will decree their death, and these two ordinances will cease to be practiced by antichrist generally, but they will still retain in their necessity to interpret their significance. Thus they will be dead but not suffered to be buried.

After three days and a half, prophetic time, the Spirit of God from heaven enters into them and they stand upon their feet. Now at this time a great destruction from the Lord is visited upon Babylon, which comprehends the whole of Christendom outside of the true church, and the Lord calls his children out of Babylon and completely overthrows her power which is never regained: for the kingdoms of this world at this time become the kingdoms of our God; and His saints which are called out of Babylon, and described as a cloud ascended with the two witnesses into heaven, which is the church.

I do not know, Brother Priddy, whether I have been explanatory enough for you to gather my thoughts, but with your advanced understanding of the deep things of God, I feel you will be able to grasp my meaning without me being elementary in my explanations. If there are any questions further you would like that I clarify my meaning in regard to, you are at liberty to point them out, and I will be glad to try again. And you know my views being from the imperfect source which they are, are always subject to the criticism of my brethren without prejudice on my part; and I hope you will feel free to point out any discrepancy you may see in my views at any time.

This I regard as faithfulness toward each other.

J. R. Hardy

Dallas, Texas

GOOD FRUIT OF REPENTANCE

Dear Readers,

At this time as at many others, I do not feel that I have anything worthwhile to present. I feel to be dried up, yet I feel impressed to write a few lines.

I wonder sometimes, if I ever had an experience of a child of grace. If I had the evidence of other brethren and sisters in Christ, which I have read about, I do not believe I would have the doubts and fears I do have. It seems to me if indeed I have any evidence, it is just enough to make me want more. It is my whole heart's desire to know more about Heaven and Divine things.

Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. This is very comforting to me, when I am meditating upon these things.

All our spiritual and natural blessings come from above. He has been so wonderful to me all the days of my life, and nowhere do I see that He has failed. But everywhere I can see that I have been dishonoring him. I am so glad there is a God of mercy.

This world is not such a wonderful place as it seems to be with others. I must be different from anyone else. I decide that sometimes. My friends and neighbors are nice to me, but I can often discern a difference, which I am afraid they do not like in me.

My children are as obedient as the average, but it seems that I cannot influence them as I would like to. In everything I try to do, I find the contrary and much of the

time I follow this evil one which brings me unrest and unhappiness.

The Holy writ says, "But when the wicked rule, the people mourn." Prov. 29:2. I do not know whether I am embraced in this or not, but I do hope to be whipped for all of my sins. It gives us more evidence when we can feel the chastening hand of God.

This scripture has been on my mind lately. "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit." Math. 7:18. I often hear people say that they do not believe certain people are Christians because they do not attend church often, visit the sick, and are too quick to get mad.

A large portion of my life I have believed that to do the upright thing was the good fruit under consideration, and the evil things were the corrupt fruit. Now, while I no longer understand it that way, do not misunderstand me, for I truly believe that a moral life is a beautiful garment, and is worthwhile in this life, even if there were no hereafter, but this is not the fruit under consideration, for the Word says "it, (meaning the tree) can not bring forth good fruit."

The Word also says, "And now also the axe is laid unto the root of the tree, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Math. 3:10. To my mind these trees are the children of God, and everyone before he is hewn down is corrupt, trusting and proclaiming his own works of righteousness and power. My Friends, we have learned that this is cor-

rupt. Being in this condition, we cannot bring forth good fruit. But after we have been hewn down and tried by the fire, then we come forth proclaiming the wonderful works, love and mercy of God. This is when we bring forth the good fruit worthy of repentance, and this tree cannot bring forth corrupt fruit, because it is the planting of the Lord. Now we can sing a new song, "Great and marvelous are Thy works, Lord God Almighty."

A little sister in hope,

Earnie E. Prince,

Fuquay Springs, N. C.

Route 2

ELDER COWIN BETTER

Dear Mr. Gold:

I'm sending you a letter that a sister sent Mr. Ben S. Cowin and he asked me to send it to you to publish in the Landmark.

He has been down for four months now, but he can sit up for a while on the side of the bed. We are so thankful.

Mrs. Clayton Cowin

We all rejoice that Elder Cowin is improving. The letter follows:

J. D. Gold

Dear Sister and Brother Cowin:

I have thought of you constantly lately on hearing from you through Brother Ayers. Although I have a desire to write, but feel a fear that it may not be of any value to a people I esteem so highly in the sight of God and feel that He has blessed you with a blessing that possesseth all understanding, and a comfort only God can give. I know regardless of our circum-

stances He can speak peace and we feel a calmness, a lifting up of praises to our God, for we are the crown," and as you know lifts our feet to higher ground, even taught, "Greater the cross, greater we have any faith, and hope it is given to us in the low grounds of sin and sorrow. We're carried to the end of the Lane and made to see ourselves as vanity and pride and without God and hope in the world until quickened into divine life, killed and made alive in newness of Life and made to bear witness of that Light, which is Christ Jesus, formed in us the hope of glory, for in our carnal mind we can't even hope for our carnal mind is enmity against God, so all our righteousness is as filthy rags. Paul stated that "He, God, came in the world to save sinners of whom I'm chief." And so often I fear and feel ashamed to express a hope openly for fear I am deceived, and may deceive someone else for I know that God's people understand a secret, a mystery of godliness that only Zion's children know. Then when I'm blessed to hear the unadulterated truth, his love and mercy proclaimed like we did at our Association, I'm made to fear no man and feel of a surety that the Lord is my Shepherd, and I shall not want, and made to rejoice in an all wise God who works all things according to His will in the Armies of Heaven, and among the inhabitants of the earth and none can stay His hand, but sometime its only a few moments the sweetness is gone and I'm a beggar in His sight for grace to sustain me that I may be kept by His

faith ready to be revealed in the last time. Brother Cowin, his love fills such an immensity of space that we can't speak of it in only part, and we can't love only as He blesses us, for we can only work out what He works in, both to will and do of His good pleasure. And may it be His good pleasure to continue to give you grace and faith to sustain you in the future as He has in the past, and when you depart this life take you unto Himself in glory where you will be like Him and be satisfied. I wish I could see you more often, but even though I can't, if I am blessed with a prayer it's God be merciful to you in your affliction. We're all as well as usual except my back, which the doctor said comes from my bladder.

Please excuse me for writing so scatteringly, but this is to let you know that we all love both of you, and think of you often. God bless you and keep you.

Sincerely,

Brodie

Elizabeth City, N. C.

ELDER T. FLOYD ADAMS

Dear Brother Adams:

Since I heard you preach at Angier Church on Saturday before the first Sunday in December there has been a weight on my heart about my experience, which I have had in my trunk for twenty-one years. Why in this world I wrote it on paper is more than I can say. I have thought of burning it many times, but my dear husband, who I feel believes and sees as I do, would tell me, "No, I would not do that if I were you."

Brother Adams, the writing of my experience is very old and if you think it best, just cast it away, it having been written since 1926. I continued to carry this heavy burden until August, 1929, when Elder Oscar Broom baptised me.

A very unworthy sister,

Sallie Harward

R. F. D. No. 2,

Jonesboro, N. C.

THE LORD SUSTAINS

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

Please find enclosed \$2.00 for renewal of Landmark for '47 to '48. I enjoy them so much, I love that old doctrine of grace. I realize there is nothing else to look to in this world.

The light I once saw, if indeed I have ever seen that blessed light, is being overshadowed in darkness. Do you ever feel so lonely and depressed you feel that everything is against you? Do you ever feel it is all a failure that you have only caught the shadow and missed the substance? I feel so low, I wonder if I am born again, but the Savior knows our needs according to the riches of His grace, when it is His will to reveal that sunshine of His love in your benighted soul. It is a Heaven below my Redeemer to know, it is rich, it is glorious. He will bring the blind by a way they know not, and lead them in paths they have not known. He is not slack concerning His promises.

I realize I am living the evening of life, our hope may seem to become dim, but the promises of the Lord never fail.

The Lord is all we have to sustain us as we journey through this lonely pilgrimage to our eternal home. God tells us in this world we shall have trials and tribulations, but in one piece "God hath not promised skies always blue, Flower strewed pathway all your life through; God hath not promised sun without rain, Joy without sorrow, peace without pain."

God says I will turn my hand upon the little ones, so often I am made to wonder am I embraced in that number.

When it is that you are blessed with a prayerful mind, remember me and mine. I hope I have a sweet home beyond the grave.

Mrs. Henry Fox

R. F. D. No. 3,
Roxboro, N. C.

THE SAVIOUR GIVES COMFORT

Dear Sister Edwards:

I have been intending to write you all for some time, but it seemed as though I would never get around to it. After I came home this afternoon, Blanche said she had been trying to write you all day, but did not seem to be able to do so. So I thought I would try it.

I went to one of our yearly meetings at Spoon Creek Church, near Critz, Va., today. I thought we had a very good meeting, however, I did not seem to get much out of it. However, I believe I saw some that were getting a lot out of it. So we never know when it is our time to eat of that Heavenly Manna. But I feel that I can say of a certainty that the Heavenly Father knows when we need that precious food he has saved that is so satis-

fying to our poor hungry souls. I believe that we are taught these things as we journey along through this life here, that from time to time we are blessed to reach a feeding place, therefore, we are blessed to rejoice once again in the wonderful deliverance in that of our blessed Redeemer.

I have been wanting to visit you all so much again, at Willow Springs. However, it seems at present my goings have been greatly curtailed. But I am fully persuaded that God knows what is best for me, even though I murmur at it still. Although when I visit you people in that country I feel so little and unworthy, that I feel that I am imposing on you. But that does not prevent me from wanting to see you, and hear you tell of your hopes and fears. I don't feel that I am worth anything to the Children of God, but they are worth so much to me. I trust that I am thankful from the very depths of my heart, that God in mercy, for the sake of Jesus has given me a home among them. When I am brought to consider my vile and unclean nature, I often wonder why that I have been so blest.

Everywhere I have ever been the people of God have extended me the most gracious consideration; and I hope that it is that they have been thus led by God's righteous love, and not by reason of anything I have ever done.

I have been so long in a wilderness, that it seemed that all my hope of any more sweet seasons were forever banished. But yesterday at State Road my Blessed Savior appeared once more, my ef-

forts to bless, and until now I have been rejoicing once again in His blessed love. As I was about to take my seat, I feel of a surety that heaven opened and manna, sweet manna rained down and my cloven tongue was moved by the Spirit of Israel's God, and I was enabled once more by that unopposed power to tell His children of His wondrous love and mercy. O sister, it is impossible to find words to express the content and peace that flowed over my poor soul. But I believe that you will know what I am talking about. I have so many times enjoyed the visits that we have had with you both. Sometimes I feel that it is just too much for me. It seems that you have been blessed to speak and to talk in such a way that it has often brought peace to my troubled mind.

I feel that I could write all night but I must come to a close. I now notice that I haven't even inquired as to your health. I trust that you both are well. We are about as well as usual. Blanche is getting along right well. We have just left Pearl's and she is getting along all right. I hope that I may be given the privilege to visit you all soon. Tell Elder Adams when you see him that I often think of him and want to see him. If not too much trouble I would be glad to know where your union meeting will be held the Fifth Sunday.

When it is that you are blessed with a prayerful mind, remember me and mine at a Throne of Grace.

A sinner saved by the grace of God, and humbly thankful of that sweet hope of a home beyond the grave.

Sam L. Gilbert
Winston-Salem, N. C.

AID FOR PENSIONS AND WIDOWS

The objectives for which The North Carolina League for Old Age Pensions and Widows' Aid was formed, are as follows: To create a League of all groups, Councils, Societies, or Organizations who are working for the betterment, protection, advancement and security of the aged and needy of all, regardless of race or creed.

Our major objective is to seek more funds for Old Age Pensions and Widows' Aid, and a more equitable distribution of such funds.

Our slogan is: "We choose to serve wherever the need is greatest."

Our Pledge on becoming a member: I solemnly promise before God and in the presence of the members of our League, to support and defend the constitution of The United States of America, and to exercise my constitutional right of franchise, and to obey and support the Rules and by-laws of Our League.

Application for membership may be taken by any member, and turned in by card.

The governing body shall be The League in session assembled. But a Board of Directors, who are members of the Advisory Council, shall have power to transact business when League is not in session.

The Board of Directors shall be appointed by the President, and approved by The League.

Our Creed

We believe in Almighty God, and

in the principles of the Christian Religion. Also that by obedience to God and in practicing the principles of the Christian Religion, we find the surest safety and protection, as well as the greatest comfort and happiness.

We believe that the only true way to serve God is by serving those of our fellowmen (and women) who need our service and help.

We believe in The North Carolina League for Old Age Pensions and Widows' Aid; the principles for which the League stands.

O. M. Rockett, President

N. H. Shepherd, Cor. Secty.

THE POWER OF REDEMPTION

Elder C. H. Byrd,
Panama City, Fla.

Dear Elder Byrd:

To me it seems that David had under consideration the power and virtue of redemption, or it might be better put to say deliverance. David never did lament an impossibility, he is dwelling on praise to God for the goodness of God and talking to Israel, spiritual Israel. In 22 verse note the word let's sacrifice the sacrifices, so much as to say now Israel all of your sacrifices to the law of Moses now become sacrifices. That is lay it down and sacrifice sacrifices, of thanksgiving. Note the giving of thanks were very popular under the law of Moses. But now we come to the end of the law, and what? sacrifice the sacrifices, why? In order to make a declaration of the works of God with rejoicing, rejoicing to know that all my efforts for life and deliverance from hell have been in vain, and thank God I

now know it.

Now the subject of God having been delivered from law and having finished all his work even sacrificed the sacrifices is now in shape, shaped of God to move on, but to go where? down to the sea, how? in ships. The sea here is typical of trouble, the ships are typical of the various thoughts and changes of mind that toss the child of Grace to and fro, back and yon, but it is only conveyance, by ship and most of the time on a stormy tide, but why make this journey? To do business of course in greater waters, a child of Grace can't do business any other place, the water is too shallow, the stream too small. (Listen, the bed is so short a man can't stretch himself on it, the cover so narrow a man can't wrap himself in it). It takes great waters for a child of Grace to do any business at all in. It is truly consoling to feel that all things essential for time and eternity are found in these great waters, all business dealings of a child of Grace is transacted in these great waters, the life of a child of Grace is supported from these great waters, all their food and drink come from these great waters. But what are these great waters? The God Head from whom all blessings flow, the water in its greatness makes glad the City of God the Church.

I have given a hint and feel I could write volumes on it.

F. A. C.

A FEW THOUGHTS

There is a vast difference between knowledge and charity; their fruits are different, they are unlike

in action as well as production. The production of knowledge always redounds in the sight of God. "Knowledge puffeth up," 1 Cor. 8:1 in the sight of God. "Charity edifies." The fruits of knowledge are of short duration and without foundation, being puffed up.

No man can approach unto the premises of God by his great knowledge. "No man can come to me except the Father, which hath sent me to draw him." Jno. 6:44. No man is drawn of God by reason of his knowledge, be it great or small, thus we gather the passiveness of man in the sight of God. The great knowledge of man hath not equipped him to any extent, he knows he cannot go to God and for that reason is continually claiming progress on the journey.

A mind puffed with knowledge is very detrimental. A mind puffed with knowledge could not comprehend a scope greater than is supported by the puff. Water cannot raise itself above its own level. A man cannot raise himself by his own bootstraps. A puffed object is not supported by a foundation. Therefore it is continually drifting. Strange as it may seem a mind puffed with knowledge always drifts from God.

The edifice of God whose foundation is the Apostles and Prophets, "Jesus Christ himself being the chief corner stone in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20:21. This building of God whose foundation

is secure abounds in charity in every respect. Therefore cannot fail. "Charity never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease whether there be knowledge, it shall vanish away," 1 Cor. 13:8. But sweet charity abides.

Submitted in love for the household of faith,

Elder F. A. Collins,
Hartford, Alabama.

LANDMARK COMFORT TO THOSE SHUT IN

Mr. John D. Gold

Enclosed you will find my check for \$2.00 to carry my subscription to the Landmark up to March 1949.

The Landmark is a great thing for those who are shut in and don't have the chance to go to church. I live 40 miles from any of the Primitive Baptist churches, and don't have any way to go to church. You never know how much seeing and being with them means until you are deprived of going.

Your very true friend, I hope
Mrs. W. J. Rhodes
Penderlea Farm
Willard, N. C.

SISTER HILL SICK

Dear Mr. Gold:

Please publish a little piece in the Landmark about Sister Hill's sickness. She has been sick for about 14 months. She has many friends in different Associations that don't know she is sick.

Mrs. Eddie S. Blalock
Rougemont, N. C.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

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WILSON, N. C. APRIL 1, 1948

SECRET THINGS

The secret of the Lord is with them that fear Him and He will show them His covenant.—Psalms 25:14.

Jesus says, "I thank Thee, O Father of heaven and earth that Thou hast hid these things from the wise and the prudent, and hath revealed them unto babes." He was talking about secret things, and secret things are revealed things, and revealed things are known only to babes in Christ. John in his epistles calls the children of God, "Little Children." People who feel their smallness being unworthy of the mercies they have received, they by the light of God's Spirit see they are sinners.

They reverence Him because they know of His greatness, goodness and mercy, which they have not always known, but revealed to them in mercy when they were dead in trespasses and in sin. The

psalmist says, "He that dwells in the secret place of the most high, shall abide under the shadow of the Almighty." So there is a secret place in which God's little children abide, and the world knows nothing of it, they are all born again, they know they were once lost but now found when they were not looking for Him. It was the secret work of the spirit in regeneration. It is all of grace, and that it is all the free gift of God.

When dead in sin we are dead to God and care nothing about spiritual things, until quickened by the Spirit of God, which awakens us to a sense of our lost and ruined condition, something we would have never known if left to ourselves.

The Lord said He would put fear in their hearts, Isaiah 32:40. The only way fear is ever in the heart. To fear the Lord is one thing necessary to a Christian life. To fear the Lord means to reverence, love, honor, trust and to obey the very name of God.

Having a desire to live a life to honor and glorify His name, and "choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." When we fall away, and do enough ugly deeds, and it seems everything we do is wrong, and we begin to think if we had ever known God, we would do better, and live a more consecrated life; and think the Lord had forgotten to be gracious and His mercies are clean gone forever; and are on the point of giving up and think of making a complete surrender of any claim of being a Christian, then at an unexpected time He shows His loving

hand, He restores the soul, He renews His promises, He shows us His covenant. He brings to our memory that Salvation is not by works of righteousness which we have done, but by His mercy He saves us. David said the Lord made with him an everlasting covenant, ordered in all things and sure, though He maketh it not to grow.

He will always see His child again, like Samson who went back to the lion he had slain, so Jesus will always see His own again.

A secret is something that is not generally known; only a few know it, or else it would not be a secret. But this secret is to them that fear Him. There are some who do not fear God, nor regard man, we do not have the fear of God until He puts it into our hearts. We are told in the Scriptures that, "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is the beginning of knowledge." "The fear of the Lord is wisdom." "The fear of the Lord is a fountain of life." "And as many feared the Lord spoke often to one another." "And unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." We see that as many as fear the Lord have His secret; and as many as have His secret, He will shew them His Covenant, and it is an everlasting covenant ordered in all things and sure. The sure evidence that Salvation is by grace, "Not by works of righteousness which we have done, but washed us with the washing of regeneration and renewing of the Holy Ghost."

Paul says, "But when it pleased God, who separated me from my

mother's womb and called me by his grace, to reveal His Son in me, that I might preach Him among the heathen; I conferred not with flesh and blood."

B. S. Cowin

FEELS CUT OFF

Dear Mr. Adams:

I have been impressed at times to write you for many years then it would appear to me, "Oh what's the use? I'm deceived in myself." But somehow tonight I find myself trying to write you some of my feelings.

First, I know I am a sinner, but what I am trying to get at is, I want (you) someone who is a child of God to pray for me, a lost and undone creature. I have tried to pray for many years, but it seems like my prayers get no higher than my head. I have felt that maybe I was close to God, but somehow for almost twelve months now, it seems like I am completely cut off, and I feel that maybe I have never known anything about God. I used to pray or I thought I prayed, at least I tried in as humble manner as I knew. But as I just said it seems as though I am cut off now. I feel so much, the need of prayer and the Saviour's love, but I can't pray. It seems I do not crave the words I used to repeat. Yet, I moan within, because I cannot pray, so what am I to do? That is why I am asking you to pray for a shutout sinner. Not that I believe you as a man can save anyone, but because you, I feel like, are a chosen one in God, Maybe He would hear your prayer. I realize my time here on earth is not much longer and I don't get

much comfort out of anything anymore. No, I am not at all sick or in ill health. It's just, I don't know what. I am a wayward sinner here below and I feel like if there is not a change there is not a chance for me to be saved. Not that it comes by chance, no, I don't believe that. Oh, I do not know what will become of me! I only know I need that Grace which is out of my reach, and what is so bad on my part, it seems not only to get farther from me, but seems to be completely gone. Oh, how desperate the way seems at times! I read in the Landmark how beautiful the experiences of some people are, and such sweet meditations they have on the hereafter. How wonderful it must be to them! If only I could have the least bit of one of these sweet visions. But I seem to be completely out of it all, so I am asking you please, if you feel to pray or ever have felt to pray for any poor cast out sinner, please pray for this one.

Please, in as humble a manner as I can ask, pray for me.

A vile sinner.

The above letter was received recently by me, just as signed above, "A vile sinner."

I am herewith addressing this person as She, however, it may be I should say He, but regardless of the sex, I am convinced that the author of this letter is a member of that mystical body, (The Bride, the Lamb's wife). She says "But somehow for the last twelve months now, it seems like I am completely cut off." This dreaded experience of being cut off is indeed painful, but very necessary in order that we may

worship God in spirit and in truth. The Prophet said "And it shall come to pass that in all the land saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will refine them as silver is refined etc." Zachariah 13:8:9. Flesh and blood cannot inherit the kingdom of God. The Spirit is all that can stand the fire.

When the flesh or dross is taken off and the scum is consumed, the image of the refiner is reflected in the pure gold. Then it is that we worship God in spirit. For the Savior said "God is a spirit and they that worship Him must worship Him in spirit and in truth. Jno. 4:24. I believe that our writer is at present in the furnace of the refiner.

Our humble desire is that some day she will write us another letter and can sing with David of old, "I will praise Thee, for I am fearfully and wonderfully made! Marvelous are thy works and that, my soul knoweth right well." Psalms 139:14. And also sign her name.

T. F. A.

IN MEMORIAM

In memory of our dear Brother Wilson Kellum, who passed out the fifth of January, 1948. His days spent here on earth were 94 years and 3 months, and he worked hard for a living and raised a large family. Years ago he came before the church at North East and told how great things that he hoped the Lord had done for him and the church granted him a home with them. And in a short time the Church saw fit to set him apart as deacon. He served the Church until he got disabled. He was never absent from his meeting time unless due to sickness. He was always pleasant when he would meet people and he often would speak about the goodness and mercy of God.

I often times heard him say that if he was saved it was just by the goodness and mercy of God and by the grace, love

and the power of God which he had before the world began and made manifest in due season. And I have often heard him say he loved his Savior God because He first loved him. And that he hoped that He shed his precious blood for him on the rugged cross to set his captive soul free, and that I believe that in the mind and purpose of God. He carried his people with him in the tomb and when he rose from the tomb I believe that he brought them up with him and in mind and purpose he presented them before the Father's throne, and I believe that the Church stands in the presence of God without spot or blemish. And we believe our loss is his long eternal gain. And in the morning of the resurrection that these vile bodies will be raised and fashioned like the Son of the Living God; there will be no more sickness, no sorrow, no sad farewells and where congregations will never break up, there to sing God's praises for ever more.

This done by order of conference the third Saturday in November, 1947, at North East Church. Written by a poor unprofitable sinner saved in hope by the grace of God.

E. D. Morton

R. F. D. 2, Box 38 1/2, Jacksonville, N. C.

BROTHER J. T. HEMBY

By request of the Church at South West I will write in memory of our beloved Brother James Thomas Hemby.

He was born October 4, 1864, and departed this life May 11, 1947, making his stay here on earth 82 years, 7 months and 7 days. He was married to my oldest sister, Julia Gurganus, on January 6, 1891. To this union 8 children were born, one dying in childhood. The following together with his wife survive: William H. Hemby, of Richmond, Va.; John, of Jacksonville, N. C.; Sidney R. of Jacksonville, Route 1; Mrs. W. D. Hith, of Jacksonville, N. C.; Mrs. Jessie Mercer, of Elizabeth City, N. C.; Mrs. J. T. Morton, of Jacksonville, N. C.; Mrs. Preston Mote, Washington, D. C., also two brothers and one sister.

He spent his life in his home community, never having traveled far from home. He was a farmer and accumulated some property, a hard worker and strictly honest.

He united with the church at South West on first Sunday in April, 1935, and was baptized, together with his wife, by the writer. He lived a faithful member until his death, always ready to bear his part of any burden. Therefore, be it resolved, first, That we bow in submission to the God of all Grace;

Second, That a copy of this letter be sent to Zion's Landmark for publication, a copy to the family and a copy to the church for its record.

Done by order of the church in conference.

Written by R. W. Gurganus.

Elder E. F. Pollard, Moderator

J. B. Pollard, Clerk

RESOLUTION OF RESPECT

Whereas, God has seen fit to remove from our midst Brother Howard Starling. Brother Starling joined Bethany Church May 25, 1940. He departed this life January 14, 1948. Funeral was conducted by his pastor, Elder E. C. Jones. May we be reconciled to the Holy Will of God. We believe that our loss was his eternal gain.

Be it resolved, that we extend our heartfelt sympathy to the bereaved family, may the God of all grace comfort them. And that a copy of these resolutions be sent to the family, and a copy spread on the church records, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday, February 28, 1948.

Elder E. C. Jones, Moderator

W. H. Woodard, Clerk

HEZIE BROWN MASSEY

He was born May 30, 1893; departed this life on December 29 1947, making his stay on earth fifty-four years, five months and one day. Brother Massey united with Bush Arbor Primitive Baptist Church on the third Sunday in October, 1938, and was baptized with his wife on the same date. The Church of Bush Arbor has lost one of its most faithful and devout members. Brother Massey was a good singer and enjoyed the song services very much.

We feel that our loss is but his gain and we should not weep for him, as those who have no hope. While the Church will miss him, he will be missed most by his dear companion.

Therefore, be it resolved:

1. That we bow in humble submission to the will of an all-wise God, who does all things well. We desire that the Lord may give his companion grace to say, "Not my will but Thine be done."

2. A copy of these resolutions will be placed in the hands of his wife; a copy placed on our Church Record Book; and a copy be sent to our Church Paper for publication.

Done by order of Bush Arbor Church in Saturday meeting, March 13, 1948.

W. C. King, Moderator

J. D. Simmons, Church Clerk

RESOLUTIONS OR RESPECT TO THE MEMORY OF SISTER CARTHA WEST

It is in much weakness, sorrow, and inability that we attempt to write in memory of this deceased Sister. She was born February 27, 1894, and departed this life November 23, 1947, making her stay on earth 53 years, 8 months, and 26 days.

She united with Hannah's Creek Church the Third Sunday in November, 1922, and lived a faithful and devoted member till her death.

She was seriously sick for several months before her death, and all was done for her that loved ones, and skilled physicians could do, but all this could not stay the icy hand of death.

The Lord giveth, and the Lord taketh away, but what a great consolation when we are made to realize that blessed are the dead that die in the Lord. They rest from all their labors, and their works do follow them. Her kindness and Christ-like life will still linger in the memory of the members of this Church, and all who knew her, for to know her was to love her.

Her funeral was conducted at Hannah's Creek Church by her Pastor, Elder F. H. Nordan, assisted by Elders L. A. Johnson, Lester Lee, and B. H. Godwin, and her body was laid to rest in the Church cemetery beneath a mound of flowers manifesting the love and high esteem in which she was held in the community in which she lived.

Our deepest sympathy goes out to her dear Husband and Children that are left behind to mourn their loss, and we commend them to sorrow not as those that have no hope, for we feel sure she will hear that welcome voice, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

RESOLVED: That a copy of these Resolutions be placed on our Church Minute Book, a copy be sent to the bereaved family of the deceased, and a copy sent to Zion's Land Mark for publication.

Done by order of Hannah's Creek Church in conference, this the Third Saturday in December, 1947.

ELDER F. H. NORDAN,
Moderator
J. C. WOODALL
C. A. JOHNSON
MRS. C. A. JOHNSON
Committee.

BEAR CREEK ASSOCIATION

The 64th Spring session of Bear Creek Primitive Baptist Association will convene, if the Lord will, at the Jerusalem Church in Anson County, N. C., commencing on Friday before the first Sunday in May, 1948, and continuing for

three days. Jerusalem Church is located about 10 miles South of Oakboro, N. C., also about 14 miles North of Marshville, N. C. The church is located on Oakboro and Marshville road. Those needing further information will write Elder D. T. Curlee, Route 3, Matthews, N. C. or the undersigned.

All orderly Baptists and lovers of truth are cordially invited to attend these services to begin at 11 o'clock A. M. on Friday.

Elder W. C. Edwards, Moderator
Route 1, Wingate, N. C.
Troy A. Williams, Assoc. Clerk
Route No. 2, Box 357, Monroe, N. C.

READING LANDMARK AT 84 YEARS OF AGE

Enclosed please find check for four dollars (\$4.00) to pay for Mrs. Sallie F. Pleasant's subscription to Zion's Landmark from Oct. 1, 1947 to Oct. 1, 1949. I should have sent check before now. Thanks a lot for not letting her miss a copy.

She is 84 years old and still enjoys her Landmark. I don't want her to miss a copy as long as she lives. She is not able to go to church very much. I am glad she can read as it is a lot of company to her.

Mrs. M. B. Pleasant
Angier, N. C.

ENJOYS THE LANDMARK

Enclosed find money order for two dollars to pay for Landmark from December 15, 1947 until Dec. 15, 1948. I am sorry I let it run overtime, but I am glad you did not stop sending it, for I enjoy the Landmark. I am eighty years old and do not go to church very much. I do like to read the writings of the dear brothers and sisters.

Yours truly,
Mrs. H. R. Brown
R. F. D. No. 1,
Hurdles Mill, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

APRIL 15, 1948

NO.11

PSALM 45

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the King greatly desire thy beauty; for he is thy LORD; and worship thou him.

And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

The King's daughter is all glorious within; her clothing is of wrought gold.

She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A SINNER'S PRAYER

Dear Lord we pray for all Thy
saints,
That Thou wilt hear their complaints,
And lead us Lord, lest we stray,
From the straight and narrow way.

We live among our friends and foes,
We have our joys and our woes,
Until our earthly house dissolves,
As onward, the wheel of time revolves.

We cannot stay the fleeting years,
Nor can we still our many fears;
But God alone, where all is love,
Can, every fear and doubt remove.

All earthly enemies shall be destroyed,
By the glorious risen Lord.
He alone, came from the grave,
And, shall all His children save.

He shall behold His purchased seed,
And shall supply their every need,
And they shall sing of redeeming grace,
And shall see Thee face to face.

Christ will see, and know his own,
Who have ever truly known,
And they cast, at His feet,
Their crowns, at His Mercy seat.

No single soul shall be left to die,
As He, their SAVIOUR, on high,
Shall welcome to that heavenly land,

Where all will fully understand,
That all we have to ever be,
We shall all be, forever free,
From sin and sorrow, and death below,
For life eternal THOU wilt bestow.

And Heaven shall be filled with
Glory,
As Angels sing that old story,
Of Jesus, and His Father's love,
Who hath saved us, to that home above.

O. J. D.

PLEAD FOR THE DUMB—GIVE THEM BEAUTY FOR ASHES

I have met many broken-hearted ones who are clothed with deep humility, faith and love. They gladly receive the word, and gladly make any living sacrifice for the promotion of the same, yet tell me that they have no hope that they can see. Our papers often recite a long hard struggle and a vivid deliverance—from which I would detract nothing. The pupil of the eye is the strongest speck in the body, and has more light than the foot, but the foot is needed.

Shall we say the dumb who are "walking in darkness" have no life? "The tongue of the stammerer shall be ready to speak plainly."—Isa. 32:4. When asked for a hope they stammer, and this speaks plainly for them. They see no good in the flesh, not any good work done,

which proves that the heart is broken. By day and night they are praying to escape every form of sin. "The law of the wise and the fear of the Lord are a fountain of life, to depart from the snares of death." The snares of death are the ways of sin. A fountain flows constantly. Thus we find the law of the Lord written in their heart. "Go and sin no more." "Abandon me not unto temptation." They see no good thing in their flesh; and this law, being in the heart, causes them to hunger and thirst, and to constantly mourn. Thus the tongue of the stammerer speaks plainly. They love the brethren; they believe in Jesus; they gladly receive the word of the gospel; they are not ashamed of the testimony of our Lord; they fear God, and are ever glad to do deeds of righteousness. Therefore, we know they are born of God.

The Spirit is like the wind. The wind may be so strong that nothing can stand before it, or so mild that we can not see a leaf move. But nothing can live without it. So with the work of the Spirit. One child may know as definitely as Paul, and another (like Simon or John) can tell nothing about the beginning of love in their hearts. It may have been so gentle that they knew it not, or so early in life that they have no knowledge of it. Many times these dumb ones are like the blind and the lame; they see not how they can go, by reason of sin in their flesh. They are lame, and can not walk. If they were yet dead in trespasses and sin they would be trusting in some good work they hoped to accomplish.

Then let us "give them their inheritance" by showing them that Jesus has finished their transgressions, borne their sins away; and by love's strong cords bind up their hearts and bring them into their inheritance at the gospel table. Many of these have been robbed of the righteousness of Jesus and left half dead. "Plead for the dumb."

Gabe Brown

Granby, Mo.

WHOM DO MEN SAY THAT I, THE SON OF MAN AM?

My humble prayer is that He will bless each of us to pause for at least a moment and endeavor to give a heartfelt answer to this most vital question. It is God speaking to us through His word. He is asking us something pertaining to our salvation, our hereafter. And oh, what is our answer! We are living in an age to see the entire world steeped in sin, corruption and destruction. The nations of the world have gone completely mad. The nations have answered the above question, and surely they can see the result of their answer. They are bound to see that their answer is not correct. What has been their answer? What is the result? Look into the far corners of the world; look out over our own country, into our cities or towns, and you can't be mistaken as to the result.

We have lived to see sin and chaos running rampant over the world, and surely it behooves us to cast our eyes toward the heavens for a moment, and see where we stand with God. Can you and I

stand with our faces toward Him and say with Peter of old, "Thou art the Christ, the Son of the living God?" Someone may say, "We can't know for a certainty, and I agree with him. But isn't it also true that there are sign posts on every turn of the road directing us along the dark journey of life? Hence, if we are observing those signs, certainly that is an indication that will build up our hope and trust in a great God who rules over both heaven and earth. Therefore, if I can sincerely say, "Thou art the Christ," then it gives me the sweet assurance to know something about our Lord's meaning when he said, "On this rock I will build my church, and the gates of hell shall not prevail against it."

It may be that the number is few who can give the right answer to "Whom do men say that I the Son of man am?" but thank God there are some who have not yet bowed down to Baalam. How can we determine whether we are prepared to face our God and give the correct answer? Here are some of the signs that every child of God can read and understand and has or will experience: He will have that inner feeling that he is standing face with his Master and crying unto Him, "Nothing in my hands I bring, but simply to Thy cross I cling." You will have heard the question asked, "But whom say ye that I am?" and in reply to your answer, He will say, "I am Jesus whom thou persecuteth. Then you will rise and say, "Lord, what wilt thou have me to do. You will also be blessed to look out and above all earthly churches and behold the

real true church of God.

Therefore, the true Christian hope is built on nothing less than Jesus' blood and righteousness, and those of us who are so blessed, will some day hear Him saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We will then have a burning desire to do all within our power, by the grace of God, to make this old world a brighter and better place in which to rear our children. O, my friends! Let us think on these things. Are we pleading with, and begging God to give us grace to live the kind of life here in this world that the Bible so clearly teaches? Are we praying to Him to bless us to live and act before our children in such a way as to convince them that we have had an experience with our God? Are we this day sending up our petitions to Him to keep our children in the right path? Or is it true that we are just drifting along, and saying, O, well, it is just as it is and there is nothing we can do about it?

There is one resolution that we should all make and pray God to help us to keep, and that is to never lie down at night without being able to say, I have endeavored to make some human being a little wiser, a little better and his task a little easier this day.

If these thoughts have any meaning to us, then we have the sweet assurance that we are drinking from the fountain that never runs dry. Then it is that we feel within us a well of water, springing up, giving unto us eternal life. We are then prepared to rise in the

morning and start out on our daily task in a bright and cheerful mood; giving to our friends and neighbors a happy smile, instead of a look or an attitude that no one can bear to be around us. Yes, how true it is that when we reach this point, we can see and realize the beauty of those words written by one of our writers, Mrs. E. R. Miller, which are as follows:

Oh, what a lot of pleasure
Sweet, smiling faces bring;
And what a lot of music in pleasant
voices ring.

The skies may meet in sadness,
The blistering wind may blow,
But if our hearts are cheery, there
is sunshine where we go.

A. C. Owens

Wilson, North Carolina.

A GOOD LETTER

Castle Hayne, N. C.

February 9, 1948

Dear Mr. Gold:

I am sending you a \$2.00 money order to pay for the Landmark from February 1, 1948 to February 1, 1949. I am now 75 years old and I have been reading it most of my life. My father took it when I was a child. He was a strong believer in the Old Primitive Baptists, still he never joined the church. He dearly loved to go hear the preaching and helping take care of the members. I do hope to be able to take the Landmark as long as I live, for it is a comfort to me. I pray the Lord to keep us and lead us in the straight and narrow way if it is His will. Hoping you success and a Happy New Year.

Mrs. W. J. Wilkins

ENJOYS THE LANDMARK

Dear Elder Denny:

Enclosed find \$2.00 for the Landmark for another year. I have enjoyed reading it very much. I have just returned from a nice visit to my son, Henry, in Statesville, N. C. Had the pleasure of going with and enjoying being with Sister Brown.

Hope you and family are well and I do hope to see you again when in your state. I remain, I hope,

Your sister, Allene

The Sister Brown of Statesville, N. C., is Mrs. Nannie Brown, member of Great Swamp Church of Greenville, N. C. A very fine sister.

O. J. D.

ENJOYS THE LANDMARK

News Ferry, Va.,

March 2, 1948.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

Enclosed please find \$2.00 (two dollars) for the renewal of my subscription to the Landmark for another year. I don't want to miss a single copy, and may the Lord enable you for many more years to come in getting every issue out on time is my humble prayer.

Very truly,

Mrs. N. M. Myers

GOOD LETTERS

Dear Brother Adams:

I'm sending to you for your approval a letter I received as you'll

see since our Association, which seems to me would be good matter for the Landmark, and if it suits your approval please have it printed at the earliest convenient date. It is from one of the dear sisters of Norfolk church. She is old, and feeble, and to me a jewel of God's mercy. I've just gotten home from Salisbury Association. We were hoping to see you there. Those people are a very dear people and highly favored of the Lord, but what pleases me most they preach the same Jesus, the way, the truth and the Life. But the power of God unto salvation is the same both now and forever.

Hope you all are well, and remember come to see us at your first opportunity. May God bless you, and give you sufficient grace in all your trials. Remember me and mine when you are blessed to pray.

Sincerely,

Beadie Meads

509 West Colonial Ave.,

Elizabeth City, N. C.

Dear Sister Meads:

I know you will be surprised to get a letter from me, but I feel so impressed to write to you, I feel I must write today. You looked so happy during the Association. Sister Meads, I have been sorely rebuked, and chastised for not answering your letter you sent me in answer to one I wrote you, but it was such a wonderful letter I didn't feel capable of answering it, hope you will forgive me, I have it yet, and have read it many times, and today I was impressed to read it again, and enjoyed it just as much as I ever did. I read your

letter to Elder A. B. Denson published in the Landmark sometime ago, and enjoyed it so much. What a wonderful time we had at the Association, the Lord blessed us with such wonderful weather, and blessed me to go every day, and I enjoyed so much hearing the sermons preached as I believe. How wonderful it is to hear the Gospel in its beauty, especially when we are blessed with a hearing ear to receive it. I think we had some wonderful preaching. Elder Spangler spoke on the same text that had been on my mind for a week or two before the Association, "A word fitly spoken is like apples of gold in pictures of silver," and I think he expressed it beautifully. I think of Elder A. B. Denson as a Father in Israel; he has a saintly expression on his face, and he made such a beautiful talk on the last day.

The Lord has wonderfully blessed the church at Norfolk under the ministration of our Pastor, Brother R. B. Denson. He sends his servants where he sees fit, puts words in their mouth to tell the unsearchable riches of Christ. And like the children of Israel fed with manna from heaven, he feeds his people with heavenly manna and gives them a hearing ear and understanding mind to receive. How glad we are to see those who are called and made to love the doctrine of Salvation by Grace, coming into the church, as he sees fit to bring them.

I have had my name with the Primitive Baptists thirty three years the third Sunday in last August (I was received on Saturday and baptized Sunday). Some-

times I seemed so unworthy, I am afraid I have deceived the church, and if they knew me as I know myself, they wouldn't fellowship me, and if one at all I am the least, yet I can go back to the time when I felt there was no hope for me, and when that precious hope was given me, and I was praising the Lord for his wonderful goodness to me, and doubts began to come, I asked God if I was deceived to undeceive me, and then a shadowy form stood by the couch I was lying on and said, "your sins are all forgiven you and will be remembered against you no more forever." The sun of righteousness has sent his rays to shine into your heart, and immediately the room was filled with the radiance of the mid-day sun, and I arose clapping my hands, and singing, "Amazing grace, how sweet the sound that saved a wretch like me." Also we praise Thee, Oh God, for the Son of Thy Love, for Jesus who died and is now gone above, and I felt like during the time, I was so happy and that I would never have any more cares. I feel like that at times now that time I received a "peace that passeth all understanding" everything seemed to be praising the Lord.

Now, Sister Meads, I did not see this with my natural eyes, nor hear the words naturally, but I hope was given me spiritually, and that vision has been fresh with me ever since that time. I thought I would never have another care (as I said above), but I have found many times since then as one of the Elders said at the Association, I have often wandered in the wilderness and have found as the hymn reads:

"Dark and thorny is the desert through which pilgrims make their way." Yet when I am low in spirit and feel I am deceived and deceive others I am carried back to that room, the voice that spoke to me, the radiance of the heavenly rays that shone in the room and on me, it shines as a beacon light, and I am made to say: "Praise the Lord for His wonderful goodness to me, all the years of my life, for surely without Him I can do nothing, for in Him we live, move and have our being. Sister Meads, how wonderful the thought that if we are one of His we have the assurance found in Romans eighth chapter, 38th and 39th verses as Paul says, "For I am persuaded, that neither death, nor life, nor angels, nor powers, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." I know if I am saved it will not be for any thing I have done, but for the mercies of a God, who according to Romans XI, 36th verse, "For of Him, to Him be glory for ever. Amen. And who according to Romans 41 chapter, 34 to 36 verses, needs no counsellor, needs no help to make up his mind, for he is a God of all power. For the earth is the Lord's, the world and they that dwell therein, hence he needs no help from puny man to do his will in Heaven and in earth. He speaks and it is done. He opens and none can shut, He shuts and none can open.

My son, who lives in Washington, D. C., was at the Association

Sunday, the first time he has been to a Primitive Baptist meeting in a long time, I think he enjoyed it. Hope the Lord will bring him to the knowledge of the truth. I am getting old, and can't hear very well. My time on earth will soon be done. I hope when the time comes to go, the Lord will sustain me and take me where there will be no more death. No sun is required, for Christ is the Light, no more parting and all will be praising the Lord for ever.

I will close now, and if I have said anything you don't approve, lay it aside it will be all right with me. I will be glad to hear from you, but if you ignore this I can't blame you. Please remember me in yor prayers.

Yours in love and fellowship,
I hope,

Della Reece

No. 2 Rogers Place,
Cradock Gardens,
Portsmouth, Va.

A DREAM

I know many people do not believe in dreams, and say very unkind and unbecoming things about those who do believe in them, but that does not disprove the fact that some of the most comforting messages that have ever been given to the Lord's people have been given to them in dreams, nor does it disprove the fact that the Lord does yet speak to His children in dreams.

Here's the Dream: On the night of January 27, 1896, while I was in the Ball Room dancing and having what I called a good time, all of a sudden a great storm came over me and I felt so condemned and

lost in sin that I asked another young man to take my place in an old fashioned square dance set and I left the Ball Room, my very being going out to the Lord to have mercy on me a poor lost and ruined sinner. I mourned on account of my great sins for two and a half years, till on the night of July 27, 1898, while in my own mother's home the Dear Lord blessed me with as good a Hope, I believe, as He has ever blessed any person with. (I am only boasting in His Saving Grace).

If all the men and devils on earth had told me I was mistaken about the Lord blessing me with this good hope I would have believed in Him just the same, and my hope would have seemed an abiding principle, 1st Cor. 13:13.

I was so very happy night and day I wanted to tell every one I ever knew about my good hope, and so far as I knew then mine was to be a life of happiness and real genuine joy continuously, and without end, but after a few short months I dreamed one night of preaching to a strange congregation in a strange church and my text was St. John 3:16.

How I did feast in my sleep as I was blessed to preach from that Text to a people I had never seen a one of them before in my life time. I woke up and words can not tell the feeling I had, I was lifted up and happy yet so ashamed that, even though it was all in a dream, to think that such a vile wretch as I felt to be would even think of preaching even though it was all in my sleep. I slept no more that night for studying about

that new and strange experience I had just had. I began to be burdened from that very night about a duty to my Lord. I had planned to be anything else but a preacher and more especially an Old School Baptist preacher. I had told my mother many times that when her pastor was dead there would not be any other that would ever preach that old foggy stuff her pastor and other Hard Shell Baptist preachers were preaching. I continued to be burdened with this impression to speak in my Master's great name. Many times slipping the Gospel Messenger and Primitive Baptist out to read to see if anyone else had ever had such strange experiences as I was having.

Finally on the fourth Saturday in December, 1900, I was baptized into the fellowship of the church of my mother and father's membership. The Church licensed me on the same day to speak in my Master's name whenever and wherever I was invited and impressed to do so. The following Monday morning I boarded the train for Tishamingo Indian Territory to make my home so far as I then knew. On the first Sunday morning in January, 1901, which was just a week later I decided to walk down town (in Tishamingo, I. T.) and see who and what I could see, being a rank stranger there. I didn't know one single person in the town except the people in the hotel where I had boarded during that much of one week. I came to a Church and decided to go in and see and hear what was going on. I sat down near the back of the house and

soon a man I took to be in charge came back and introduced himself to me, at the same time telling me he was the pastor of the Church. He then asked me if I wasn't a preacher and I told him No, whereupon he questioned me pretty close and finally I admitted to him that my brethren back home had licensed me or liberated me the week before, but that I had never made an attempt to speak in public. He insisted on me coming up to the front and he called on me to lead in prayer. I had been a beggar at mercy's door privately for several years, but had never tried to offer a public prayer, but I kneeled down and did the very best I could to pour out to the dear Lord the desires of my poor burdened heart. Somehow I was so lifted up in my poor weak effort to lead a prayer in public, in fact I was happy in my poor soul.

That man preached an Armenian sermon and at the close of his discourse he turned to me and said, "I have to be out of town tonight, how about you preaching to the people here tonight." Before I thought of myself I said, "If that is the way you feel about the matter I will do the best I can." And dear brethren, I have done the very best I could every time I have ever made an effort to speak in my Master's name from that day till this present day.

This preacher announced that a young preacher would preach for them that night and it would be his first sermon. Well, on the way back up to my boarding place I got to thinking about what I had promised and only those who have

traveled this road can have any idea as to just how I felt about preaching my first sermon and in a strange town and to a strange people. The next thing I knew I was thinking of that dream I had dreamed more than a year before that and the more I thought about the whole matter the more I would find myself meditating on that dream, and that text—St. John 3:16.

The news went out that a young preacher would preach his first sermon at that church that night and when church time came the house was filled to its standing capacity. And for my life I could not get hold of any other text except the one I had dreamed about preaching from in my mother's home, so I took that text and if the Lord ever did come to my rescue (and I know He has many times) He certainly did on that occasion. I didn't know anything about the Bible's teachings I am sure, but something came into my mind to say about that text, and I believed every word I said about the text and others believed what I said on the text, too. I was so happy after the service was over, I rejoiced all night long. I exhausted my physical strength, my cup silently running over as I lay on my bed for the rest of the night.

That was the First Methodist Church of that city, but you take that experience from me and you take the greatest evidence I have ever had that God has called me to speak in his great and delightful name.

Thus did my experience begin in the services of my Master and now I am starting in my forty-eighth

year in His service. On that night I met some persons who told me where there was a Primitive Baptist Church and soon I was able to meet regularly with my own dear brethren and sisters in the services of our Lord. You could as easily make me believe there is no God as you could make me believe there is nothing sublime about that dream.

When God gives you a dream He enables you to believe the dream else He would be defeated in the very end He purposed to reach in giving you the dream.

With the Editor's consent I would like to tell the readers of Zion's Landmark just a few of my experiences in the first two years of my ministry while I resided in the Indian Territory, 1901 and 1902.

Sincerely and in hope,
Z. Stallings

We will be glad to publish your experiences.

J. D. Gold

SHOWING A CHARITABLE SPIRIT

43 Cloud Street,
Front Royal, Va.,
February 25, 1948

Mr. John D. Gold,
Wilson, N. C.

My dear Mr. Gold:

I am enclosing check which renews the subscription to your valuable paper, the Landmark, for Elder A. L. Harrison, 43 Cloud St., Front Royal, Va. We have been subscribers to the Landmark ever since we have been married, which was 49 years last December. I have been reading it since I have

been able to read anything. We enjoy the Landmark—of course there are some things published in it that we do not agree with, but I can overlook faults in our Baptists, knowing I have so many more than they have. I do wish that the dear old Baptists would not let differences mar their peace and fellowship, with a "Holier than thou" attitude. It would give me more pleasure than I can express, to see sweet love and fellowship among the Primitive Baptists throughout our country, I mean on little points of doctrine, and especially on predestination that none of us understands except predestination of the church of God and so refers to His people for whom He died to redeem. I often fear that I am not one of them. I know I love them but often fear they do not love me.

Mr. Harrison has slowly improved until now he is able to be up right much of his time. Goes to church and to the barber's shop, some of us has to be with him. He lives mostly in the park, preaches and prays around the house, but is so good, never gets out of humor and doesn't want me to get out of his sight, which keeps me closely confined to the house, only when he goes too. The Lord has a purpose in afflicting him. I often ask why it should be this way. There are so many things in this life we cannot understand, but some day we will. I hope that you are well. I enjoy your writings in the Landmark.

With best wishes for you as its publisher, I am

Very sincerely,

Hattie Lawrence Harrison
(Mrs. A. L.)

Dear Mr. Gold:

The enclosed letter from Mrs. A. L. Harrison, of Front Royal, Virginia, is in the right spirit, I am sure, and will be read with interest by our Landmark family.

If I am not mistaken Elder A. L. Harrison is a brother in the flesh of the late Elder J. T. Rowe's first wife. Sister Rowe was a highly esteemed sister in our church.

I regret to learn of Elder Harrison's afflictions and hope that it may be the will of God for him to be spared for many years.

Elder Rowe regarded him as a good man in the service of the Master.

I appreciate Sister Harrison's spirit of forbearance toward those with whom she cannot always fully agree, and if all of us, could take an inventory of our faults, we would not so readily find fault with others.

Since I have lived among the Primitive Baptists from childhood to this good day, allow me to say I see more moderation among our ministers, than was evident in some of the former years.

I often think of the spirit of moderation noted in Elder Lesters later years, as he would say, "Let me not be too sure that I am right and my brethren wrong, for I might sometimes be in the wrong and they be right."

He grew old gracefully. May it be in the providence of God that we may be likewise minded.

Your sas ever,

O. J. Denny

A GOOD LETTER

Mr. John D. Gold,

Wilson, N. C.

My dear Friend:

You will find attached a money order for two dollars, \$2.00, to pay for the dear old Landmark from January 1, 1948 to January 1, 1949, if I am right.

I have some Landmark's dating back to 1903 or way back in your dear father's days. I aim to write you a long letter soon, wish to be excused for not sending this to you sooner.

I am 80 years old and am getting somewhat feeble. I will stop now. My wife joins me in love and best wishes that the good Lord may bless you and yours and all the Lord's little ones.

D. E. Mizelle

Hobgood, N. C.

ENJOYS THE LANDMARK

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Mr. Gold:

My subscription expired on Dec. 15 (or Jan. 1) to the issue of Zion's Landmark. Some six months prior to that time I advised you to cancel same at that time, unless I sent in a renewal later. (Which I didn't do). But your paper has continued to come as I've received one or two extra copies.

I hate to discontinue its coming, even though I find I have little time for reading, as it has always been one of the Primitive Baptist papers that was always found in my father's home—(Prof. J. W. Gilliam, Elon College, N. C.) in his lifetime, to say nothing of my personal enjoyment of same. Therefore, I'm

enclosing \$2.00 in cash to renew same, as it isn't convenient to get money order or postal note from the post office due to so much ice. Please renew for another year.

Yours truly,

Mrs. C. E. Bernard

(Formerly Grace Elizabeth Gilliam).

363 West End Ave.,

Elizabeth 2, N. J.

A GOOD LETTER

Edgerton, Va.,

March 26, 1948

Dear Brothers and Sisters of the Dear Old Landmark:

I have been thinking for a long time I would renew my subscription, but just kept putting it off. I am enclosing \$2.00.

I went to the Association last October. I enjoyed it so much just to meet dear brothers and sisters. It is such a great pleasure all so loving to each other here in this wicked world of ours. God is so good to us. I think I am not worthy of these great blessings in meeting each other at these Associations. I have always from childhood loved to go to these associations. Mother used to tell me to get ready and I could go with her to church at old Snow Creek. That used to be the nearest one to my old home. That is where they are sleeping today in the church cemetery awaiting for the resurrection of the dead.

I guess this will go to the waste basket. If it does it will be all right with

Your little sister in hope,

Mrs. C. R. Simmons

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

VOL. LXXXI

NO. 11

**Entered at the postoffice at Wilson
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WILSON, N. C. APRIL 15, 1948

THE PREACHING OF THE GOSPEL

Dear Brethren:

Will you suffer me to write a few of my thoughts concerning the preaching of the Gospel? To whom it should be preached. I fear that many Old Baptists have narrowed the commission down to the Feeding of the Sheep and no more. I beg you to read it very carefully and pass it on to the Brotherhood, sometime, if you feel to. We, as a denomination, have left off a part of the counsel of God and a very important part, too, in that we have not preached the Gospel, (as did Jesus, John the Baptist, Paul and all the Apostles) promiscuously—to one and all—calling upon dead sinners to repent and believe the gospel; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are

taken captive by him at his will. II Tim. 2:25. (We must sow the seed in the morning and in the evening withhold not our hands, for we know not whether this or that shall prosper or both shall be alike good). To my way of seeing the great commission, "Go ye into all the world and preach the gospel to every creature", as well as "Feed my sheep and lambs", is still in force regardless of how much we may dislike it and try to narrow it down. Of course, every spirit, taught minister of the Gospel knows that all is vain for dead sinners to read their Bibles and hear us preach unless the spirit uses the words to give feeling to their hearts. The spirit alone can impress their hearts effectually; yet God has ordered His ministers to draw the bow and shoot the arrow at a venture, believing that they are laborers together with God and that God will be with them unto the end, confirming the word with signs following according to His will. To my view, this way of preaching the gospel of the Son of God, is the one and only way. It does not suspend the salvation of the dead sinner upon the dead sinner's will, but upon the will of God. The divine assurance that God's word will prosper in the thing whereunto He hath sent it, affords encouragement to preach it to dead sinners.

The fact that we are fearful that God will not use our preaching in the conversion of sinners and the edifying of His saints does not nullify our commission to preach it to "every creature." We have plenty of Sheep-feeders, but very

few, if any, proclaiming a violated law as well as the gospel to the unbrought people of the covenant. Paul warned every man night and day with tears (Acts 20:31) and persuaded (Acts 26:28) all men (2 Cor. 5:11) and all his other writings, to repent and believe the gospel. He persuaded them to turn away (repent) from their heathenish beliefs and practices to those set forth by Christ. Yes, to turn away from conditional law and Christ and the promises is true repentance. Dead orthodoxy is the most subtle enemy which we have to watch and shew in these perilous times. Pharasaic Baal and Antinomian security are the two engines of satan with which he grinds the church in all ages, as betwixt the upper and nether mill stone. The space between them is much narrower and harder to find than most men imagine. It is a path which the vultures eye hath not seen, and none can show it to us but the Holy Ghost.

The Messenger of Peace, the September issue, carried an excerpt from Elder John M. Watson's "Old Baptist Test", touching this very important subject and I hope you will see cause to publish it along with this letter. Have you read this book—"Old Baptist Test"? He was born in the year 1798 and lived sometime in Tennessee as well as in North Carolina. But if you do not feel to publish these pieces please return to me at your convenience with your comment on same.

Yours in Him,
Milford Hall, Sr.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. (Matt. 28: 19-20.)

"Jesus came, and spake unto them, saying, **ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.**"

This was spoken unto the eleven disciples, only, and some 40 days after His resurrection.

JESUS had, and has "ALL POWER," as the supreme, universal and eternal monarch of Heaven and earth.

The ALL POWER was given to Jesus, and He is the possessor of the All Power in common with the Father, and the Holy Spirit, and is the head of all things to the Church, that He should give eternal life to as many as were given Him. (John 17:2) And to as many as the Father hath given him, and unto all these He is "their everlasting SAVIOUR, PRIEST: AND KING."

In closing the commission to his disciples, He said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and the Son, and Holy Ghost." What are they to teach? "To observe all things, whatsoever I have commanded you, (nothing else) and Lo, I am with you alway even unto the end of the world."

Whom shall they feed? "**FEED MY SHEEP AND MY LAMBS.**" With what must they feed?

Agur said, "Two things have I

required of thee; deny them not before I die: Remove from me vanity and lies, give me neither poverty nor riches; **FEED ME WITH FOOD CONVENIENT FOR ME:** Lest I be full and deny thee? Or lest I be poor, and steal, and take the name of the Lord in vain." (Proverbs 30:7-10.)

Where does this convenient food come from? Christ himself is the great Pastor of His flock, and the shepherd of His flock. And it is His providence to feed them. He is both the life and sustenance of all His fold. **For there shall be one Fold and one Shepherd."**

He being the bread of life, and the water of life; and His flesh is meat indeed and His blood is drink indeed.

Not unto us, not unto us, but unto Thy name be all the glory, and as under shepherds we are to teach, only such things only as commanded of Him.

O. J. D.

SIN

One of the greatest sins of the present day is our disregard of the sacredness of the Sabbath day. It is not a day which men set apart, like Christmas and other days which we call holidays. It was from the beginning, as God was six days in His work of creating all things and rested on the seventh; He says six days shalt thou labor, do all thy work, and the seventh day is holy unto the Lord, and we are commanded to keep it holy. I know of no better way to keep the Sabbath than to go to church and engage in the worship of the God who instituted it for His own pur-

pose and glory. It is a good day to visit the sick, the widows and fatherless. But in passing along I see many cars at the filling stations and but few at the churches. I wonder why filling stations are allowed to stay open on Sunday, except as a place where people can go to eat ice cream and drink bottled drinks. And we have Sunday movies which are visited by a great many, we can no longer boast of being a Christian nation to permit such things. The worst thing is to see people who profess to be Christians preferring such places to the church. What a sad state the church is in with a portion of its members at the theater leaving a few of the faithful ones to support the church, while they support the theater. The church should turn out all such as dead wood and retain only the true believers, for such are a hindrance rather than a help. Good church meetings are not where the membership is largest. I have found the sweetest meetings where the crowd was small. I visited a sick man and had just three for a congregation, and surely the Lord was there, and the best of liberty preaching to three women at church.

Our Savior was severely criticized for healing on the Sabbath day, but He assured the people that He was Lord of the Sabbath, and that it was good to do good deeds on the Sabbath day, even to pull the ass out of the pit. I think we are commanded to work six days as well as rest one; and if we work six days as commanded, we will be ready to rest on the seventh. We cannot make the law, but we

should protest against such slackness of the men we elect to make laws for us. One of the Ten Commandments was to remember the Sabbath day to keep it holy, it was God's command and we violate the whole law, when we offend in one point.

Christians love to serve the Lord, to do the things they are commanded to do, but the strange things are in a country where almost the whole population are members of some church, that only about one in ten go to church at all. When a person joins the church, they are supposed to give themselves to the Lord and one another, to enter a covenant to visit the church at all her meetings, or render a good excuse for not doing so. All work or business should be left for another day. I am sure others can do as I have done; never let my work hinder me or keep me away from the church.

B. S. Cowin

NETTIE WALDRON

Nettie Waldron, wife of T. H. Waldron of near Danville, Va., died after a long illness January 18, 1948. She was 73 years old. She was devoted to her family and two small grand children by whom they were almost idolized.

Beautiful Toiler thy work all done,
Beautiful soul into glory home with her
God to rest;

Rest from all sighs, sorrows and tears,
Rest through God's wonderful endless
years.

At home with the blest,

I have loved her in life,
I love her in death,
I will love her as long as the Lord giveth
me breath.

And when the death dew is on my brow,
If I ever did love her it is now.

Her Husband

A precious one from us has gone,
There is a vacant place in our hearts,
A voice we loved is still,
That never can be filled.

From the milk-white breast that warmed
us,

The clinging arms that bore us,
The dear eyes that looked on us,
Will look on us no more.

Her children

IN MEMORIAM

Anna Elizabeth Watlington was born in Guilford County, North Carolina, on January 31, 1866, to John Armstead and Jane Simpson Watlington, and died on May 3, 1947, at Winston-Salem, North Carolina.

She went to work at an early age for Mrs. Hancock in Reidsville, North Carolina, as a dress maker. Then she went to Washington, D. C., to work as a fur finisher. She went to Baltimore, Md., in 1922 to continue to work in furs, where she worked until her affliction in March, 1935. Paralysis struck. During her working seasons, she stayed in the home of the late Elder Joshua T. Rowe. She never missed an opportunity to go to Church, and we had meetings every Sunday. Sister Anna loved Black Rock Church at Butler, Baltimore County, so much. She received a letter from Gilliams Church, North Carolina, where she joined in young womanhood, and placed it at Black Rock where she was a faithful member until her affliction. When she had to go back to North Carolina, she took her letter back to Gilliams.

She was faithful, ambitious, and full of life. To know her was to love her.

She was a firm believer in salvation by grace, and sometimes felt her affliction was a blessing as she had time to read and meditate on the goodness and mercy of God. Once, when visiting Sister Jennie Leonard at Prattsville, New York, they camped awhile on the side of a mountain in the Catskills and she said it was wonderful to be away from the hustle and bustle of the world, as she expressed it, alone with her Maker.

Sleep on, Sister Anna, we miss you; but sweet memories linger, and we believe you are so happy now resting in the Mansions prepared by your Maker.

—Written by one who loved her,
Mamie W. Rowe

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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VOL. LXXXI

MAY 1, 1948

NO. 12

PSALM 46

God is our refuge and strength, a very present help in trouble

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire.

Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

AN INTERESTING LETTER

Dear children of God:

As it is now 11 minutes 'til eleven o'clock, as I sit here this night a miserable wretch. Feeling that I am not fit to live and not fit to die, and what I am 'tis hard to know, but God knows all about a sinner like me, and makes me know I am a sinner both by nature and by practice, except he lead me by His spirit and keep me by his grace. My companion and children are fast asleep as I write. But, oh, no sleep for me now. I have a mind to write on Scripture you find recorded in the 1st chapter and 15th verse, and 7th chapter and 13th verse of Ecclesiastes, and quoting the 13th verse of 7th chapter it reads like this: "Consider the work of God; for who can make that straight which he hath made crooked." I read this several months ago and inquired of different ones the meaning of it. But no one gave me an answer that satisfied my mind. I have begged God to show me the meaning of this, and this is what I have seen, and if you don't see with me, don't fall out with me, because what I am writing is being written in love and in much fear and trembling. So let us remember first that when God made man he was made of the dust of the earth, and while he was made good and upright, he also was made subject to vanity, and the woman was created in man

that she should be taken as a bone from man's side, and the wound be closed up, and God made woman from the bone from which he had taken from man, and she was a helpmate for man, and Adam loved this woman, because she was bone of his bone, and flesh of his flesh, and God placed them in the garden and commanded them not to eat of the tree in the midst of the garden.

God also, according to Job, formed the crooked serpent, and this serpent in speaking unto the woman made it known unto her that this tree was to be desired to make one wise, and she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, and they saw they were naked, and when they heard the voice of God in the garden they were afraid and hid themselves. Because they had shown as the Scriptures tell us that man was made subject to vanity. Therefore, as Eve had heeded the voice of the serpent, and Adam had listened to his wife, and in putting it plain followed flesh and blood, and the Scriptures tell us flesh and blood cannot inherit the Kingdom of Heaven. So as their eyes had been opened, and they were afraid all they could do was to hide their nakedness, and that with fig leaves, and that to me represents us striving under the law, when we see our sins, feeling we are going to die,

and hell is going to be our home. Adam and Eve did not know what was going to happen to them, but they confessed the truth of what they had done, and so does every child of God, and in their state at that time they had sinned and fell short.

Therefore, they had to pay the penalty, so God first told the serpent what his punishment was, and if you read in Genesis you can plainly see what that was. Then the woman was told, and then the man, and after this children were born, and that made them children of woman. Job says man born of woman is of few days, and many troubles. So we see all these children that are born of woman are sinners, and so here in this transgression of Eve and Adam, sin entered in. Could anyone hinder this? Where would you and I be had it not been that Eve was to bring forth children, and where would Election be were it not that all this had taken place? Where would Christ have fitted in? So you see God hath made this in a way that man cannot make that straight that he hath made crooked. Again we see where Joseph was sold down into Egypt, we see how that worked out. Again we see where Pharaoh's heart was hardened and he would not let the children of Israel go. But in the day of God's power he delivered his children across the Red Sea, and Pharaoh could not hinder. But the Scripture tells us that Pharaoh was raised up for that purpose. Can anyone make that part straight?

Could you straighten your own life? Yea, I say no, only God

through His Son could do that, and that He has done by sending His Son into the world and caused him to be crucified, and that by wicked men, and no man was able to deliver Him, because it was God's purpose for Him to go on that cross, and when He hung on the cross He said, it was finished and gave up the Ghost. So it is finished Salvation by Grace, and Jesus knew every one of his on the cross, and will make himself known to them in His own appointed time.

This is getting to be long and there are many things that could be written concerning this Scripture, but I better close.

Hope you all are enjoying the presence of the Spirit of God, and all is well with you.

Just a little brother in Christ, if one at all.

Lester E. Lee

Route 5, Dunn, N. C.

CHRIST BUILDS THE CHURCH

To Readers of Zion's Landmark:

Matthew 16:13, 14, 15, 16, 17, 18.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

And they said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath

not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. 16:13-18.

The object we have in view is the relationship of Christ and the Church, militant and eternal. Before entering into this phase, we would like to consider the nature of the surroundings upon this occasion.

First. We gather from the reading of this Chapter that it was just before the Crucifixion of Christ, tho' he had lived among the Pharisees and Sadducees for almost 33 years and they had seen the works of Christ, yet they could not understand how nor by what authority he did them. In the beginning of this Chapter we find them seeking after a sign, that they might know him, but his reply to them that "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonas the Prophet." Matthew 16:4.

Second. You will note the question that Jesus asked, was asked His disciples—Who the world said he was. They answered, John the Baptist, Jeremias or one of the Prophets. The answer to the first part was conclusive that the Pharisees and Sadducees had recognized the work of Jesus as one from the dead, that God was able to bring back to life one that had passed on, that they had recognized as a man of God, yet Jesus grew up in their midst and they knew him not, they could not say as Peter

did, because it had not been revealed to them and the letter could not teach them.

Third. Jesus asked his apostles the question directly and in a positive manner, who he was. Peter was spokesman, (for the twelve and they surely must have agreed with him for none of them dissented, and said, "Thou art Christ, the Son of the Living God."

Not by what he had seen or heard in the past, but by revelation, for Jesus replied directly to him and called him by name and called him blessed in the past tense, that "flesh and blood had not revealed it unto him, but his father which was in heaven."

We will treat upon this phrase later but first let us examine the next expression of Christ.

Fourth. "And I say also unto thee, That thou art Peter and upon this ROCK I WILL BUILD MY CHURCH, and the gates of hell shall not prevail against it. Matt. 16:18. Jesus answered Peter and every child of God who would build the church and what the foundation would be.

A. God before the foundation of the world did prepare in mind and bring to pass his thoughts. Every piece of timber that ever would enter this eternal building was chosen in Christ, yet materially and timely they were created in the dust when God created Adam. God took of this dust and formed Adam and breathed into his nostrils the breath of life and Adam became a living soul. God placed Adam in a garden and put him under a law, the penalty for violation was death. God made from a rib

of Adam's side a woman and gave her to him for a help mate. The woman was under the same law as Adam. The serpent or devil entered into the garden and beguiled Eve and she transgressed the law that they were under, and sin entered and death by sin. All of their posterity became sinners by inheritance.

B. The children by choice, by foreknowledge, by predestination, became sinners, dead in trespasses and sin "were by nature the children of wrath, even as others. Eph. 2:3.

Do not lose sight of the builder or foundation.

C. Let us look at the church or house that Solomon built. He did not build by his pattern but by his father, David's. God gave David instructions how to build a house unto his name, he gave him every dimension and how it must be finished. But because of his sinful ways and a man of war he was forbidden to build it but God raises up one in his stead who did build and finish this house and dedicated it unto the Lord. I Chr. 28:5. Remember that Solomon gathered from all the country round about Jerusalem the choicest of timber and stone and gold and fine linen. All of this timber was prepared in the forest of nature, all the stones were prepared in the quarry and all the prepared material was assembled at Jerusalem for construction and it all was so fitly prepared that the sound of an iron tool was not heard. 1 Kings 5 and 6.

In man's fall from before God in sin he became as trees of the forest upon the face of the earth.

In the fallen race of Adam God had chosen a people to show forth his praise in time and eternity Ephes. 1-4, and as Solomon gathered the choicest trees to build the temple, so does Jesus gather his chosen to inhabit eternity. John 10:3, 4, 5.

Abel offered a more acceptable offering than Cain (Gen. 4:3, 4, 5) because God gave it to him and revealed to him the merits of the offering, while Cain offered such as he had, Peter offered by revelation, the true name of Jesus whose Son He was, while the Pharisees offered what they had.

How do you say today Jesus is the Christ but by the "Holy Ghost". Cain offered his offering, so did Abel, so did the Pharisees and Sadducees but did God ever accept any of them No, Abel, Abraham, Isaac, Jacob and all the prophets and apostles and all the saints of God have and ever will offer the offering that God has given them, which was the Son of God. He has stood as a "lamb slain from the foundation of the world." He is made known to all of them by revelation or the revealing spirit of God: by faith the prophet saw him, in faith the apostles believed on him and through faith we know him which is life eternal.

"Thou art Peter and upon this Rock I will build my Church." Upon what rock? The Rock of Revelation. That is, it was by the Revelation of the Father that was in Heaven, not Joseph, not the law, but by the eternal God, not by Christ's works; that is not because you have seen the works that I have done as man before men, no, but

by the Revealed Spirit of God.

So now as Solomon caused the bringing in of the various timbers to build the temple, so Jesus by his obedience, brings into the fold all that the Father gave to him in the Chambers of Eternity and they come by the drawing cards of God's eternal love, tho, "they were by nature the children of wrath even as others." He has manifested His great love to them and by His grace has saved them in time and eternity, they "are now no more strangers and foreigners but fellow-citizens with the saints and of the household of God." Eph. 2:19. By the reason Jesus is the Builder, they are fitly joined together and groweth up in the Lord a Holy Temple. They have been drawn from the four corners of the earth, fitly prepared and anchored upon the Rock of Revealed Knowledge, Jesus Christ being the chief corner stone that holds them up, timely, and eternally, and they never finally fall away, for the gates of Hell shall not prevail against it.

Paul said, "For I am persuaded that neither death nor life, nor angles, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus our Lord." Rom. 8:38-39. Yet we have nothing to boast of that we have done that has caused God to love us, for if He had dealt with us according to our felt condemnation we would have been removed from the face of the earth, but according as He had purposed His Grace in Christ, so He has manifested it unto His

people, and they come leaning on the arm of their Beloved, ascribing all Glory, Dominion and Power unto His Holy Name.

Humbly submitted in Love,

E. C. Jones

Varina, N. C.

Dec. 3, 1947.

A GOOD LETTER FROM A FINE SISTER

Dear Brother and Sister Denny:

It has not been my pleasure in some time to attend church in Winston, I miss the good preaching and seeing you all. I have thought of you and Sister Denny very often, hoping you both were usually well or improved.

Speaking as one with experience, will say, not many of us feel very good, much of the time after we are far on in the seventies. I have nothing of special interest, of myself, that I am writing you. Maybe the desire or promptings are from a better source.

We love to speak often one to another, those of like precious faith, speaking faith to faith, of the goodness and mercy of the Lord. I often feel so small, if one at all surely the least, so unworthy and depraved, lacking in many ways I fear, as pleasing in the sight of our precious Redeemer. I want to be shown again and again these wonderful truths, with sweet assurance and felt presence of the Lord.

When we can see, by an eye of faith, that blessed spirit dwelling in one, our hearts rejoice with thanksgiving and praise to God for the gift in that one, the Lord is the giver of every good and perfect

gift, that perfect gift is Jesus in us the hope of glory. How sweet it is to believe this, it is our hope and our all. We will not need hope when we leave here, but the sweet realization of a perfect, complete and glorious day in the Lord forever, we'll be like him and be satisfied.

I enjoyed a visit with my home church in Greenville, meeting the fourth Saturday and Sunday in September. I reminded myself of one naturally hungry for food. I did not want to miss a word, but gather, as it were, the crumbs from the Master's table. My soul was comforted and I felt, for the time, refreshed in spirit. I enjoyed meeting with the members and my dear pastor. I would love to hear preaching more often, it is hard for me to get there these days; much of my time not able to take the trip.

I hope you are feeling stronger and will be spared to preach the glorious gospel yet a long time, and Sister Denny, hope you are feeling better and will enjoy for a long time the loving service and devotion to your dear husband, family and Church. Brother Denny, I do not want to intrude on your time or give you reading matter when something else probably, would be of more interest or value. Please pardon me, I wanted to express some of my thoughts hoping, in the meantime, to hear how you do. It may be sometime now before I can meet with you all again, will go when ever I can.

If your mind so directs, when at a Throne of Grace, please remember me.

Your thoughtfulness of me has been appreciated. Your fellowship cherished as from one, who has the gift to comfort the little ones in hope and encouragement.

With my very best wishes and Christian love for each of you, I remain,

Yours sincerely,

Nana F. Brown

332 North Center Square,
Statesville, N. C.

THE HEALING POWER OF GOD

"I have seen his ways, and will heal him. I will lead him also, and restore comforts unto him, and to his mourners." (Isaiah 57:18).

(I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.) O. J. D. Isa. 57:19.

He smites us, and then heals us. If we escape His wrath we are not the sons and daughters of the Almighty God, for we read, "As many as I love, saith the Lord, I rebuke and chasten."

Indeed, it sometimes seems, while he smites, as if there were no friendship in the Almighty towards his people, but in the end He will heal all the wounds which He has made, which seemed to us to be the wounds of an enemy. He smites us and then heals us.

Where there is any trouble, or sickness in the heart, His grace is the only cure. (Jesus said, "My grace is sufficient for thee.")

We are wounded by the power of the enemy, he fires darts at the poor soul, to torment and afflict. If we escape all such, it is neither according to the word of God, nor

to the experience of God's dear children. They cannot escape the suggestions, and temptations of the enemy; but the word of the Lord comes to them in the midst of their troubles, and vexations, and proclaims to them the sweet truth, that the **LORD WILL HEAL THEM.**

When we have been healed once, the wounds will come again; and the troubles we have had before will be sure to be succeeded by others, and after we have felt the power of the Lord healing our hearts, we shall again question whether He will heal us again. (He that hath delivered will yet deliver). When God is with us in Spirit, we feel that nothing can hurt us while His Spirit remains; but when he hides his face, our confidence and comforts decline, and we begin to make the greatest lamentations. But these comforts are not long delayed in its coming. They are restored to us in His own good time. Then we can say, "blessed be His Holy Name," for restoring the joy of Salvation. His Holy Ear is never closed; but is ever open to the sighs and cries of the destitute children of God.

David said, "He healeth the broken in spirit, and bindeth up their wounds." (Psalm 147:3). David said, "O Lord, my God, I cried unto Thee, and Thou hast healed me. (Ps. 30:2). May we trust in Him, at all times, dear children of God. Pour out your heart before him, **FOR GOD IS OUR REFUGE AND STRENGTH.**

Your unworthy sister in hope,
Bessie Brooks Gay

THANKS EVER SO MUCH

Mr. John Gold,
Wilson, N. C.

Dear Sir and Friend:

As I have been thinking of writing you ever since being at the Black Creek Association, will endeavor to write you some of the sweet thoughts and meditations of my heart. First of all it has been my pleasure to visit the Black Creek Association for many years and look forward to the time. Of course it was sad to know Elder Cobb could not be present, but was glad Elder Williams could fill the place so well. That has been a great event to me, even if I could not hear a word of preaching, for meeting of the people and the fine spirit of fellowship and hospitality has a wonderful place in life, and no people on earth know better than Primitive Baptists of this fellowship. But beside all this the preaching of the gospel is for the feeding of his sheep, and am sure the world knows nothing about this, therefore, some times I can rejoice in these things, because I have been lifted up by the preaching of the gospel.

I was so glad to see you feeling so well and to see you so interested in being there, and may I say with all the preaching I heard and enjoyed it was a great pleasure to look at my much loved Elder O. J. Denny and hear him preach again.

With these few remarks will close by saying how little and unprofitable I feel to be among God's humble poor, yet I feel that I kept the best of company.

You will find enclosed check for \$2.00 to renew subscription to the

Landmark for Mrs. R. W. Jones,
710 Park Avenue, Durham, N. C.,
and for my commission give to
some one unable to pay.

Yours I hope a friend,

J. J. Whitley

525 Holloway St.,
Durham, N. C.

Remarks:

I greatly appreciate the kind words and the interest that Brother Whitley has always shown in the Landmark and the cause of the dear Primitive Baptists. Thanks also for the subscription to the paper.

J. D. Gold

A GOOD LETTER

Mr. J. D. Gold,
Wilson, N. C.

Dear Sir:

I have intended writing before now and renew my subscription to the Landmark. I enjoy reading the good pieces it contains and especially the editorials of Brother Denny, who is a wonderful preacher and writer. He deserves the praise of the Primitive Baptists for being so faithful. The good Lord has promised not to forsake thee, and He alone needs the honor and praise for His manifestation among His saints.

We are blessed to have good meetings at my home church. On the fourth Sunday in September four were baptized, and Brother Rhem was there and was blessed with the power and spirit of God to feed the flock. Also our pastor, Brother Martin, who spoke comfortingly. It made my soul feel like shouting and praising the Lord,

and on Monday while at my work, my heart was still rejoicing. I went in the house and took a seat in front of the fire place, and it seemed a veil came over my eyes. My father came in and took a seat in the corner (where he sat in his lifetime). His countenance was shining so brightly. I said to him, we had a good meeting at Flat River, he bowed his head in submission, and in a few seconds the veil was removed and he had disappeared. I just looked around in the room feeling astonished, and thought what a wonderful and powerful God we have, that He is able to upbraid us in the deepest trouble, and make us feel for a few moments we are resting on flowry beds of ease.

I will enclose \$2.00 for the Landmark. I thank you for sending it so promptly. I hope to read more good letters and experiences of the children of God. With love to the household of faith, I remain,

As ever,

Alice Blalock

Route 1, Roxboro, N. C.

THE LOVE AND MERCY OF GOD

Dear Brother and Sister Priddy:

I have waited a long time to write in answer to your highly appreciated letters which came to us in January. We both read them and enjoyed hearing from you so much. Many times in my mind I have had thoughts which I wished I could express to each of you of those things which are precious to all who have tasted of the goodness of the grace and mercy of our God; but did not get to it then, and when the opportunity was

available perhaps my mind was filled with things which were not worth writing. We should find comfort though, and sometimes I feel that I do, in the fact that I am led to think upon His name, and His goodness to erring creatures of His hand; for I read that, "They that feared the Lord spake often one to another; and the Lord hearkened and heard them; and a book of remembrance was written for those that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spares his own son that serveth him." How wonderful to poor, fickle sinners is this precious Saviour; He comes and dwells in them in the person of the Holy Spirit, puts His law in their mind and writes it in their heart; this law which is replete with that grace and mercy with which He is filled, and causes them to know and love His Covenant, and to meditate day and night upon these things which are so vital to their hope and happiness; and then assures them they shall rest with His most prized treasure, His jewels, in that day when He makes His jewels, as if they were worthy of this high honor, if they have only thought upon His name. And indeed they are worthy, because He has made them worthy in His worthiness. He is the fulness of God unto them: He is made unto them wisdom, righteousness, sanctification and redemption; in fact they are said to be, "Complete in Him". I can think of nothing that can be added to Divine completeness.

So in ourselves we may have every deficiency, and need everything, stripped of every occasion for boasting, even be possessed of a wretched wandering mind, and still possess in Christ Jesus the Fullness of God. This is wonderfully revealed and declared in these words: "Though He was rich, yet He became poor, that we through His poverty might be made rich." And these are eternal riches laid up where moth and rust does not corrupt, nor thieves break through and steal. It is all a glorious mystery which staggers our most animated thoughts; and it would be impossible to believe if we were not kept by the power of God through faith in the assurance of the truth of it. So unbelievable is this glorious truth to the finite mind, that the mighty power of God which He wrought when He raised Christ from the dead must be employed to bring us into this state of belief. (Eph. 1:19-20).

We are sorry, Brother Priddy, you are being troubled again with rheumatism; if you have not already done so, if you would spend several weeks at Hot Springs, Arkansas, it might prove of untold benefit to you. I have known a number of cases which were completely cured there, who were in a worse condition with rheumatism than perhaps you are, and farther advanced in age than yourself. I should be glad that you could get the consent of your mind to give it a trial.

My wife joins me in fervent Christian love to both of you.

J. R. Hardy

Dallas, Texas.

NINETY-THREE YEARS OLD

Mr. John D. Gold,
Wilson, N. C.

Kind Sir:

Enclosed you will find check for \$2.00 to renew my subscription to Zion's Landmark for another year. I am a little late this time, but I don't want to miss a copy of it as it is all the preaching I can hear, I am so deaf my ear aid doesn't help me enough to hear a sermon and make sense. I have stopped trying, but I go once in a while just to see the people. That is some pleasure to me. I can understand right well for any one to talk to me, if they will talk slowly.

My general health is good for my age, I am 93 years old, and able to get around and wait on myself. Can read and write and do a little fancy work, but that is about all. Can't hold out to do much to exert myself. I feel thankful it is as well with me as it is.

Mrs. N. R. Casey

Oct. 24, 1947,

411 Nash St., Rocky Mount, N. C.

**SENDING LANDMARK TO
SOMEONE UNABLE TO PAY**

Mr. John D. Gold,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find a check for \$1.00, which was handed to me by Sister Fannie Lee Warren of Mebane, N. C. She desires that this amount be placed along with your gift fund to help send the Landmark to someone that is not

able to pay.

T. F. Adams

We appreciate your kindness and thoughtfulness. The amount goes in one fund and will be applied along with others for the same purpose. We are trying to make the Landmark better and more readable all the time, and greatly appreciate your interest and help.

J. D. Gold

**SENDING LANDMARK TO SOME
ONE UNABLE TO PAY**

Enclosed you will find check for \$2.00; \$1.00 for Mrs. Mollie Long, Hurdles Mill, N. C., \$1.00 for R. B. Hawkins, Hurdles Mill, N. C. To help send the Landmark to those that are unable to pay.

T. F. Adams

Dec. 13, 1947.

ENJOYS THE LANDMARK

Mr. J. D. Gold, Publisher,
Zion's Landmark,
Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) for which please send me the Landmark for another year.

Since I am unable to attend church regularly I do enjoy reading the Landmark very much. It means a lot to me.

Hoping that the good work will be continued, I remain,

Yours truly,

Mrs. Lula Harrell

317 35th Street,

Newport News, Va.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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Elder B. S. Cowin, Williamston, N.C.

**Elder T. F. Adams, Willow Springs,
N. C.**

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WILSON, N. C. MAY 1, 1948

AN EXPRESSION OF KINDNESS TO A PASTOR, FROM THE PAGE FAMILY, REIDS- VILLE, N. C.

While it is needless to say that I feel unworthy of the tribute paid by the above Page family, as well as from other brethren, sisters and friends; yet it is fully appreciated. I often think of a pastor and the country physician as having very similar experiences. Much of the services of both seem to be taken for granted; that they have a duty to perform, and that the Lord will repay them for every sacrifice. But there are exceptions to this rule, some appreciate the service and are willing to let it be known in the life of the servant. A kind tribute to the living servant is worth many times the floral tributes, and kind expressions of the servant who has fallen in death. And a little word of appreciation along the pathway of life is fully

appreciated while one lives.

Perhaps many of us are too slow to let our faithful servants know that their services rendered by, and through the Spirit of God, are appreciated while they pass through this wilderness of mixed joys and sorrows in life.

Ministers are human, and need the things of life, naturally, as well as others; but if they are called, and qualified by the Spirit and Power of God, to feed the flock of His Pasture, there is a sweetness in the service that the worldly minded know little or nothing about.

One of our song writers said, "The Hill of Zion yielded, A thousand and sacred sweets; Before we reach the Heavenly fields, Or walk the golden streets."

The writer had in mind the fellowship and friendship enjoyed while here in this earthly pilgrimage. Yes, we have trials too. Gold and silver comes forth in its near purity out of the melting pot, and we are taught that we must be tried as we read in Malachi 3:2-3. And do we not feel to say with the writer, "Who may abide the day of HIS COMING? and who shall stand when He appeareth? for He is like a refiner's (furnace) fire, and like fullers soap: and He shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

We note it does not say some shall be tried; but all the children of GOD SHALL BE TRIED. James said, "My brethren count it all joy when ye shall fall into divers temptations; knowing this: that the try-

ing of your faith worketh patience. Let patience have her perfect work, that ye may be perfect, and entire, wanting nothing." If any of you lack WISDOM, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given." (James 1:2-5).

Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead. TO AN INHERITANCE INCORRUPTIBLE AND UDEFILED, and that fadeth not away, RESERVED IN HEAVEN FOR YOU, WHO ARE KEPT BY THE POWER OF GOD, THROUGH FAITH UNTO SALVATION READY TO BE REVEALED IN THE LAST TIME. 1st Peter 3:5, 1st chap.) It is all of Him and to Him be all the glory.

O. J. D.

SAVED

And the Lord added unto the church daily such as should be saved. Acts 2:47.

If I was to say that God added unto the church without human assistance, helps or that He saved people without consulting their wishes; I would be considered a fool, a liar, or both, yet I will say it because the Bible says so, and I know it does not say anything but the truth, and nothing will stand in that world to which we are hastening but the truth.

If I could believe what the world believes I would be glad to do so; but experience teaches me that what the world believes is not true; and I have to believe differently.

A man once said to me, "That heaven and hell are both laid at our feet, and we can take our choice. Only be baptized and do the best we can." I asked him if he did the best he could, and he said he did not and quickly changed to another subject. I was once seriously impressed with what was the real beginning of true religion with me or anybody else. It was a serious thought. I said, God begins the good work by giving us His spirit who as Jesus says, "Shall abide with us forever." It is the Spirit of Truth, and will teach us all things. My mind will not change, I still believe God adds to the church such as shall be saved; I do not know of any one who can save souls but God, who is the author and finisher of our faith.

I do not think the Lord adds to the church at no time other than the "Salt of the earth," but there were some in the early church who crept in unawares, ungodly men, turning the grace of God into lasciviousness denying the only Lord who bought them, and shall bring upon themselves swift destruction.

Ananias and Sapphira sold land, lied to the Holy Ghost, kept back part of the price and both were struck dead for lying, and Simon the sorcerer's heart was not right in the sight of God. He thought the gift of God could be purchased with money, and there even now are plenty of people who think the very same thing, and were it not for the grace of God, I would believe it now.

Peter on the day of Pentecost said, this is what was prophesied by Joel that God would pour out

His spirit upon all flesh, that Spirit is what turned people to God and nothing else does, for it proceeded from God and is God, the third person in the Trinity.

All those who have crept in un-awares are not true believers, they have some axe to grind, and like Simon, make some money, and like Ananias and Sapphira to save some and have a good name with the church also.

B. S. Cowin

OBITUARY OF ELDER THOMAS WEBB WALKER

Elder Walker was born in Caswell County, North Carolina, August 20, 1874, and departed this life March 26, 1948; making his stay on earth 73 years, 7 months and six days. He was the son of James and Martha Walker.

Elder Walker was first married to Miss Nannie Walker in 1897. To this union was born only one child, Mrs. W. H. Willis, of Gibsonville, N. C. Mrs. Walker passed away on November 10, 1899, and in 1906, Elder Walker married again. His second wife being Miss Ethel Turner. To this union was born nine children, eight of whom survive him; namely, Mrs. Thelma Hundly, Mrs. Rosa Moore, Mrs. Mary Cousins, Mrs. Evelyn Marlow, Woodrow W. and Horace Walker all of Danville, Va.; Sterling T. Walker of Clifton Forge, Va., and Hassell G. Walker of New York City.

Having received a precious hope in Jesus, Elder Walker was received into the fellowship of Pleasant Grove Primitive Baptist Church in Caswell County September 19, 1896, and was baptized the following day by Elder J. A. Burch. He later moved his membership to Wolf Island Church and on September 19, 1905, he was ordained to the full work of the ministry by a presbytery composed of Elders P. D. Gold, F. L. Oakley and P. W. Williard.

Elder Walker possessed little of this world's goods, but he was rich in faith, and his heart's desire was in keeping with the language of Solomon, "with all thy getting get understanding." Prov. 4:7. He fully measured up to the qualifications as recorded by the apostle Paul in the third chapter of 1st Timothy, vigilant, sober, given to hospitality, apt to teach, not a brawler, not covetous, not given to wine, no striker, not greedy of filthy lucre, patient, having a good report of

them which are without; following the injunction of his blessed Master in which He said, "Go without money, without purse, without script," and I am sure he could say in the language of the servants of old, that on his return, he lacked nothing.

The greater part of his service was among the churches in Virginia and North Carolina. However, he frequently made visits among the northern Baptists, and I have heard many reports of how the Good Lord blessed his labors of love to the comfort of their souls. His unassuming manner, meek and humble spirit, was convincing evidence that he had been crucified with Christ.

Elder Walker spent the last seven years of his stay on earth with his daughter, Mrs. W. H. Willis at Gibsonville, N. C., and her tenderness, love and devotion, together with that of her husband and children, towards him, cannot be estimated in dollars and cents, for the writer has personal knowledge of their enduring efforts to make life a comfort for him, which was indeed a great blessing from God.

Many servants of God were present at his funeral and spoke comfortingly to the bereaved family in the presence of a large audience of brethren, sisters and friends who came to pay their tribute of love for him. His body was placed in the City Cemetery beneath a mound of flowers, to await the final coming of our Lord and Master, Jesus Christ, "Who change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Phil. 3:21.

Written by the request of Mebane Church where his membership has been for several years.

Humbly submitted,

T. F. Adams

IN MEMORIAM

In memory of my dear, loving wife, Naomi Parrish, who left this earth April 28, 1946.

That day was a very sad day when Jesus called and took you away.

It has been just two short years, But your memories I treasure, dear. You were called on high one morning about five o'clock.

I dread to depart from you, but our Father knew best what was right. It has left me broken-hearted and blue.

You were called and we all knew nothing about it.

But our Heavenly Father knew best what to do.

You were ready when your time came As Jesus called your loving name. All through your sickness you didn't

murmur or fret.
 You were always kind and friendly and
 we never will forget.
 I go to your grave very often and your
 tomb is beautiful out there.
 Some day I hope to meet you on those
 golden stairs.
 The people were very kind and helped me.
 Each day on life's pathway I am guided
 on my way
 Hoping to be united some great day.
 In these last words I would like to say
 I am living for the dawn of a new day
 When I shall be with you forever more
 On that far off beautiful shore,
 Never to part any more.

Written by her husband,
 Walter A. Parrish
 Route 1, Selma, N. C.

IN MEMORY OF

SISTER SARAH STADLER BLALOCK

Sister Sarah Stadler Blalock of Prospect Hill, Caswell County, North Carolina, died at her home at 3:00 A. M., on March 10, 1948, after an illness of about seven months. She is survived by her husband, William David Blalock and four sons, all of Caswell County, and one daughter of Bridgeton, New Jersey.

Sister Blalock was born October 25, 1874 in Caswell County, N. C., daughter of Robert Dicky and Mary Reid Stadler of Caswell County, and she married Wm. David Blalock on February 10, 1897, and they lived together fifty-one years and one month. She was the last surviving grandchild of Elder John Stadler.

She joined the Prospect Hill Primitive Baptist Church in August, 1921, and was baptized by Elder B. F. McKiney. She remained a faithful member and attended services regularly unless circumstances prevented. Her mind was constantly on spiritual things as shown by her conversation and interest in her church.

Funeral services were held at Prospect Hill Church with her Pastor, Elder W. B. Stadler, in charge, assisted by Elders J. W. Gilliam and W. J. Berry, and burial was at the family cemetery one mile west of her home.

Elder Wm. B. Stadler

IN MEMORIAM

Dearest Nat thirteen long years have passed
 Since last I saw your face,
 Heard your voice in tenderness,
 No one can take your place.

There's no one knows the long, sad hours
 I've spent since that sad day.
 There's none but God can comfort me,
 And drive my tears away.

I've often wondered why it was you

Instead of me that went.
 But this I know 'twas God that called,
 Nor ask for my consent.

The time is swiftly rolling on
 When I must pass away.
 I only trust the Lord will be my comfort
 on that day
 That I may meet you far beyond this
 world of toil and pain.

Farewell, dear beloved husband,
 No more of you I'll see,
 But my heart still lingers
 In memories of thee.

Written by his widow,
 Mrs. N. R. Clayton
 Longhurst, N. C.

RESOLUTIONS OF RESPECT FOR OUR AGED SISTER,

SARAH FRANCES BRAY BARNES

Sister Barnes was born June 12, 1859 and died February 8, 1947, making her stay on earth 87 years, 7 months and 26 days. She was married three times, the last on June 13, 1900, to the late Reuben Barnes, who preceded her to the grave several years ago, after which she made her home with her two daughters.

She united with the Primitive Baptist Church at Concord, near Creswell, N. C., fifty years ago and later moved her membership to Bethlehem Church near Columbia, N. C., where she remained a faithful member until death. She was greatly afflicted for several years prior to her death which prevented her from attending her church regularly, but she was strong in the faith and delighted in meeting with the members and talking of the goodness of God.

She lived a life of troubles and hardships too numerous to mention, but she bore them all with patience and Christian fortitude, showing by her Godly walk and conversation that she had known the Saviour in the pardon and forgiveness of her sins.

She was confined to her bed several weeks before she quietly fell asleep in Jesus as we believe, where her sorrows and sufferings are all over and she is now resting from her labors to awake on the resurrection morn and ever dwell with her Saviour and the angels.

She left two daughters, Mrs. R. I. Hassell and Mrs. D. F. West, both of Columbia, N. C., five grandchildren and several great grandchildren together with a host of relatives and friends to mourn for her, but we believe their loss to be her eternal gain.

Her funeral was conducted at the home of her daughter by her pastor, Elder R. B. Denson, assisted by the Rev. J. L. Al-

ford, then her body was laid to rest under a mound of lovely flowers beside her late husband.

Therefore, be it resolved,

First, that the church has lost a faithful member, but we bow in humble submission to the will of God, who doeth all things well.

Second, we extend our sympathy to the bereaved and commend them to the One who alone can comfort.

Third, that a copy of these resolutions be sent to Zion's Landmark for publication, a copy spread upon our church record and a copy sent to the family.

Done by order of the Church in conference on Saturday before the second Sunday in March, 1948.

Noah L. Ambrose, Moderator,

J. B. Holidia, Church Clerk,

Sadie V. Barnes, Committee.

WILLIAM B. WALKER

It is with a sad heart that I attempt to write a few lines in memory of my dear father, William B. Walker. I have put it off from time to time, but I still feel impressed. If it is God's will I will be made able by Him, and without Him I cannot do anything.

My father was born November 26, 1875, and died January 24, 1947, making his stay on earth 72 years, one month and 29 days. He was married to Mittie E. Bowden December 8, 1895. To this union were born 9 children, one dying in childhood, three in infancy. All the other five are still living. His wife preceded him to the grave some six or seven years. All us children loved them both. He was confined to his bed several months before his death. But was blessed to be reconciled to the Will of God as much as any one I ever saw. He was afflicted with paralysis.

He joined the church at Peach Tree Primitive Baptist Church the second Sunday in August, 1903, and was chosen to be ordained deacon in August 1913, of which office he seemed to the best of his knowledge by the help of God until his health got to be such that he could not visit his church. The church has lost a faithful member, his children a good and kind father, all his neighbors a kind friend. But we feel our loss is his eternal gain. It seemed that he always enjoyed the brethren when they would visit in his home.

His funeral was conducted at his home church, Peach Tree, by his pastor, Elder J. B. Murray, and former pastor, Elder J. T. Williams and assisted by Elder Robbins. We all were very much pleased with the funeral services.

May the dear Lord cause all us children, his relatives and friends to look to Him

for all the blessings of this life and the life to come.

Written by his oldest daughter,

Mrs. Lessie Davis

R. F. D. No. 1,

Spring Hope, N. C.

NOTE CHANGE OF PLACE OF MEETING OF LOWER COUNTRY LINE ASSOCIATION

Mr. John Gold,

Wilson, N. C.

Dear Friend:

Would like to make a little announcement through the Landmark to our many Brethren and Sisters about the change in place of our Lower Country Line Primitive Baptist Association, it was agreed to have it with Mount Lebanon Church, but since that time our friends at Mount Lebanon Church asked if it was not too late to relieve them of this task as there is no parking space, water and lights are a good way off, and only one member, so our Moderator took it up with Flat River Church and it was agreed to have it with them. It was to have gone there next year any way.

Flat River Church is just off Durham-Roxboro Highway near Roxboro and will convene, Lord willing, July 3rd, 4th, and 5th, 1948.

Would like to say that the friends of Mount Lebanon Church are very loyal to the Old Baptists, and am sure are devoted to Mount Lebanon Church and we want to thank each of you for that fine spirit.

J. J. Whitley, Association Clerk

Durham, N. C.

CHANGE IN MEETING AT GOOSE CREEK ISLAND

The Primitive Baptist Church at Goose Creek Island has moved their quarterly meeting time back to the old date, which is on the 4th Sunday and Saturday before, in Feb., May, Aug., and Nov. We'll have monthly meetings on each 4th Sunday and Saturday night before.

All brethren that are in good order, are invited to be with us.

Done by act of Conference on Saturday before 4th Sunday in March, 1948.

Elder W. B. Barnes, Pastor and Mod.,

W. R. Lewis, Church Clerk

Lowland, N. C.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is to be held with the Church at Mewborns. Mewborns Church is situated about 9 miles from Snow Hill, on Snow-Hill-La Grange highway. Elder W. C. Edwards W. C. Edwards of Beaufort was chosen to preach the Introductory Sermon, and Elder J. B. Roberts of Farmville as alternate.

J. E. Mewborn, Union Clerk

ZION'S LANDMARK

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PSALM 47

O clap your hands all ye people; shout unto God with the voice of triumph.

For the Lord most high is terrible, he is a great King over all the earth.

He shall subdue the people under us, and the nations under our feet.

He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

God is gone up with a shout, the Lord with the sound of a trumpet.

Sing praises to God, sing praises, sing praises unto our King, sing praises.

For God is the King of all the earth, sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of His holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"WHO DO EXHORT TO CHRISTIAN OBEDIENCE"

My Dear Brother in Christ, greetings:

Your letter at hand as to the question: "Whom do we exhort to obedience?"

When questions come up in our mind that we are not sure, or anything that we would like to have the opinion of others, this is the brotherly way to do it. Perhaps no two preachers would see all minor points alike; but on major points of our doctrine we should be together. I consider this a "MAJOR" point that distinguishes us from those who have a form of Godliness; but deny the power thereof, and shall try and point out the danger therein; from such Paul says turn away.

A babe in Christ is some times easily misled, where an older child, well grounded, would not be disturbed; therefore, we should be very careful that we preach not that which will mislead. I recently heard a sermon on the subject—"A CHILD OF GOD—THE EAR MARKS." At the close of the services I gave him my hand and told him I endorsed what he said one hundred percent. When doing as I told him I was pastor of College Street Primitive Baptist Church. In his discourse he said, "The greatest danger and trouble that confronts our churches, those his association represents, is that one-

half of our members or more have never received a new birth and that we should be more careful in accepting members into our church, being convinced that they have the new birth before we accept and baptize them into membership of our church."

They have been exhorting "UNBORN PERSONS — WITHOUT SPIRITUAL LIFE", without "NEW LIFE" to follow and obey Christ and now admit that, one-half or more of their members have not the new birth, they admit their error, what will they now do about it, what can they do; I do not think they will do anything. If more than one-half of their members are without spiritual life. In this country we believe in a majority rule, then they have no church as I see it. This trouble will be found in any so-called church that exhorts the "DEAD ALIEN SINNER," if dead to repentance.

We are commanded, by the scripture, and should and do exhort sinners to repentance; but not the "DEAD ALIEN SINNER." If dead they cannot hear us, spiritually. Just like Lazarus, dead naturally could not have heard us naturally, so then why spend our time and energy exhorting them to spiritual obedience when the scriptures tell us they cannot hear. If I had been present at the time that Christ came to the grave of Lazarus, and had been permitted to live for these

more than 1900 years and had spent all that time asking Lazarus to come forth, and he would still be there; because he was dead naturally and could not have heard my natural voice, but Christ had power to give him natural life, then with natural life, he could have heard my natural voice and then could have obeyed or disobeyed my natural commands.

I am a sinner saved by grace if saved at all; but before Christ gave me spiritual life, I was dead spiritually, and could not hear or obey spiritually; but after I was given new life, by Christ, who had power to give me spiritual life; I could then, when exhorted hear and obey. We have nothing to do whatsoever in being made a child of God but must have teaching and when taught, must obey in order to become a Christian. We may be a child of God and never become a Christian, but must be a child of God before we can hear, obey and become a Christian—No brother, the Primitive Baptists do not exhort the “DEAD ALIEN SINNER TO REPENTANCE”.

The article you sent me as a tear sheet and the other article, I would not publish, as in it, as I see it, I see Arminianism and absolutism, and this we Primitive Baptists do not believe.

Yes, “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; (this refers to an earthly or time salvation) but he that believeth not shall be damned.” This refers to earthly or time damnation that we receive while here be-

fore we reach the grave). Mark 16:15. The exhortation is to the child of God and not to the “DEAD ALIEN SINNER and here is the proof—1st Cor. 21:24. We only have two peoples in the world, the Jew and the Greek, therefore, the above text covers all. “But we preach Christ crucified, unto the Jews a stumbling block and to the Greeks foolishness.” If I had been permitted to start preaching or teaching 1900 years ago and permitted to live until now and had preached Christ crucified to every Jew and every Greek born into the world during that time, I would not have had a single convert, it would still be a stumbling block to the Jews and foolishness to the Greeks, but if I had told these Jews and Greeks that by their works they could help, assist or obtain new life by their works, then we could have a large number on our church books and be in the same shape as the above people mentioned, a church more world than Christian;—no we do not exhort the “DEAD ALIEN SINNER TO REPENTANCE AND CHURCH OBEDIENCE.”

Let us take a look at a sinner whom God has given new life—a child of God and see if the Jew and Greek here considers it a stumbling block or foolishness. But to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. I know you can see from this text that the calling must precede the exhortation. After the calling is made, upon evidence of new life, we then should be busy, every day and every hour, every Sunday in every church building in our land

home or highways and byways. and if no church building, urge to the utmost the child of God to repentance, gospel obedience and baptism.

When we appear before an audience, say 500 people, we know not who is in that number or audience a child of God, we speak to all, but only those that have been called will obey our call to spiritual obedience and only a small number of the called obey. If all the called would obey and become Christians, we would have to double our church seating capacity many fold—our prayers are soon to come.

I hope I have made this, "WHOM DO WE EXHORT TO CHRISTIAN OBEDIENCE?" plain to each reader and understandable and if not then I pray that others will give us an article and make it more understandable.

Elder J. M. Watson was pastor of College Street Church prior to his death in 1866, at the ripe old age of 68 years. In his book, "OLD BAPTIST TEST," he gives us a picture of the pastor before the war between the states, or 100 years back from today of 1947. Look this "PASTOR" over carefully and compare him with your pastor who will preach for you next meeting day. Have we made any improvement, if not, why not and when? I know a pastor who walked 3 miles to catch a bus to his appointment. I walked 7 miles once myself. I know many pastors that do not have a horse and blanket to ride—when their churches should furnish them an automobile—such as some of their members

have to ride in to church and which they use for pleasure trips. Watch the word picture closely of the "PASTOR" 100 years ago and compare your present "PASTOR" and see if we have made any noticeable improvements.

"It is Saturday—your preacher-pastor is coming; he is alone and looks thoughtful. His gait is quiet, determined by the horse he rides, which shows signs of recent release from the gear. He is unshaven, (he came direct from his work in the field to church, to preach) his clothes are soiled, the dust of the plow is still clinging to his hands and that of the furrow to his feet. As he approaches, behold, his brow is heavy and his countenance anxious. Fierce conflicts are going on **within**; his bosom is swelled with woes. Woe unto me, if I preach not the gospel—woe unto me, if I provide not for my family. Woe mingles woe with woe, until the heart of humanity fails; another strangely takes its place! And seems to struggle for deliverance from earthly cares—it triumphs. He enters the pulpit, he believes, he prays, he preaches the sacred theme, Christ and Him crucified, is on his heart, Bible truths flow from his lips, the world recedes, the pain of neglect subsides, the state of his family is forgotten, the gospel is preached and the answer of a good conscience obtained.

Outward circumstances are nothing. The inner man, an invisible are all and all. A power that demands faith and not erudition, subserviency and not help, a preacher of the gospel and not demonstra-

tion of the spirit. Although he has not the outward title of "D. D.", yet he has the inward seal of the Holy Spirit; and in his soul there is light; "The Light of Life", when compared with which, all world wisdom is darkness! He is heaven's gift, "THE MESSENGER OF TRUTH", "The Legate of the Skies", God's ambassador on earth; yet how few appreciate or understand him or his message! He is the sower of the good seed, the tender of the flock, the overseer of the church, and the servant of all. Finally, he holds on his way through all trials, discouragements and neglects, knowing that his reward is with God in heaven, and not with men on earth.

The origin of another ministerial deviation may be traced to this reprehensible neglect of pastors. They have to provide for themselves and families by almost unremitting labor and have but little Holy Scriptures, and consequently time for reading and studying they confine themselves to too few texts mostly relating to experience, grace and doctrine; leaving off or preaching too few times on obedience and practical duties."

QUESTION—DOES THIS DESCRIBE YOUR PRESENT DAY PASTOR? IF NOT — THANK GOD!

John W. Griffith
Nashville, Tenn.

THE FIERY SERPENT

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Numbers 21:9.

The above expression went into the record and became a part of the proceedings of God, in respect to Israel, but not without cause, for God had sent fiery serpents among the people, and they bit the people, and much people of Israel died, prior to this time the people had been much discouraged because of the way, and spake against God, and against Moses, asking wherefore have you brought us up out of Egypt to die in the wilderness, where there is neither bread nor water, and our soul loatheth this light bread, a complaint of detest, dissatisfaction, and disgust, against God and Moses, but most of all against their sustentances, and also the lack of them.

Now it seems, to add trouble and grave danger, to a people already very much perturbed, God sent fiery serpents among them, and they bit the people, and much people died. I would like to discuss this death, but brevity is in order, by reason of the long drawn out anti-type involved, I desist.

So the people came to Moses, and confessed, saying we have sinned, in that we have spoken against God, and against thee, and then ask that Moses pray unto the Lord, and also ask Moses what to pray for. I pause here to say, it is mighty nice when we as a people know what to pray for, and feel the need of that, we are praying for, so Moses prayed for the people, Moses was to pray that the Lord take away the serpents, or was asked to do that, the answer Moses received was, make thee a fiery serpent, and set it upon a pole, and it shall

come to pass, that every one that is bitten, when he looketh upon it, shall live.

The serpent of brass was to service only those who were bitten by the flying serpents, and was not a remedy, for remedies very often fail, but was a cure, against the deadly poison of these fiery serpents. In my opinion Moses had no trouble at all in getting those who were bitten to look upon the serpent of brass; it is my further opinion, that when one was bitten, he knew it first of all, I doubt that any exposed themselves, just to try out the remedy, should there have been such a one, of course to him it was just a remedy, for to all arminians Jesus is just a remedy, but to the afflicted child of grace Jesus is a cure.

I understand that I have been dealing with a type, of which Jesus is the antitype, that being true, I now offer John 3:14, which I quote, "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". Jesus being the antitype he must be a cure for the afflicted of Israel today, by that I mean those whose sins have become unmanageable, wherein they feel they are slowly but surely sinking beneath the eternal justice and judgment of God by reason of sin, to such a one where ever you are, the blessed antitype Jesus says, look and live, for the eternal promise is to such a one, they shall not perish, but have eternal life.

As long as a person is able to evade these fiery serpents, of which sin is the antitype, I see no necessity of a person losing any sleep

over their sins, but when reading the Bible does no good, and Sunday School does no good, and prayer does no good, and the preacher's help fails, I will give you my honest opinion and convictions, and go a step further by way of suggestion, if I were you, where ever you are, and who ever you are, I would look to Jesus. I say this because that is what I did, and none know better how to sympathize with a sufferer than those who have suffered themselves.

There is a theory prevalent that contends that all are bit, or that all are sinners, that is fairly tenable ground, and would be ideal were it not for the fact there are two classes of sinners, classed thus, live ones and dead ones. You had as well sing psalms to a dead mule, as preach the gospel to a dead sinner. Hear Paul to the Church of Ephesus, "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. You will note the above walk is a walk that is according, that is it is an agreeable walk, a satisfactory walk, a walk in reconciliation, and conformity, all to the course of this world, and prince and power of the air, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of the children of wrath, even as others, thus we gather all in a state of nature are dead in sin, but God who is rich

in mercy, for his great love where-with he loved us.

Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) the dead sinner does absolutely nothing to quicken himself from the fallen state he is in by nature, that is altogether the official work of the Holy Spirit, and God quickeneth whosoever he will, for God does his will in all things. Concluding, pray we as a people, who have been called from nature's darkness into the marvelous light and liberty of God's dear Son be given the spirit of reconciliation to the will of God.

Submitted in love,

Elder F. A. Collins

Hartford, Ala.

DOCTRINE & FUNDAMENTALS

According to God's word He has people in every nation, kindred and tongue under Heaven. I believe that there are good people in all denominations. The word denomination consists of many names for which man is responsible.

When it comes to the doctrine of Christ and the salvation of souls I believe the Primitive Baptist Church to be the original. God in His great wisdom and foreknowledge chose His people in Christ before the world began and purposed to save them from their sins.

Christ came into this world to establish His Church, preach His doctrine and finally shed His blood. He finished the work His Father gave Him to do. I believe eternal salvation for His children was finished and complete.

We read in the Bible that there are many doctrines in the world

and things old and new and hear people speak of things being old as the hills, but this doctrine is older than the hills. It was fashioned before the hills were formed. "There is none other name under Heaven given among men whereby we must be saved."

Jesus is the Author of eternal salvation. It is a gift of God not of works. No sinful human being on earth has ever and will ever save a soul eternally.

I have heard men in pulpits call themselves preachers, telling people unless they were water baptized, they couldn't reach Heaven. This doctrine doesn't come from a far country. It is made up right here on earth. The scripture reads, "He that believeth and is baptized shall be saved but he that believeth not shall be damned." Let us use some more scripture as a key to unlock this one and see how much it saves one hereafter. Baptism doth also (now save us) not by the putting away of the filth of the flesh but the answer of a good conscience toward God.

When a man is called and qualified of God to preach the gospel, he can place the true and false doctrines where they belong and feed the sheep with a well balanced diet so that they can thrive, being born again and having a spiritual ear to hear and a heart to understand. I believe when a person is born of the spirit, he or she is as perfect in heart as he will ever be. "Blessed are the pure in heart for they shall see God," as for the rest of the body it is full of sin.

"Man that is born of woman is of few days and full of trouble."

Trouble is the result of sin. There is trouble all over the world, even in the church. May we look over each other for good and not for evil and pass a few flowers among each other while we live and not pile so many on the grave.

J. A. Johnson

R. F. D. No. 2,
Zebulon, N. C.

THOUGHTS FROM CORINTHIANS

A few thoughts from 1st Cor. 4th. Chap. In the preceding chapter, Paul had quietly, yet very learnedly, taught the certainty of there being but one foundation, which was Christ, and also the necessity of building upon this foundation, and the importance of using the right kind of material upon this foundation, and proving conclusively when the right kind of material is not used upon this foundation, the builder suffers the loss, but when the right kind of material is used, the builder is very richly rewarded. God grant that we may always and in every way use the right kind of material, and be blessed of God to examine thoroughly every piece we place upon this foundation, Christ.

So let a man account of us, as the ministers of Christ, and stewards of the mysteries of God, and that is not all, it is required of stewards, that a man be found faithful. Now this requirement differs from other requirements, but they are not essentials, here is where the rub comes in, when carnality attempts to deal with spirituality, it overrides requirements with great speed, by saying it is required, but

not essential, even goes so far as to say, being born of the spirit in order to see the kingdom, is required, but it is not absolutely essential, at least not in every case, but if in every case, the subject who is being born of the spirit, can aid greatly, by being willing to be born, and accepting the terms of and under which they are born, that is equivalent to the expression, a man made to me, who said he was born in Ala. but could have been born in Texas had he have wanted to. Carnality is very bold, even to the extent of being contemptible.

Faith is an outstanding principle, and is the principle that is required, in stewards of Christ, and is positively essential, without which disqualification is strictly, in order, but Paul says with him, it is a very small thing to be judged by the Corinthians, or of man's judgment, even goes so far as to say he does not judge himself. Hear Paul further, I know nothing by myself, yet am I not hereby justified, I say Paul is justified, by this wise decision, in that Paul does not judge himself, neither knows anything by himself, such expressions are truly the prompting of the spirit, and there is freedom in such expressions; if the spirit shall make you free you shall be free indeed, but he that judgeth me is the Lord, says Paul. Have you caught the drift in the above? That every fleshly motive intent and purpose, is out of the premises, and the decision of the Lord only is in vogue, if we could be blessed to try the spirit, and then blessed to wait, the coming of the Lord, who will bring to light the hidden things of darkness, and

make manifest the counsels of the hearts, both our praise and blame of one another would be eliminated, and that would cure our ills among us as a people, who are called out of darkness into the marvelous light and liberty of the dear Son of God; the praise then would be of God and not of us, but we as a people are very impatient, Israel hath ever been like that, however our impatience has never been so profitable, and is certainly nothing to boast about. Paul now presents a figure, transferred to himself and Appollos, that the Corinthians might learn in them, this great lesson, not to think of men above that which is written. I often wonder have we as a people learned that lesson? Ah, that which is written is prominently above all men. This lesson truly learned, abolishes the spirit that puffeth up, one against another.

The question of difference has ever been prevalent among us, Paul asks who maketh thee to differ? I understand the difference here to be some believe and some do not, some hunger and thirst after righteousness, and some do not, some bear heavy burdens and some do not, some feel they are in shackles and chains while others do not, some rejoice in going to Church, and go regularly, others do not, therefore seldom ever go, after all what hast thou, thou didst not receive?

What of this difference I ask? Evidently there is a cause, it must be, owing to what has been received. I can't help but believe it is a great blessing for a person to feel a responsibility resting upon them,

so much so it is their responsible obligation to meet together, it is truly a blessing to hunger and thirst after righteousness, and is proof you are the possessor of the blessing, in that you hunger and thirst, it is also a great blessing to believe, it takes evidence to produce a belief. Fortunate is the one whom God hath given evidence, and I might say it is a great blessing to feel in our hearts to be shackled and in chains, we may be assured in even that we are not our own, but are subjected to a supernatural power, over which we have no control, which gives us every reason to feel and believe it is God.

A reception of these things without, producing the results they do within, causes us to have reason to feel and believe and also express, we received it of the Lord, and nothing could be more true.

Then Paul asked the Church at Corinth, now if thou didst receive it, why dost thou glory, as if thou hast not received it. There was no lack of glorying in the Church at Corinth, but it consisted of the carnal variety, which is never acceptable with God, for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. Well then, the glorying prompted by the carnal mind was not acceptable, neither is it acceptable today, neither has the carnal mind been trained, nor will it ever be trained, to the extent it is not enmity against God, neither subject to his law.

A few years ago I was blessed to hear Elder George Hill preach, at Bear Creek Association, and he dwelt beautifully upon the portion, what hast thou that thou didst not

receive? I recall in his beautiful analysis, and application, he made this statement, all that he possessed, or had ever possessed, or would ever possess, came from the mighty hand of God, and then it was that tears began to trickle down his cheeks and through his tears and great joy in the God of his salvation, continuing said very eloquently, every drop of water, every morsel of food, every cube of air that has sustained this mortal body of mine, I received it of God, even down to every stitch of clothes that ever clothed this body. I concurred wholeheartedly with this great and fearless man of God then, which as stated was a few years ago, but since that time, my concurrence with him has not wavered, I have not been privileged to see him but once since that time, but I feel confidently sure he has not wavered from that statement. This is not to boost Elder Hill, for he would not allow it be so, but only to clarify a living principle supported by a living faith, which is so active and effectual among a living people, the people of the living God.

Submitted in love,

(Elder) F. A. Collins

Hartford, Ala.

EXPOUNDING THE SCRIPTURES

The Lord willing I shall comment briefly in respect to Zechariah 13th Chap. Trusting it will be at least some little comfort to the readers of Landmark. We note first a certain day. Then a fountain shall be opened. I feel inclined to question in regard to this fountain having been sealed, until this certain day. But that is long drawn, and I must

adhere to brevity, so the opening of this fountain shall be to the house of David, and to the inhabitants of Jerusalem, regardless of the great benefit received from the opening of this fountain. The opening of this fountain is profitless except to the house of David and the inhabitants of Jerusalem. But for the house of David and the inhabitants of Jerusalem it shall serve the purpose for sin and uncleanness, I feel the Prophet here is foretelling the coming of Christ, evidently Jesus is that fountain. The powers contained in the waters of this fountain and the forceful flow is such that idolatry, false prophets and liars are completely annihilated, all sin and uncleanness is washed away by the waters of this fountain, there is no evidence here to show the fountain once opened it will ever be closed. Experimentally dear reader may I ask, has this fountain been opened to you? If all of your sins both of omission and commission hath borne you down in fear and dread of an endless hell, if this fountain has been opened to you; new courage take all sin and uncleanness was washed away by the surging and purifying waters that flowed from this fountain, that God so mysteriously yet graciously opened in the personage of Jesus Christ to the constituents of his Church, I am aware the constituent often very often questions the reality of the wounds in the hands of Jesus, even to the extent to ask were they for me, but the reply once for ever from Jesus is those with which I was wounded in the house of my friends. Greater love hath no man than this that a man

lay down his life for his friends. Ye are my friends if you do whatsoever I command you, the commands of Jesus here is that ye love one another, thus we begin to see love was the moving cause of the eternal purpose of God opening this fountain in the personage of his Son, for sin and uncleanness.

We shall next note the sword of the justice of God unsheathed against his shepherd the man that is his fellow. In the words awake O sword against my shepherd and against the man that is my fellow, saith the Lord of hosts, smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts shall be cut off and die, but the third shall be left therein. In Cor. 1st, 15th, And 50. Paul says flesh and blood cannot inherit the Kingdom, Matt, 16th, and 17th, Jesus says blessed art thou Simon Bar- Jona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Thus we are led to feel and believe the two parts cut off are flesh and blood, flesh and blood is dead so far as flesh and blood acts in the worship of God. God is a Spirit and they that worship God must (not may or might) worship him in Spirit and in truth, notwithstanding the world is very much cluttered up with flesh and blood preachers and occasionally old Baptists get in a hurry and lose them one all along. By their fruits of course ye shall know them, too much precaution cannot be used in churches liberating men to the office of the ministry, but patience

should have her perfect work in the premises, the best evidence that God has called a man to preach the gospel, is that he preaches the gospel, after it is all said and done, may I say there is but little gospel preached, the gospel preached, must of itself, be exclusive of every thing else in the world, for we must know in the premises of the preached gospel flesh and blood is dead, having no part nor lot therein, for the gospel is strictly the power of God unto salvation to every one that believeth, it is so easy to preach that which is not the gospel, and equally as easy to believe that which is not the gospel, we should at all times as a people, beware of flesh and blood preachers, they are afloat throughout the world in which we live, we should watch as well as pray, lest these flesh and blood preachers pray their theory off on us.

But the third part shall be left therein, now the two parts cut off being flesh and blood, the third part left being in the spirit, and of this it is said, God will bring it through the fire, and will refine them as silver is refined, and will try them as gold is tried, flesh and blood would never submit to such a process. This exclusively is God's way of dealing with his children who are born of the spirit, and Jesus says ye must (not may or might) be born again (not reborn) not of earthly parentage, born of God, not of corruptible seed, but of incorruptible by the word of God that liveth and abide forever, people thus brought, and tried of God through the fire, in every kindred language or tongue, in every coun-

try or clime, are the people whom God recognizes and calls his people, and this is the people who indeed and in truth can and does say my God.

Submitted in Love,
Elder F. A. Collins

A LETTER OF APPRECIATION

To our Beloved Pastor, Elder O. J. Denny:

In appreciation of thirty-four years of faithful service to our church.

Nothing we might do or say could adequately express our sincere gratitude to you for all those years of serving Reidsville Church so faithfully. We realize that through all those years you have made countless sacrifices, both known and unknown to us, and we feel that a less consecrated man would probably have given up long ago. We feel with all our hearts that when you have preached your last sermon on earth, and have come to the end of life's journey, you will be blessed to hear the voice from above saying, "Well done thou good and faithful servant; enter thou into the joy of thy Lord." What an inheritance awaits those who have spent their lives in service to others!

We hope you will be enabled to continue to preach for us as long as you live.

This little sentiment as well as this little gift from the Page family—the members as well as the non-members.

Mamie Aldridge
Reidsville, N. C.

LOVES THE LANDMARK

Mr. John D. Gold,
Wilson, N. C.
Dear Mr. Gold:

I am enclosing \$2.00 for Zion's Landmark for which I guess I am behind with my remittance for my dear old Landmark, for which I am very sorry if I am late, but Mr. Gold, I am very grateful to you for continuing my paper. I want to say I enjoy reading the dear old Landmark more than I can tell you, and I don't want to ever miss a copy. I want to take the Landmark as long as I live for I get much pleasure in the many good letters our dear pastors write and the good experiences of so many dear sisters and brothers write, which are so very comforting to a poor unworthy sinner like me. My dear father took the Landmark as long as he lived. My father was T. P. Cox of Cascade, Va., and I feel sure he was well acquainted with your father. Father passed away in the year 1928, and his obituary was in the Landmark. He and my dear mother were both members of Good Will Church of Henry County, and both were dear saints of God.

Mr. Gold, if you will please pardon my neglectfulness in sending in my remittance I'll promise not to let this happen again. May God bless you and yours is my most earnest and humble prayer.

Mrs. W. H. Shumate
P. O. Box 1235, Danville, Va.

Zion's Landmark

**"Remove not the ancient Landmark
which thy fathers have set"**

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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Elder B. S. Cowin, Williamston, N.C.

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N. C.**

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WILSON, N. C. MAY 15, 1948

ESAU-JACOB

Esau was a cunning hunter, a man of the field; Jacob was a plain man dwelling in tents, Gen. 25:27. Rebecca went to inquire of the Lord, and He told her two nations were in her womb, one should be stronger than the other, and the elder should serve the younger; and when they were born one was smooth and the other hairy all over like a hairy garment and it was red hair. Edom is red.

Esau was a cunning hunter, a type of such as make the empty claim that their field is the whole world and they are self appointed to conquer the world for Christ.

His cunning and strategy made him very successful in capturing wild animals for food and perhaps other purposes, and did not confine himself to his home as Jacob did, but traveled vast expanses of territory in hope of booty and gain.

Jacob was a plain man, that is he had but one face, he was the

same every time you saw him, he lived near to his mother who watched for the opportunity of securing for Jacob the parental blessing, who on hearing Isaac sending Esau for venison, she sent Jacob for a kid promising him to take all the blame in case her plan should prove a failure. Jacob did as his mother bid him, secured the blessing, but had to become a fugitive from his brother's wrath.

We all love a plain man; we are not afraid to trust him, his face, his actions portray the deep and lasting sincerity of his soul. He is what we call a good man, but like all men he is subject to go wrong at times; Jacob fooled his old blind father, and Laban, his father-in-law, fooled him by giving him Leah in the dark after he had served him seven years for Rachel, Jacob charges Laban with changing his wages ten times. He was very much afraid of his brother when he heard he was coming to meet him with four hundred men. Jacob had to suffer for all the ugly things he had done, just as Joseph's brethen suffered untold agonies for selling him and then lying to their father as to what had become of him, but the whole truth was laid bare when Joseph said, "I am Joseph whom you sold into Egypt, ye meant it for evil but God meant it for good."

Jacob told Pharaoh that few and evil have been the days of thy servant, and he had not attained to age of his fathers, and while he had not hoped to see Joseph anymore and was blessed to see his two sons and lay his hands upon them and bless them.

The Lord said, "Jacob have I

loved, but Esau have I hated;" I cannot think that the word hate means just what we understand it to mean today, for I understand they both got the thing they wanted. Jacob through faith coveted the birthright and the blessing. He got both the blessing because he had the birthright, which we are told Esau despised because he was a profane person and had no faith hence it was impossible for him to desire the spiritual blessing for without faith he could not believe in such a thing as a revealed religion; people who have no faith now, do not believe in a revealed religion.

Paul says, our affections which are for but a moment, work out for us a far more exceeding and eternal weight of glory; while we look at the things which are not seen, for those not seen are eternal. II Cor. 4:18. Jacob wanted both blessings, while Esau wanted only temporal blessing, he told Jacob when Jacob presented a present of more than five hundred animals to Esau that he had a plenty and did not need them; his father blessed him with a plenty of earthy things, but that he would have to serve his brother, and when he should have the dominion he should break his yoke off thy neck.

Which was a prophecy that Herod, who was not a Jew, nor related to them, but was an Idumean, a descendant of Esau who had formerly been conquered by the Jews and compelled to take on Jewish rites and ceremonies.

The descendants of Esau seem to have hated the descendants of Jacob, and the Lord would not allow them to make war upon them or

allow them to make a way through their territory, but this was God's plan to turn the Israelites back and compel them to wander in the wilderness for forty years till they all died who were twenty years and over except Caleb and Joshua, and to make them come up on the back side of Caanan and not come in contact with the warlike Philistines, for they were slaves and were not able to cope with so warlike a people. God could have made them able to subdue them but He moves in a mysterious way.

His wonders to perform,

He plants His footsteps in the sea
And rides upon the storm."

Isaac blessed Esau, saying thy dwelling shall be in the fatness of the earth, and by thy sword thou shalt live. The fatness of the earth was all he wanted, as he had no faith to look at that which was not seen.

Sarah thinking she would make God's promise to Abraham come true, gave him Hagar who brought forth a mocking Ishmaelite and in order that God's promise to Rebecca should come true brought forth a murderous Edomite, who nourished the idea, that as the days of his father's death was at hand, he would do as Cain, kill his brother. The Lord had promised to be with Jacob wherever he went and bring him back again, give his seed the land, and make a great nation out of them, and kings should come out of his loins. He served his father-in-law twenty years, fourteen for Rachel, six for a part of his cattle. Jacob took every advantage of Laban to increase his own cattle at Laban's expense. He piled stacks of poplar

before the water troughs when the stronger cattle conceived, took them down when the weak cattle conceived, so that the strong were Jacob's and the weaker cattle were Laban's. The Lord graciously blessed him, made him rich, but he deeply repented for his ungodliness on the banks of the Joblock when he heard that Esau was coming with four hundred men. Be sure your sins will find you out.

B. S. COWIN

SARAH ELIZABETH NORRIS SHUPING

Sara Elizabeth Norris Shuping, born in Person County, N. C., August 15, 1869. She was the daughter of John Sam Norris and Phoebe Rimmer Norris. She was married to Robert Nathaniel Shuping May 24, 1888, at Statesville, N. C. She joined the church at Pleasant Hill, N. C., in July, 1910. She has been a loyal, faithful member of the church since then. She transferred her membership to Sugg's Creek Primitive Baptist Church in November 1912. She was devoted to her church and attended the last preaching services held here on the second Saturday and Sunday in December. She had been in failing health since the death of her husband in December 1937.

She died at her home in Star on Sunday night, January 4, at 11:20 o'clock.

God took her to her Heavenly home for a long undisturbed rest. Our loss is Heaven's gain.

She is survived by five children, thirty-nine grandchildren and thirty-six great-grandchildren.

Written by a granddaughter who loved her very much.

Virginia Caudill

Star, N. C.

IN MEMORIAM

It is with a sad heart, that I try to write a few lines in memory of my dear father, O. R. Roberson. Who departed this life February 1, 1948. He was born Sept. 16, 1866.

He went before the church on Saturday before the 4th Sunday in September, 1903, and was received as a member. A few years later he was chosen to be treasurer of Spring Green Church and filled his place at that until his eye sight failed him so he could not attend to his duty. He gave this up to Brother Joe Powell.

In 1913 he was ordained a deacon.

He filled this place when able until his death.

Father was a true and faithful member and deacon. He surely did love his preaching and attended all the churches from 1928 up until bad health stopped him from attending.

My dear mother joined the church the same day that my father did. She was a true and loving member, wife and mother until the Lord took her away May 2, 1928.

Since that time he has made his home with me most of the time. He went and stayed with his other daughter, Mrs. W. S. Leggett a few days once in awhile.

He was a farmer all his life until after my mother's death. He then came and helped my husband, Mr. W. S. White, with his work feeding the stock. He generally got things prepared for the week end, then he would get off to preaching on Friday or Saturday somewhere. Coming back home Sunday evening to his duty again.

My father was married to Mary Molissa Moore of Washington County on December 16, 1888. To this union was born six children, of which 3 died when young and the oldest died in 1889. She was a member of Spring Green Church. She and I were both baptized at the same time, 4th Sunday in June 1924. I feel like that they are all asleep in the arms of Jesus.

Father was a mighty good man. His funeral was in Spring Green Church on Tuesday afternoon at 2:30 on the third day of February, 1948, conducted by the Elder M. B. Myers, Elder Bennie Denson and Elder Elmer Stevenson. May God bless every one of them and I wish to thank the many friends, neighbors and relatives for lending a helping hand so willingly during the sad hours of my father's sickness and the hour of bereavement.

Written by his daughter,

Mrs. W. S. White

A TRIBUTE

No words will ever be so sweet

As the words you used to say;

No hour will ever be so sad

As the hour you passed away.

Death has taken my dear father,

The one I loved so well;

Taken from this world of sorrow.

Safe at home with Him to dwell.

Sleep on dear father and take your rest,

God called you home for the best.

He saw your suffering was so great,

So he opened wide the Golden Gate.

Down in the grave, dear father,

Sweet is the memory of your face,

And I live in hope of meeting you

In the sweet by and by.

Prepare me, dear Lord, to meet my loved ones,

Who have gone on before,
That we all may meet again

Where parting is no more.

By his daughter,

Mrs. W. S. White

BROTHER TOMMIE PEEDIN

Brother Peedin died suddenly in his car on March 21, 1948. He united with Bethany Primitive Church the fourth Sunday in May, 1944. Funeral was conducted at the church by his pastor, Elder C. E. Jones. The church at Bethany has lost one of its most faithful and devout members. We feel that our loss is his eternal gain and that we should not weep for him, as those who have no hope. While the church will miss him, he will be missed most by his dear companion and family.

Therefore be it resolved:

1—That we bow in humble submission to the God of Heaven. We desire that the Lord will enable his dear companion to say "not my will but thine be done."

2—That a copy of these resolutions be placed in the hands of Sister Peedin; a copy placed on our church records; and a copy be sent to our church paper for publication.

Done by order of Bethany Church in Saturday meeting May 22, 1948.

Elder E. C. Jones, Moderator,

W. H. Woodard, Church Clerk.

IN MEMORIAM

Having been appointed by the Church at Sardis to write the obituary of the late Yancy Ligon Carter, I hope to say in part some of the things thought of him: He was a son of P. J., and Sarah Sharp Carter, and was born in Rockingham County, North Carolina, on the 24th day of February, 1872; departed this life on the 25th day of December, 1947, making his stay on earth 75 years, 10 months and 1 day. Surviving are his wife, Mary Elizabeth Morton Carter, nine sons and five daughters to mourn his passing. He was not a member of the church here (enrolled), although the Church and myself feel that he was enrolled where the names were all written before there were any of them.

On the 25th day of December, 1947, there came from One who directs and controls all things by the word of His power, a summons that quietly ended a useful and successful career of 75 years, 10 months and 1 day as a shock of ripe corn.

Whereas, we all feel that all things work together for good to them that love the Lord and are called according to His purpose.

Be it resolved, that we bow our head submissively and say, "The Lord hath

given and the Lord hath taken away. Blessed be the name of the Lord."

Mr. Carter often expressed to me that it was Grace that led his roving feet to tread the Heavenly road and newly supplied each hour he met while pressing on to God. During all the times that I was in his company he seemed interested in Heavenly, not worldly, whom he loved so much, things, and matters that concerned the Primitive Baptist Church.

When we followed him as far as we could go (the grave) I thought how great is Thy goodness which Thou has laid up for them that fear Thee. It seemed good to commend him to God and the word of His Grace who alone is able to keep him, and Whc knows the spot where we laid him. I also thought how good it must be to be moved out of that paralyzed body that was full of pain into a Heavenly home, and some day to have that body made perfect like Christ and be satisfied.

It has been a pleasure for the Church and myself to have Mr. Carter at our meetings and he always seemed happy when he was in the Lord's house. I learn from the family that he was patient through his affliction. We feel that he had hope that gave him patience to wait.

Therefore, the Church at Sardis, and myself, feel that in the passing of this dear man of God that the widow has lost a good companion, the children a good father, the Church at Sardis and myself a great friend, and the community a good neighbor. Therefore, we join with the family in mourning his passing, although we feel it is far better for him so we should not mourn for him. So our prayer is that God in His goodness will comfort all those who loved him and mourn his passing.

Written by one who loved him and had full fellowship for him.

S. J. Reich.

Done by order of the Church at Sardis while in conference December 28, 1947, and ordered to be published in the Old Faith Contender and Zion's Landmark. Copy placed on the Church book and a copy sent to the family.

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The Lower Country Line Primitive Baptist Association will hold its next session with the Church at Flat River in Person County, N. C., on Saturday before the 1st Sunday in July, 1948, and continue three days, Lord willing. We invite brethren, sisters and friends who are in fellowship with us, and in peace and order at home.

Flat River Church is located just off highway between Durham and Roxboro, N. C., near Roxboro.

J. J. Whitley, Association Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

JUNE 1, 1948

NO. 14

PSALM 48

Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain.

Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God hath made himself known in her palaces for a refuge.

For, lo, the kings assembled themselves, they passed by together.

They saw it, then were they amazed; they were dismayed, they hasted away.

Trembling took hold of them there, pain as of a woman in travail.

With the east wind thou breakest the ship of Tarshish.

As we have heard, so have we seen in the city of Jehovah of hosts, in the city of our God: God will establish it for ever.

We have thought on thy loving-kindness, O God, in the midst of thy temple.

As is thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion be glad, let the daughters of Judah rejoice, because of thy judgments.

Walk about Zion, and go round about her; number the towers thereof;

Mark ye well her bulwarks; consider her palaces: that ye tell it to the generation following.

For this God is our God for ever and ever: He will be our guide even unto death.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPLANATION OF PSALM 80

Dear Brother Adams,

I'm sending for your consideration an explanation on Psalm 80: 8-9 by Elder A. B. Ayers which I desire to have printed in the Landmark, as it came to me as fruit in due season with sweet relief. Just a few nights prior to receiving this I had a desire to read some scripture. Taking my Bible and not having anything special in mind, I turned, I trust, by the providence of God, to this scripture and read these words, having no desire to read further, I closed my book yet having no light on the subject. I went on a few days my mind drifting back to same still without light. During these days Brother Ayers said this scripture came with force upon his mind and he for some reason was talking it over and over with me until he decided to write me for relief of mind. So I hope and trust the Lord was in it and I knew it not.

Brother Ayers is our Pastor as you already know, and I'm void of words to express how kind, gentle, forbearing and faithful he has been to us during these years of joy and sorrow. He has been serving us with love and admonition. I feel like the good Lord who makes no mistakes was so good and kind and ever mindful of us when he blessed us with such a gift which I feel we so little deserve. The right-

eous judgement of God that he may be counted worthy of the kingdom of God.

Sincerely,

Beadie Meads

509 W. Colonial Ave.

Elizabeth City, N. C.

Dear Sister Meads,

There has been a text of Scripture with me since Monday and I discussed it with you in mind. The text, Psalm 80: 8-9, "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

Who is this vine? Is it not Israel the Church that the Lord has brought out of bondage and prepared a land for them to dwell in? How good the Lord is and has been in all generations. But this people was stiff necked and rebellious and disobeyed the Lord and their fruit, their work, was evil. "For their vine is of the vine of Sodom and of the fields of Gomorrah: and their grapes are grapes of gall and their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps." Deut. 32: 32-33.

This people, this vine, turned their back on the Lord and set up Gods of their own likeness, idols of gold, silver, wood and stone and said let this be the God that brought us out of the land of Egypt. Their worship was gall and bitter to the

God of their salvation. Does this not apply to the vine the Church today? Are not the people of the professed Church a stiff neck people today and in great measure bringing forth after the fields of Sodom and Gomorrah, but He, the Lord, has prepared a land for this vine, this people, and caused it to take deep root and it filled the land. The root of the vine is Christ. The hills were covered with the shadow of it. The hills are not the people, this shadow is it, not the love of God and long forbearance with sinners. The natural vine puts forth new branches every year but the new branch draws its life from the same root so the vine of the Lord's planting draws from the same root, Christ, and how beautiful is this vine. In the tenderness of God's love the Church in sweet fellowship manifests love and forgiveness. Is this not the same vine that is referred to by Isaiah 5: 1-7 six hundred and ninety one years after the reference in Deut? He says, "My well beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine." He looked that it should bring forth grapes and it brought forth wild grapes. This is proof that the best of men and women are sinners and will bring forth fruit after the vine of Sodom until they are hewn down by his restraining grace that is born of the Spirit of the living God. Tho' this vine is in a fruitful hill in the mind and purpose of God which he has purposed in Christ, who shall cause it to bring forth after the root stock of the vine of his choicest. How sweet it is to feel that we have

tasted of the sweet peaceable fruit of the root stock. Yet we see that this vine does not always at all times bring forth peaceful fruit while we live in this world. "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jeremiah 2: 21.

Now to me it seems that this vine, God's people, have turned from God to worship idols that they have made, who have feet but who can't walk, mouth but can't speak, yet I had planted thee a noble vine. Seeing that God through His love, His mercy, His Son hath removed the stones, the stony heart, and given us a heart to feel the condemnation of sin and that faith to believe in Christ who has drunk the gall and eaten the bitter cluster of this vine. This people might receive the promise that was promised in Abraham before Israel was a people.

"He took also of the seed of the land, and planted it in a fruitful field; He placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under Him. Ezekiel 17: 5-6. The field is made fruitful when the fallow ground of the heart is broken up by the spirit of God and that right seed is planted in Him. Then he is low, a vine of low stature planted by the great waters of the living God His Son who is the Great and Living water and it grew and became a spreading vine. This love that flows from breast to breast takes deep root downward and brings forth that

sweet peaceable fruit of righteousness. It is a vine of low stature. How low we feel when we have been given eyes to see self and to feel the piercing sword of the wrath of God. Then the vine is of low stature but until then the vine does not bring forth good fruit. God is glorified in and by the sinner when the sinner is made to know that salvation is of the Lord.

Praise the Lord for His mercy endureth forever. His mercy and long forbearance has endured with sinners unto death. "For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 28-29. Mark 14:25. Luke 22:18.

We see that he has drunk the dregs and the gall and has eaten the bitter cluster of the vine. All the way from the beginning until His hour came, all His work finished, and will not drink henceforth until the Resurrection when this vine will yield the fruit of righteousness in His kingdom.

Through His suffering and death He removed our sin, guilt, condemnation, making us pure in Him and before the Father.

We pray you to cast a mantle of charity over errors.

Your humble servant,
A. B. Ayers

UPON THIS ROCK I WILL BUILD MY CHURCH

**By Bobby Conrad
Fort Mitchell, Kentucky**

Down in Virginia there was an

old Baptist church which was standing before the Revolutionary War. It had a fairly large membership and was a going church. Then the Revolution came along and the members were scattered by the war. Finally there were so few members left that the church was dissolved, and somehow during the course of the war the church building itself was destroyed, leaving nothing whole except the stone steps which had led up to the entrance. Then the war ended and hostilities ceased. Finally one old sister, who was the only one of the former membership still living in the neighborhood, started coming to the site of the old church every Sunday morning. She would bring her Bible with her and sit on the steps, read some scripture, then sit quietly in meditation for some time. After a while the dear old sister would sing a hymn or two, then go home. This ritual was repeated many times, and after some time Elder John Leland heard about it, so the next Sunday he also went there, and talked with Granny, the old sister. Then they selected a part of the scripture, read it, and discussed it together. Then Elder Leland offered prayer and they sang some of the old hymns. After a few Sundays had been spent in this manner a neighbor couple came to their modest little services one morning, and sang with them, and joined in their discussion. The next Sunday another couple came, and every succeeding Sunday a few more people would come. The church was reorganized, a new building was erected, and there is a church there

today, holding regular services. Elder Leland always referred to this church and its restoration as Granny's Rock, and Granny was firm rock indeed, a very firm rock.

Jesus also speaks of a rock in the 16th Chapter of St. Matthew. On this occasion Jesus asked His disciples this question: "Whom do men say that I, the Son of man, am?" They gave him various answers, saying, "Some say that thou art John the Baptist; some Elias; others Jeremias, or some say Thou art one of the prophets." Then Jesus asked them another question, a very pointed question this time. "But whom say ye that I am?" Now this question was asked solely of the disciples, what they themselves thought. Then that wonderful old fisherman, Simon Peter, answered, "Thou art the Christ, the Son of the living God." We can imagine Jesus looking at Peter after he said this, looking at him lovingly, tenderly, and then Jesus answered him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Now Jesus' rock was different from Granny's rock. Her rock was her love of God and her church, and her faith, but the rock which Jesus was referring to was himself. His church was to be built upon Him, as the Son of the living God. Jesus did not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us in 1 Peter 2:4-9. There is

in the Greek a play upon the words, "thou art Peter (Petros, literally, 'a little rock'), and upon this rock (Petra) I will build my church."

The word church comes from the Greek word *ecclesia*, meaning an assembly of called-out ones. The word is used of any assembly; the word itself implies no more, as, e. g., the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7:38). Israel was a true "church," but not in any sense the New Testament church—the only point of similarity being that both were "called out" and by the same God. All else is contrast. The word church can be used in several different ways, and all correct according to usage. The two main classifications, however, are the Church Militant, meaning all of God's children over all the face of the earth, and the Church Triumphant, meaning all those in heaven. Other names for these two are Church Visible and Church Invisible, respectively. But the word is also used to denote one individual group or congregation, and, of course, is also used to denote the building in which they meet.

Peter's answer contained the very foundation of all our churches, "Thou art the Christ, the Son of the living God." That is the very root of every Christian church, and here I am referring to church in the sense of different denominations. The Baptist, Christian, Methodist, Presbyterian—all of them have this in common. They may differ in interpretation of parts of the Bible, but they all agree that what Peter said was undeniably true—

"Thou art the Christ, the Son of the living God."

And we know that Peter was right, because of the fact that after Jesus had been crucified He arose from the dead. We have absolute proof of the fact that Jesus arose from the dead, because he was seen walking on the earth by many different people, at different times, and under different circumstances. There were more than 300 references in the Old Testament about Christ, and all of them were fulfilled during his short life on earth. There were thirty prophecies fulfilled in the 24 hours previous to Christ's death on the cross. Just the fact that the Bible tells us that He was the Son of the living God should be enough for us, but it does not stop there, it goes ahead and offers undeniable proof.

We might wonder why Peter was the one to give the answer to Jesus' question, how he knew this. Peter was not outstanding among men of the time, being only a crude fisherman. He was not a learned man. How did he know this? Jesus also gave us the answer to this question when He said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is the answer to our question, the only answer there can possibly be. Peter himself could not have reasoned this out, nor could any mortal have told him of it, but God had revealed it to him. Many of the people of that time thought Him to be John the Baptist, another group thought He was Elias, some thought Him to be Jeremias, and still others thought

He was one of the prophets. So we see that the people as a whole actually did not know that He was the Messiah about which so much had been prophesied. But Peter knew it was because God had told him so.

Peter's statement is the very backbone of all Christianity, and what a wonderful foundation it laid for our church. "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word!"

A few months ago my wife and I took a trip to Niagara Falls and New York City on our vacation, and while at Niagara Falls we saw the rock of ages, which is a huge rock lying at the base of the falls. Niagara Falls is about 268 feet in height, and this tremendous volume of water has been striking this rock with unbelievable force for hundreds of years, far longer than any records extend of the falls. It is older than history itself, but even with all the elements beating at it, and all those millions of gallons of water having dashed down upon it, it has not been budged or moved.

This is like the foundation of our church. For almost 2,000 years skeptics have been pounding at Christ, calling Him a myth, an impostor, a fake, and everything imaginable. But the foundation of our church is still sound and substantial, and has not been moved.

While on this same vacation trip we were in New York City and went to the top of the Empire State Building, which is 1,250 feet above street level. While there on top of the world's tallest building we felt it shake and sway slightly.

During a time of high wind it is supposed to sway as much as two or three feet. There is a fire bucket hanging on a wall near the top of the building, and during the years it has hung there it has worn a place on the wall where it has swung back and forth as the building rocked and swayed. When we thought of these stories we had heard we felt rather insecure, fearing in the back of our minds that this huge tower might topple over with us on top of it.

But that is one thing we never have to worry about when we think of the huge tower of strength that Christ is to our church. But that tower that men built in New York is different from our tower. That man-made tower sways with the wind and it is possible that some day a hurricane might develop which will blow it down. But we need have no fears about our tower that is Christ being blown down by anything. No matter how strong the wind of skepticism blows, our tower of strength remains firm and doesn't even sway a fraction of an inch. The man-made tower was built to sway with the wind, and can sway as much as three feet and remain intact. But if our tower ever swayed even one thousandth of an inch it would be destroyed completely. But it has never swayed even one ten-thousandths of an inch, and it never will. We need have no fears whatever on that point.—Fort Mitchell Messenger of Peace.

SPIRITUAL TRAVELS

Dear Readers of Zions Landmark:
If you can bear with me for a

short while I would like to express a few remarks in regard to, what I hope, has been my travels in a spiritual way. This hope has traveled with me for fifty years. Sometimes hoping and sometimes doubting (more often doubting), but there seems always to be left a tiny spark, from which to kindle. Elder George Hundley asked me once if I had any hope and it stunned me so I did not know what to say, and I do not know till now, what I told him. I had no idea any one ever entertained such a thought. I was given to know when quite young that I was a sinner, and if I ever reached heaven and immortal glory it would be by the grace and mercy of an all wise and ever loving Savior.

My parents and grandparents both being Primitive Baptists, I had the blessed privilege of going among them a great deal. I never remember hating them as some say. Always thought they were just as good as anyone else. I enjoyed the meetings and singings in a natural way, and though I did not then know the truth, I believed they were telling the truth. The first sermon I ever heard understandingly or maybe I should say the first gospel I ever heard was preached by Elder Purifoy from Arkansas at Old Mountain church from this text—Hope is the anchor of the soul, both sure and steadfast. It seemed to permeate my whole being and I could not keep back the tears. I have not seen or heard him since, but the memory of that sermon is still with me. I have never had wonderful dreams and visions as some relate, neither have I had that

awful fear of hell and the devil. This has given me much serious thought, why I am not led as others, but since gleanng a little here and there I am fully convinced God deals with each and every one according to their needs and His divine will.

The article in the Signs of the Times written by the "Little Sister from Texas", has comforted me so much. She has traveled my road farther (not all the way) than anyone whose writings I have read. I am not sending this to the Landmark because I have anything against the other papers, but you know tradition is always cherished, especially if it is good. That paper has been in my home all my life. One of my earliest recollections was seeing piles of them in my grandfather's home (in which I was reared). Well do I remember the writings of Elders Chick, Durand, Mrs. R. Anna Philips, Gold and Lester and others on down the line. Its present Editor I hold in high esteem. He is such an humble looking, God-fearing man, I enjoy his sermons and writings. I have never been given strength to go to the church, and perhaps I never will, but if that is His will I know it is right. I have always felt the church to be too sacred a place for my unworthiness. I have written this for relief of mind. And now "I will fold my tent as the Arab and as silently steal away", hoping some day in the dim hereafter to bask in the blessed presence of a dear Savior, where friends meet to part no more and all is joy, peace and love.

Mrs. N. M. Nuckols

EXPERIMENTAL KNOWLEDGE

Dear Brethren and Sisters:

Greetings to you in the name of our risen Redeemer. It has been some time since I have come to you by way of the printed page. It has not been indifference to the cause of our Lord and Saviour Jesus Christ. As I have gone through my busy and crowded schedule I have caught myself still in the midst of my work thinking about the many precious ones from coast to coast and from the gulf to the northern tips of Canada and even England and Australia. I believe I can honestly say that I have tried to quit writing. I have not ever been able to adopt the language of my brethren when they say they have been trying to quit preaching (I do not mean to say that I condemn them for saying it), but I have tried to quit writing. I feel that I have erred in trying it. If I have a call to preach I feel as certain as anything in the world that I have been called to write. If I have been called to any work in the kingdom of heaven, I feel that I never could quit. A man quitting what he claims an unction from God for doing, is living evidence that he has not been called at all by the grace of God.

Experimental knowledge is all we know. I would differentiate between the experience of the natural man and of the spiritual. In nature we experiment, and I am not an enemy of it at all. I have not the least fight to make against learned men trying out new things to see what they can produce. I do not have any objection to such things in children seeking the knowledge

of this world. I would not put any millrocks around the necks of progress, nor do I have any desire to tell anybody that they are of the devil and hell bound because they are in worldly pursuits and trying to accomplish things. I am sorrier for the person (even if that person is an Old Baptist) that is continually harping on young people because they are pursuing the course that must be pursued by the natural man. The experience of a child of God is so different to that (that is, in the spirit), and it is not something that they have stumbled upon by experiment. It is not something that they have gotten by the process of elimination. But it is something that is a gift from heaven. It is as much a work of God in the soul and mind and heart, as at first or any other time. I want it distinctly understood that there is not a place on earth of any kind that this gift can be acquired. There is not any co-operation that any man or woman can give to the Spirit that can bring this desired end about. Experience is wrought in us, as all our works are—by the grace and effectual work of Almighty God.

I have tried to make it plain that true experience is from God to us. But not all experience is true. For that reason I may not have had any of that kind. Anyway, about four months ago a dear saint came to me and said, "Brother Griffin, there is some misunderstanding in the country among our people, and I wish you would rest awhile from writing until things have settled down." I had plenty to do without writing for our papers. I am talking about the work involved in a

natural way. I had much to learn in the office, I had undertaken some journalistic work in writing for newspapers and magazines. I was trying to grow truck on two acres of ground, besides trying in my way to serve four churches full time and another half time. What did I do? I stumbled off into the snare set for me. I do not mean in any sense of the word that the precious saint that suggested that I rest for a while, meant it for a snare. Nor I do not mean that, strictly speaking, it was something the devil set for me. But for a moment I forgot. During that moment of forgetfulness (God was not in all my thoughts during that moment), I thought I could lay it all down. I even had visions that I could lay it down and at a future date take it up again. But, I feel to tell you my experience about it. People have always told me that I was a doctrinal preacher. Not so many months ago, a dear sister said to me after I used one of those doctrinal texts, that whatever text I used that it always fit into the experience of God's children. To her, experience meant more than going out to see the sun go down for the last time, etc. To me, while I believe that many times the children of God come to the last day and see a natural end to it all by dying, yet, experience is something vitally connected with our lives from day to day in this kingdom. We die it is true. In this experience I feel to hope I have died. I thought I could please folks, and in pleasing them, please myself. I thought I could lay down the gift and calling of God, and have so much con-

trol over it that I could take it up again . But the weight of writing has not left me. The impression to tell my kindred that he lived, died and rose again has been with me every waking moment, and has bothered me in my sleep . I am not saying that I have the gift, for I do not know that. Perhaps I may be condemned for saying so, but I am not certain about a call to preach. If I am called it is a sure call, and my experience is that you cannot lay down, much less take up, a calling that is from God.

You cannot quit a thing if God has called you to it. I have tried this, and then I have tried again. I have thrown letters in the wastebasket from the precious children of God from one side of the country to the other. I have been far from prompt in my correspondence because I was going to quit. I was supposed to be resting from my writing for a while, but I think it has been one of the most trying times of labor that I have ever gone through. Instead of rest and time to do other things, I have been upset at every turn. I have not had a mind to give my work and obligation the attention it deserves.

I hope by the grace of God to send this little epistle of love to you and you and you. To tell you what a wonderful Redeemer He is. I want to lay all stress on the fact that he "is" the Saviour. That being so, the surety of His chosen people is safe in His hands. We are told that he is mindful of his covenant (Ps. III:5). Has he ever been forgetful? Will He have a lapse in memory? Was the work of Jesus done sufficient for all time?

Did he really and truly atone for the sins of His people during this trying time in which we live? When we declare that He overcame the world, do we mean to merely say that He overcame the power at that time? If He is at the right hand of God making intercession for the saints of God according to God's will, has He been able to keep that up during this wicked time? Or has the will been changed from necessity, to take care of this worse-than-he - knew - it-would-be-time? He is the present help, He is the Saviour. There has not been a saint in all the world, in any age of the world, under any condition that ever has existed or ever will exist, that they could not say, when moved by necessity to do so, that He is the Saviour.

This is my only hope. It is the hope to-day. I look back down the long trail I have come. I see so many times when I would have taken the road to certain death, both in the church and out, and I am compelled to attribute my having come thus far to His Almighty hand and saving grace. I feel that every step of the way providence has accompanied me, and if grace has not been in every step I have erred at all times, and I see so much that I know is sinful that I am constrained to say that I have been walking much of the time in nature. I am moving out into tomorrow. He has saved me yesterday and is saving me today. Will I take over tomorrow? Suppose I do? Well I couldn't make a go of it yesterday. If I was called on to pray **now** in public, would you want me to tell the Lord that I

could handle the situation 'pretty well? No. No. I dare say not. I dare say not. I dare say that such a publicly uttered prayer would fill the hearers with disgust. Well I believe it would be better to stick most tenaciously to the same truth in preaching, writing and singing.

Again, this is my hope. I cannot find any rest in my quitting or beginning. My promises to performance are worthless, and my performance is more so. If I have ever been given a knowledge of any of it, in whatever degree, it is because of God's rich and abounding grace. If I am kept in the way, it will come, in whatever degree, from His spiritual influence and power wrought in me. I hope to write more about His love, mercy and grace to the poor of the flock, but when my life is closed, whether today or tomorrow, it will be alright. I leave this thought that when that moment comes, my preaching and writing will be finished, no more nor no less than that which was written in His will.

Your poor Brother in hope,

W. D. Griffin

Covin, Ala.

ELDER COWIN'S WRITINGS BRING COMFORT AND HOPE

Dear Brother Cowin:

I feel very negligent in not trying to answer your very much appreciated letter before now, but there has to be strength in the roots before it springs forth in its branches, therefore, realizing my inability I shrink from doing the things my heart desires and the one thing is to write to God's children, especially the sick, but when I realize

their gifts as I do yours I fear the little things I might say will be of so little comfort. May what I say to you be from a true spirit and I know you're capable of overlooking all imperfection for the strong is instructed to bear the infirmities of the weak. I'm so glad even in your afflictions God hasn't forgotten to be graciously blessing you in so many different ways, especially giving you mind and ability to write for our dear papers, for your writing has been a great inspiration to ones desiring to know the truth as it is in Jesus, which is the greatest of all gifts to know Jesus in pardon of our sins. We have no strength of our own to bring it about for we're working in total darkness and knoweth not whither we go until we're brought to the knowledge of sin and death by Him shining that beautiful light around us as He did Paul, which acts as a beacon and for the safety of our souls. Then we become dead to the love of sin and death being justified by faith, having peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace, "not unto but into" wherein we stand, and rejoice in hope of the glory of God and made able to say it's by the grace of God I am what I am no righteousness of my own to plead for He hath saved us, and called us with a holy calling not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Brother Cowin, I haven't a chance to doubt God as being of all power over death, hell and the grave, but did He see

fit to redeem me I would I could tell you how small I feel to be. I wonder if any one who possesses a hope has ever felt as low as I. But I see man as a whole as nothing but vanity and pride, loving darkness rather than light until they're brought by His love to bear witness of that light which is Jesus formed in them the hope of glory and when we begin to hope we trust that Jesus has begun a good work within and will perform it in the day of His power and sometime we so much desire to get beyond hope, but if so it would cease to be hope, but our precious hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were in the fiery furnace without strength, in due time the appointed time of God he died for us if we be one of the elect, and we're justified by His blood and saved from wrath through Him reconciled to God by the death of His Son being made free from sin because we're the servants of righteousness, for when we were the servants of sin we were free from righteousness. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offense might abound. But when sin abounded, grace did much more abound.

God commended His love toward us and made us able to say, "wherein I was blind, I now see," and "Tis religion that can give sweetest pleasure while we live; Tis religion must supply solid comfort when we die. I wish I could ex-

press 'what God's people mean to me and what I see in them. A peculiar people taught in a predestinarian school seeing eye to eye, hearing and believing the same thing, loving one another for Christ's sake. I trust if I love at all it's because He first loved me.

Give my love to Sister Cowin. Tell her I love her and think of her often. May God continue to bless both of you with spiritual and physical blessings through these summer days. We're hoping to have the August Union. We are planning on asking for it and I pray thy blessings upon it.

Write us some time if you feel able. God bless you and keep you.

Sincerely,

Beadie

509 W. Colonial Avenue,
Elizabeth City, N. C.

P. S.: The above letter was received by Elder B. S. Cowin.

READING LANDMARK FOR ABOUT 50 YEARS

P. D. Gold Publishing Company,
Wilson, N. C.

Enclosed you will find remittance for my subscription for Zion's Landmark for one year. I am sorry that I have delayed in sending it in so long. It has been an oversight on my part.

I do not want to miss a copy. I have been a reader of Zion's Landmark for almost 50 years. Many of its pages have been precious in days past. May the host of Zion contribute in the future as they have in the past to the comfort of the children of God.

Elder E. C. Jones

Varina, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

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GRACE

The grace of God that brings salvation hath appeared unto all men. Paul to Timothy.

As I see it, this is a dead world, without the grace of God. It is in Eden, I fail to see where he first in all things, when man sinned could consistently expect God to care for him any longer, but was an outcast, he had refused to obey God, but listened to Satan, and involved all his posterity in sin because of his disobedience.

God drove him from the garden to till the earth, and to eat bread by the sweat of his face, but His grace attended him. The fertile earth and trees and grasses, the sunshine and the rain are all gifts of God's Grace, and the earth's inhabitants can not live without them, but man has done nothing to merit them, they are the free gift of God to all men, and this grace appears to them all, while it is free to all men they do not esteem them as

such, but think they are entitled to these gifts and does not teach all men but teaches us (the Church) they see and admire all God's gifts in nature as well as Spiritual gifts. Nothing else teaches God's children but His grace, it teaches us all things that is necessary to be known. Jesus says His Spirit shall teach you all things, it brings to our remembrance all the rich mercies he has bestowed upon us in the past, teaches us to praise Him for all His benefits. The poet says "Sweet is the memory of Thy Grace." Something free, something we did not ever ask for nor were we seeking after:

"Twas grace that taught my heart
to fear,

And grace my fears relieved,
How precious did that grace appear
The hour I first believed."

John Newton, who said he was an infidel, a slave trader, and a very profane man wrote that good old song after grace came and melted his stony heart, and made him one of the greatest preachers and song writers of any day.

Without grace there is no salvation. The Apostle Paul said it was by grace, and not by works, lest anyone should boast. The sad truth is we are dead in sin till grace comes and it teaches us how to live in such a way that is honoring to God, and true religion, and with grace we know spiritually about God, but think, like the heathen, that He will be persuaded by our good works.

Grace first inscribed my name,

In God's eternal book.

'Twas grace that gave me to the
Lamb,

Who all our sorrows took.

I understand this to be true
Christianity.

B. S. Cowin

MESSAGE OF REVELATION

I have just read the book of Revelation, which I think to be God's last message to man. It is a book of mysteries, which will never be solved until they are perfectly fulfilled in God's time. In the last chapter, 18th verse, it says, "I testify to every man who hears the words of the prophecy of this book, if any man add to it, God will add unto him the plagues written therein; and if any take away from it, God will take away his part out of the book of life."

I will not take away nor will I add thereto, but I leave it just where and as I found it. It seems to be a sealed book to me, but I think it is the end of all things, and I turn to Genesis, which is the beginning of all things. I see the great power of God manifested in the creation of all things, both in heaven and on earth.

I see man in the garden of Eden surrounded with luxuries such as man has never since known and will never know again on earth. I see him driven out to till the earth which the Lord had cursed for his sake; but for the grace of God he could not survive. He gave him rain and sunshine and many other blessings, not for anything good he had done, but because he loved him. Paul says, "The grace of God that brings salvation has appeared unto all men teaching us (the Church) to live soberly, righteously and godly."

I see the blighting effect of sin, but where sin abounds, grace did much more abound. The Lord has never left Himself without a witness in every generation.

Someone will know the truth, and be able to preach it satisfactorily to all who know the joyful sound. The blighting curse of sin has followed every generation of Adam's progeny and will to the end of time.

According to Bishop Usher there were 1656 years from the creation to the flood and during that time Enoch lived, walked with God, and was translated, for God took him; we find Noah walking with God, who told him to build him an ark of gopher wood for the saving of his house and promised him to bring a flood of water upon the earth for the destruction of the wicked world; saying, "Thee and thee only have I found righteous in all this generation." It seems his family was saved for Noah's sake just as God promised to spare the cities of the plain if ten righteous persons could be found in them.

The ark safely weathered the flood and Noah became a husbandman, planted a vineyard, got drunk, cursed Canaan, blessed Shem and Japheth, whose blessings and curses are in full force til this day. We see mankind has ever been sinful, and God has ever been merciful to man in his sinfulness til their iniquity is full, then He destroys them and banishes them out of His sight. We must be living in the last times, for evil men and sadness wax worse and worse deceiving and being deceived.

Prophecy says they shall be lovers of themselves and now we find the nations unable to make peace with one another because they are too much in love with themselves that none of them are willing to make the necessary sacrifice to insure the peace, the world stands so much in need of and the churches, so called, continue to divide and subdivide until it is said there are two hundred societies, all claiming to be the original Church of God. One thing seems to be lacking everywhere and that is charity which fills with love and never puffs up or spoils anyone, but unites the worst of enemies, makes us to be of one mind and be perfectly joined together.

No law is necessary to control or regulate love, it is above all law.

B. S. Cowin

IN MEMORY

John Thomas Rice was born March 18, 1863, was baptized into the fellowship of Mebane Church June 7, 1930. He loved the communion and fellowship of the children of God, was faithful to attend the meetings while his health permitted. For several years he was deprived of that privilege after having paralysis which left him almost an invalid. On April 26, 1948, we believe, he fell asleep in Jesus when his meek and gentle spirit returned to God who gave it, there to await the blessed resurrection to awake in His likeness and to be forever with the Lord. Bro. Rice's funeral was conducted at the church by his pastor, Elder Floyd Adams, who spoke comfortingly to the bereaved family, his dear wife and children who so tenderly and lovingly cared for him throughout his long illness, and a large crowd of sorrowing brethren and friends.

Therefore, he it resolved, 1st, That we by the grace of God be reconciled to the loss of our brother, feeling that our loss is his eternal gain; also that we extend our deepest sympathy to dear Sister Rice and her children, whose hearts are saddened in the passing of a good husband and father. May God, who is rich in mercy, grant unto them the heartfelt pres-

ence of His Holy Spirit, who alone can soothe their sorrows and heal their wounds.

2nd, That a copy of this writing be spread upon our records, a copy sent to Zion's Landmark and a copy sent to the family.

Done in conference assembled June 12, 1948.

Elder T. F. Adams, Moderator,
Jodie Warren,
Fannie Lee Warren,
Eva Hall,

Committee.

BROTHER MANDLEY SADLER

Since it has pleased the Lord that Bro. Mandley Sadler has been removed from our number, the Church here bows to His will, who does all His work after the counsel of His own will. The Church feels that their loss here is his eternal gain. We know that his body has ceased from all earthly pain and sorrow and believes and hopes that his spirit is resting with the Savior. His body suffered for many years, but at last it's ceased.

He joined the Primitive Baptist Church on Saturday before 4th Sunday in Dec. 1947. When health permitted he was always at the Church at preaching time.

Besides the Church, he leaves to mourn, his wife Bettie, and two children, also his mother.

Peaceful be thy silent slumber

Peaceful in the grave so low.

Thou wilt no more join our number,

Thou no more our songs shall know.

Done by order of conference, Saturday before 4th Sunday in May, 1948.

Elder W. B. Barnes, Moderator
Worden Lewis, Church Clerk

P. S. Old Faith Contender, please copy.

RESOLUTIONS OF RESPECT

Brother Carson P. Small was born in the year of our Lord 1890.

In 1915 he married Miss Mittie McDaniels and to this union was born seven children, all of which with their mother and friends, are left to mourn the departing of Brother Small. But they do not mourn as those who have no hope. For he left evidence to satisfy them that he is now resting at home with his blessed Savior.

Brother Small joined the Missionary Baptist Church in 1912, and remained with them until he was no longer satisfied to remain there. And in 1931 he came to the Primitive Baptist Church at Black Creek and asked for a home with us. And was gladly received. A few years later Brother Small was chosen and elect-

ed to be Deacon of Black Creek Church, which office he held and served with honor until His blessed Lord said, "Son, it is enough, come home."

Brother Small died February 2, 1948, making his stay on earth 58 years.

Now be it resolved: 1st, That we bow in humble submission to the will of God, who does all things well.

2nd, That in the death of Brother Small Black Creek Church has lost a true and devoted member and Deacon, and that we extend to the bereaved ones our deep sympathy in their great loss, which we feel is our dear brother's gain.

3rd, That a copy of this be inscribed in our church book, a copy be sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of the Church at Black Creek while in conference Saturday before the 4th Sunday in March, 1948.

Elder W. C. Edwards, Moderator
M. K. Alford, Church Clerk

IN MEMORY OF FRANK LEE SAVAGE

Our dear brother, Frank Lee Savage, of whom we were very proud, was born November 25, 1865, the son of John Henry and Penina Savage, near Speed, N. C., and died February 25, 1948; making his stay on earth 82 years and 3 months.

When a young man he married Miss Nannette Estell Long of Edgecombe County, N. C. To them were born 8 children; 2 girls and six boys, namely John F., William Marshall, Francis Leroy and Gaston, all living near Williamston, N. C.; Travis E. of Rocky Mount, N. C.; Mrs. Jasper Everette of Gold Point, N. C.; Mrs.

R. W. Whelish, of Rocky Mount, N. C. Sammy died at the age of 21. He had 21 grandchildren and 11 great-grandchildren, 4 sisters and one brother: Mrs. M. B. Pitt, of Richmond, Va.; Mrs. Hattie James, Mt. Olive, N. C.; Mrs. Dorothy Andrews, Raleigh, N. C.; Mrs. Theresa Davenport and Job K. of Speed, N. C.

Brother Savage was an honest and God fearing man. To know him was to love him. He was a strong believer in salvation by the grace of God. He united with the Primitive Baptist Church at Kehukee, near Scotland Neck, when a young man, later moving near Rocky Mount, N. C., he moved his membership to the Falls of Tar River Church. Then he moved to Martin County so he moved his membership to Spring Green. All of these churches held him in high esteem. He was very faithful to all. He and his dear wife enjoyed so much having the Baptists visit in their home. They were so pleasant and kind, making us so welcome. He will indeed be missed. I don't feel worthy to write about a man such as he

was. He doesn't need to have nice things said about him; he lived a life worthwhile. I'll say he walked in a way he needs nothing more. I only wish if it were the dear Lord's will that we had more like him.

About 15 years ago his health failed and since then he had been confined in different hospitals, yet he never lost his faith in God. I sometimes would write him for the church and his answer was prompt and comforting. I recall once since he was sick he was able to be at church at Bear Grass and he raised up at the close of the service and asked to sing, "I Would Not Live Always". He sang with so much joy.

I feel he has kept the faith and has gone from the evil to come. His funeral was preached in Spring Green Church by his pastor, Elder W. E. Grimes and Elder R. B. Denson in the midst of a large crowd of friends and loved ones. His body was buried by the side of his son, Sammy, to forever be with his Lord. The floral offering was large and beautiful.

May the dear Lord comfort and bless the dear companion and children who are left to mourn his going. May his life be an example to them. May they see his good works and glorify our Father which art in heaven.

Done by order of conference.

Elder W. E. Grimes, Moderator
W. A. Ross, Clerk,
Nora D. Grimes,

Committee.

PRIDE HUMBLD

We have had several requests for a copy of the Landmark containing the article entitled "Pride Humbled", and regret that we cannot supply this for the reason that the last record we have of its publication was in the copy of the Landmark dated March 6, 1946. We may not be exactly right about this date, but any way we shall be very grateful to any one who supplies us with a copy so we can republish same.

J. D. Gold

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

JUNE 15, 1948

NO. 15

PSALM 49

Here this, all ye peoples; Give ear, all ye inhabitants of the world,
Both low and high, Rich and poor together.

My mouth shall speak wisdom; And the meditation of my heart shall
be of understanding.

I will incline mine ear to a parable;

I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil, When iniquity at my heels
compasseth me about?

They that trust in their wealth, And boast themselves in the multitude
of their riches;

None of them can by any means redeem his brother, Nor give to God
a ransom for him

(For the redemption of their life is costly, And it faileth for ever),

That he should still live alway, That he should not see corruption.

For he shall see it. Wise men die; The fool and the brutish alike
perish, And leave their wealth to others.

Their inward thought is, that their houses shall continue for ever, And
their dwelling-places to all generations; They call their lands after their
own names.

But man being in honor abideth not: He is like the beasts that perish.

This their way is their folly: Yet after them men approve their sayings.

They are appointed as a flock for Sheol; Death shall be their shepherd:
And the upright shall have dominion over them in the morning; And
their beauty shall be for Sheol to consume, That there be no habitation
for it.

But God will redeem my soul from the power of Sheol; For he will
receive me.

Be not thou afraid when one is made rich, When the glory of his house
is increased:

For when he dieth he shall carry nothing away; His glory shall not
descend after him.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WHAT WENT OUT OF THEIR GRAVES?

Dear Brethren Gold and Lester:

Mr. Wm. H. Howe of Webster County, Mo., has requested me to give my views through the Landmark on the following scripture:

"And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."—Matt. 27:52-53.

I know I am not able to throw light upon the subject, but probably what I write may induce some brother who is favored with light to write and open up the subject to the satisfaction of the inquirer and many others. I should not attempt to write but the enquirer says in his letter, "I have seen the quotation appear from a number of writers to the Landmark, also from the editor himself, and all seem to convey the idea that the saints under consideration, were resurrected from corporal death." I infer from his remarks that he has a different view of the subject. The scriptures referred to are by inspiration of God and are for the thorough furnishing of the man of God. And they do furnish with the most conclusive evidence of the power of God. And also of the sonship of our Lord, Jesus Christ. For they prove in a most wonderful degree that He, Christ, had conquered

death and the grave, and that the sacrifice was accepted of God the Father. That the atonement was accepted and that the saints were forever free from death and the grave which should be clearly manifest in the day of His power. None but the God of salvation could make this wonderful display of His power, love and grace, as was displayed in this mighty act of causing the saints to come out of the graves. It raises all His dear blood bought children to the comfortable hope, nay, to the full assurance that though death may launch his cold and fatal dart at me, that he can only put me to sleep for a little while. Yet at the command of my glorified Savior he, death, must vanish, lose his victim and I shall rise, for the grave shall be opened and lose its victory. "The vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." 51st verse. Then the mighty debt was paid by the Savior. Do I believe this with all my heart? Do I believe that Jesus died, and that His body was laid in Joseph's new tomb, that it slept there three days and three nights, and that the same body that slept in the sepulchre was raised to life and appeared unto many? Certainly I most assuredly do. By what power was this body raised, or by what power did it come forth from the tomb? The

apostles tell. See Rom. 5:24, 6:4, Col. 2:12, 1st Peter 1:21, and many other places. Then if we believe that as Jesus had power to lay down His life—and had power to take it which He said He had, we are bound to believe that He was God manifest in the flesh. And that it was not His eternal spirit that went into the tomb, but that it was his fleshly body that died, His fleshly body that lay in the tomb, and His fleshly body that the Spirit quickened and raised from the dead. If this is so, can we believe that He took anything but the lifeless body of flesh into the tomb, and this flesh was corporeally dead? None but the corporeally dead are put into the grave. The Spirit has left the body before they are said to be ready for the tomb, or before they are said to be dead. Hence we are forced to the conclusion that the bodies of the saints which rose or went out from the graves or came out of the graves were previous to the crucifixion in a state of corporeal death, and by virtue of the Spirit that quickened the dead, inanimate body of the blessed Jesus, the bodies of these saints were quickened and the power of God opened the graves, and the bodies arose: it was bodies that arose, not Spirits. It must be remembered that the word says the bodies of the saints which slept arose and came out. We dare not alter it. If it had been Spirits it no doubt would have been thus written. The same power that raised them, as the body of Jesus was seen of many so were their bodies seen of many; or appeared

unto many. To me at least, it appears clear that they were corporeally dead and in the grave, and as such were corporeally dead. Where they went or what became of them after they appeared or went into the holy city, I know not, the scriptures are silent upon the subject, and I must be silent. Where God has not spoken I dare not speak. He has spoken and tells where they arose from, and where they went after Christ's resurrection. And that thrills me with wonder, love and joy to think that the death and resurrection of His dear Son hath accomplished so much. And as He, Christ, is the resurrection and the life, by virtue of His resurrection, these saints arose and by virtue of His resurrection all His saints will finally arise and will ascend to heaven of eternal glory of the reigning grace of God. Doubtless God took care of the bodies of these saints after they came out of their graves and so He will take care of the bodies of all His saints. As He took care of the body of Moses and buried it and no man knows of the place unto this day, so hath He taken care of the bodies of these saints. So let all who fear and reverence His name, rejoice in Him as the sovereign King of Kings and Lord of Lords, and bow to His word as He hath been pleased to give it to us, and not try to alter or amend it. May He have all the glory, for He is worthy of it. Brother Gold, if this is in your judgment sound doctrine, publish it for the perusal of Mr. Howe, and others. If you think it will not stand the test do not publish it and all

will be well with me.

J. C. Hall

Yours in much mental suffering,

Republished from Zion's Landmark of June 1, 1898.

The above, I believe, is in line with the gospel which the editors of the Landmark and brethren and sisters have believed and expounded and is good enough for me.

J. D. G.

TO THE HOUSEHOLD OF FAITH

Very recently three of our beloved ministers have expressed a desire that I write for the pages of our dear paper, Zion's Landmark.

This morning it seems something has just overpowered my whole being, I am too much absorbed in thought to continue my work. Why any one who has tasted the sweetness, and heard the joyful sound and been given a glimpse of the beauties of holiness, would or could ever get any comfort from the tongue or pen of such a poor sinful mortal, a worm of the dust as I feel myself to be, is a mystery.

I attended the Delaware River Association last week, held with the Church at Hopewell, New Jersey, and I never enjoyed a meeting more. The preaching was a real feast. Elder Ruston preached first Thursday morning, from Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

He said the tithes spoken of here

does not mean a tenth of what we possess in carnal things, but spiritual things, love and faith, as many times as I have heard this scripture referred to and read it myself, I had never seen the beauty in it, like he brought it out.

I was entertained in the home of the late Elder F. A. Chick, it is now the home of his youngest daughter, Mrs. Johnson. She is an attractive woman, beautiful and intelligent and blessed in worldly store.

Friday morning I awakened very early, and lay in bed thinking about, and admiring her beautiful home, not covetous however, yet I do love pretty homes, and am full of vanity. I realize I have to be kept down, my nature has to be shown again and again, it is not in man that walketh to direct his steps. Our way is mapped out for us, and we are led in paths we have not known.

How good it is when we can look back and say with Jacob, "Surely the Lord was in the place and I knew it not." My mind goes so much faster than my pen, I am leaving out things I wanted to write.

As the thoughts expressed above were going through my mind on Friday morning. These words came very forcibly, "Be content with such things as you have." I only thought of natural things at the time.

Friday afternoon Elder Spangler rode with us in Elder Denson's car from Hopewell to Philadelphia, and he began talking about this scripture. He said these things we are told to be content with are not carnal things, as He goes on to say

for I'll never leave nor forsake thee. This was beautiful to me and I rejoiced in it. A beauty I had not seen in that scripture. Elder Spangler is truly a teacher in Israel. Elder Lefferts experiences related Friday morning touched us all deeply. If a man with his gift and ability could sink so low in feelings and be surrounded with darkness to the extent of feeling he should ask for his name to be erased from the church book, could we wonder, or ask the reason why we are often walking in the valley filled with doubts and fears.

Elder Lefferts text was Psalm 119, verse 122, first clause, "Be surety for thy servant." A wonderful request. We remember when the children of Israel had to take Benjamin with them or they could not see the face of Joseph. Poor old Jacob said Joseph is not, Simon is not, he said, "all these things are against me. Reuben's promise to bring Benjamin safely back to him or slay his two sons if he failed, did not suffice. But Judah said, "I'll be surety for him."

Except Christ is our surety we are a lost world without end.

Humbly submitted,

Mamie W. Rowe

Baltimore, Maryland.

THE WITNESS OF THE SPIRIT

Dear Mr. Gold:

I want to write and thank you and Mr. Denny for what I have read in the Landmark, "The Witness of the Spirit," by F. A. Chick, Reisters-town, Md. For a long time I have looked and hoped to see something like it, because it is my very own experience. I have loved the Prim-

itive Baptists since I was quite a young girl and wanted to be saved. I tried to get religion at a Missionary Baptist revival. I failed of course. Then I read Landmarks and became convinced I had to be saved by grace, if ever saved at all. I begged God as best I could to save me and let me know if I was saved, and while I was still young I wrote your father a letter. I don't remember now just what I wrote, but I have never forgotten what he wrote in answer.

He said in part that he felt and hoped that I was saved. That has been a comfort to me some of the time since, and at other times I think, "Oh, well, he must have said that just to please me." That has been forty years ago or maybe a little more, and all through these years I have occasionally felt that I had the assurance of being saved. Yet most of my time I am still wondering if He ever thinks of one so vile as I am.

When I go to church, most all the Elders tell of the time and place the Lord gave them a hope. When I read the experiences of the church members in the religious papers they tell of times and places the Lord visited them. It has been an awful burden to me, because I just know I can't be sure of any date or place when I could hear the voice of God, nor have I seen the sun shining more brightly than usual or the birds singing more sweetly. I have had no visions, nor dreams that have given me encouragement, so do you wonder that I appreciate a letter like Mr. Chick wrote? It made me feel so good. I read it in bed one night, closed

the Landmark and went to sleep satisfied. But it only lasted that one night. Next day I began to wonder and doubt again, and feel that if the Good Lord had had mercy on me surely He would have let me know it by giving me some evidence of it. Now if any one else had such an experience as this about forty-five years I surely would like to hear about it. I love the Primitive Baptists. I love the very name. I want to be in the church with them so badly, but I can't afford to offer myself without more evidence, because if I am not satisfied with myself I couldn't expect any one else to have any confidence in me, so I am journeying on my way toward my eternal destination, still trying to beg God to save me and give me an experience of grace, whereby I will feel sure I am saved. I want to ask every one that reads this and can have a mind to pray for me, to do so.

Again I want to thank Mr. Denny for sending in Mr. Chick's letter and Mr. Gold for having it put in the Landmark.

Mr. Gold, I have wanted to write to you a long time and ask you why you have never joined the church. I'm most sure you are of the Primitive Baptist faith. I have often wondered if you were having an experience similar to mine. If you have or do, I'm in sympathy with you. If you care to write me personally I will appreciate it or write through the Landmark, or if you don't feel inclined to write at all, I will not think hard.

Written by a burdened friend,
Mrs. Lena Durham

812 Cleveland Street.
Durham, N. C.

P. S. Please change my address on Landmark to 812 Cleveland St. instead of 113 Holloway St.

Mrs. Durham, I have never felt worthy to be a member of the church and that is why I have never offered my name.

Yours truly,

J. D. Gold

YEARNS TO KNOW MORE OF THE LORD

Dear Brother Dameron:

Will you pardon me for troubling you so often? For several weeks you have been on my mind almost constantly, just why I don't know. I lovingly revere the old soldiers of the cross for their zeal, steadfastness and their unyielding faith as opposed to spiritual wickedness in high places. Those whose heads are frosted by the winters of time feel near and dear to me for I always loved old people.

Today I am reminded that every temporal blessing is by the providence of God and calls for thankfulness. How suitable and abundant are the spiritual blessings, which God our Father hath blessed us with. As the days of our earthly sojourn are passing by, we are ever the same needy creatures, needing revelations of the kindness and love of God. If we have tasted that the Lord is gracious more and more we yearn to know of the God of our salvation, to feel our hearts burn within us as we commune with one another upon the things of

Christ is a comfort that natural comforts cannot compare with. Some weeks ago I became very much troubled about not having the opportunity to read and write as I used to do and it came to me this way: what good would it do if you knew all the letter of the scriptures if you had no light on it? There is no life in the letter for we read "the letter killeth, but the spirit gives life. And I felt like I had rather know a little and have some light on it than know all the letter without any spiritual knowledge of its meaning, for the only part that does us any good is that which God in His wisdom opens up to our understanding. These thoughts were a comfort. I believe it is our duty to search the scriptures, but circumstances are such sometimes that it seems we have but little chance to do so. If we do, it is done so hurriedly we can't retain it. I am thinking over the past today. Just eight years ago this day, Mama was buried. How this fact touches and awakens my tenderest feelings and rolls back the years of my life. I see myself a child again. What a world of recollections this hour awakens. Some things are pleasant to think of while others are not. I firmly believe her troubles are over. She is where the wicked do not trouble and the weary are at rest. I was very much pleased with Sister Phillips piece on the resurrection in the Landmark. Think it was the best piece on that subject I have read in a long time. Two persons may differ on a subject and both be wrong, but it is not possible for both to be right. I think that the

scriptures sustain her views. We believe that Christ arose from the dead the third day with the same body in which he suffered, with which also he ascended to Heaven to be a prince and a Savior to give repentance to His people and the remission of sins, to make intercession for them and shall make a second advent into the world to judge the world in righteousness and to gather His elect from the four quarters of the earth.

Truly, faith is the brightest evidence of things beyond our sight. We believe on the Lord Jesus because it is the work of God. When we say Jesus is the Lord it is always by the Holy Ghost. We cannot teach one another these truths, but it is declared, "All thy children shall be taught of the Lord". How deceived is the one who thinks to make his own election by his good works! Such go about to establish their own righteousness, which satan with lying deceit has caused them to believe. They are ignorant that God has made His Son the wisdom, righteousness, sanctification and redemption of all His people.

Sallie Edwards

Fuller, Va.

SOME EXPERIENCES IN MY EARLY MINISTRY

As stated in a previous issue of the Landmark I made my first effort to speak in my Master's great name in the First Methodist Church of Tishamingo, I. T., on the first Sunday morning in January, 1901.

When I arrived in that city on Wednesday before the first Sunday I made arrangements with "Hotel

Vannoy" for room and board until I could get work to do. Strange to say, the management did not require me to pay in advance. Several weeks passed before I could find satisfactory work. Finally, I was appointed to finish the unexpired term of a school in a nearby town, but by this time I had fallen considerably behind with my room and board. Not having money enough to pay my room and board I decided to ask the hotel manager to let me leave one of my suit cases with him until I had finished my first month's school and then I would come for them and pay what I owed for room and board. When I asked him about the matter, he said, "why I wouldn't charge a young preacher a cent for room and board and only wish I could do more for you." Up to this time I had NEVER been able to put in words the feeling of surprise and gratitude of my poor soul for such an expression of kindness from one who was not only a stranger to me, but was not a Primitive Baptist either. I felt like falling on my face and worshipping God. Two of the school boys from the school I was to teach drove over and conveyed me over to the nearby town where I began work the next Monday morning. Word was soon passed around that the new teacher was a preacher and nothing would do but I must preach around here and there among the people regardless of denominational lines, and brethren, I am still of the opinion that much and lasting good would come if MUCH MORE of this was done by our people now days. (However, this is only one

man's opinion).

Through the kindness of some one I soon found out there was a Primitive Baptist Church some forty or fifty miles from where I was living, and by the time my school was out I had made arrangements to visit this church. Many of the citizens of that country were Indians, and if an Indian liked you he couldn't do too much for you, so an Indian FRIEND found out I was planning a trip across the country and as I didn't have any conveyance of my own, he proposed to let me have a good saddle pony and Texas saddle for just as long as I might want to stay on my visit. So bright and early on the afternoon my school closed I saddled that pony and set out to visit these Primitive Baptists, for their meeting was the next day, Saturday, and the day following. By way of illustrating my great joy and expectations on this my first visit to a Primitive Baptist meeting since the first of the year and this was the first of June. In 1904 my wife and I were given a trip to the World's Fair, all expenses paid, and kind reader, whether you can appreciate this or not, I did not look forward with half the great expectations at this fair as I did on being privileged to visit the Lord's people and worship with them on the above mentioned occasion.

I made good headway Friday afternoon and by night I was well on my way; at least half the distance was behind me by sundown. I arrived in Belton, I. T., a little inland village and on enquiring about where I could likely get a night's

lodging, I was directed to a doctor's home who took me in and treated me royally, and would not allow me to pay him a cent for the night's lodging. He further said, "when you return from your trip stop with us again." Soon I had my pony saddled and was happily on the way. But God knows how to try our little weak faith, and just how to cause us to not forget it takes more than earthly friends to take care of our best interests in this old world of sin and sorrow. So a few miles on my trip a very great and hard trial came to me. Suddenly the pony fell with spasmodic colic, such as I have seldom, if ever, witnessed. You see taking him off the grass and feeding him dry feed that night was such a change it gave him this colic. What and how to do was a trying experience. No one near, no telephones, just miles of wild waste lands and not a chance to ask the help of a living mortal, and there was the meeting of the Lord's people I had longed and prayed, and hoped for, and not a chance now it seemed to be able to reach the place of the meeting at all that day, and it looked as if the pony might die any minute. There wasn't but one thing I COULD do and that, kind reader, was to "STAND STILL and see the Salvation of the Lord". I fell on my face and all I could say was, "Lord, thy will be done", and as sure as I am writing this little account at this time in less than the time it required to take the saddle off, that pony was grazing on the grass as if nothing had been wrong. I have never been "shout-

ing happy," but right out there all alone so far as human beings was concerned, I was made to be as happy as people rarely ever get to be in this poor life. Well, as I rode on my way pondering over these new and strange experiences I felt I would never doubt His promises again, but that does not keep his little children from doubting again under similar circumstances and trials. For in a very few minutes Satan approached me in such an unexpected way, suggesting to me if God was in the matter of my making this trip I wouldn't have these hardships I was having thus far on my trip and the very first thing I knew I was tempted to turn around and go straight back home. I began to feel like NO ONE wanted me to come over there any way, and the further I went the worse I was discouraged till finally I made up my mind if I did reach the Church in time for the meeting I wouldn't let any one know who I was, much less to let them know I had ever thought of speaking in public. The Bible says, "There's a way that seemeth right unto a man but the end thereof is the ways of death." Sure enough about time for the people to begin their services I reached the Church, hitched my pony, went in and sat down way over to myself, waiting to see what would happen. Soon a nice, kindly disposed old gentleman came over to me and introduced himself to me, and at the same time asked me my name, and if I was that young preacher they were looking for? I begged off from taking any part in the services on that day,

for I felt that if there was any poor mortal on God's earth that really and truly needed to hear a Gospel sermon, I was the one. The pastor was blessed of the dear Lord to preach a most comforting discourse indeed, and it seemed all of his sermon was meant for me, and brethren and sisters, I still like to feel that sermons are meant for my own special benefit. That doesn't keep others from enjoying the sermon as well.

An appointment was arranged for me in a nearby town for that night, but nothing much came of that meeting, only it was good to feel I was among my spiritual kinsfolk. Hardly a day passed in these few short months that something didn't take place that caused me to feel that the "Unseen hand" was guiding in my experiences and at the same time other things would take place causing me to have most serious doubts about the whole matter. Thus has my life of nearly, a half century has been filled with such experiences. In my next little account of my experiences I will tell you what took place the next day, Sunday, at this meeting, which surpassed anything my poor heart and soul has ever witnessed.

Sincerely and in hope,

Z. Stallings

Milan, Tenn.

COLBY EXPLAINS ODD BIBLICAL USE OF WORDS

Many readers want to know why the pronoun "which" occurs thus in the Lord's Prayer: "Our Father **which** art in heaven . . ." (King James' Bible). The explanation is that, when the King James Bible

was issued in 1611, the pronoun "which" was freely used to refer to persons as well as to animals and things. In modern English, of course, "which" does not refer to persons. In repeating the Prayer we generally say now, "Our Father **who** art in heaven."

The King James Bible is a remarkable translation, and it has had a profound influence on making English what it is today. Yet, according to today's standards, there are grammatical errors in it. One, which is frequently commented on, occurs in the book of Matthew. Christ asks the disciples, "But whom say ye that I am?" It should be "But who say ye that I am?" The construction will be clearer if we reword the question thus: "Who am I, say ye?"

I hope sincerely that the devout among my readers will not feel that I am criticizing Jesus' English, since there was no such language as English when Jesus lived. Moreover, Jesus spoke Aramaic, a language of the Semitic group. The mistake of "whom" for "who", of course, was that of the translators.

Misinterpreting one of the parables has given us the English word **talent**, "aptitude, faculty, ability," as, "He is a very talented pianist." In ancient times the word talent (Latin *talentum*) designated a unit of weight, also a sum of money amounting to 3,000 shekels, according to some estimates.

In the parable in Matthew 25, a certain rich man, preparing to journey to a far country, distributed several talents of his goods and money among three servants—"to every man according to his several

ability," so that they might trade with them in his absence.

On his return he found that two of the servants had doubled their master's talents, and he praised each, saying, "Well done, good and faithful servant."

The third servant, who had been entrusted with but one talent, had become afraid and had buried it in the earth. The master ordered: And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Because of the parable, the word talent became associated with wealth, property in general. Later it came to mean "property placed in the custody of another;" hence, an endowment as a sacred trust: hence, the ability to administer skillfully the endowment of another; hence, a natural capacity or aptitude, as, a talent for teaching, for making money, for any of the artistic pursuits.

We continue to see the words "helpmeet" and "helpmate" used in the meaning of "wife". The first originated in a mistake, and the second in a mistaken effort to correct the first mistake. Here's the way it came about:

In Genesis 2:18, we read: "And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him." Now the word "meet" is used here in its old meaning suitable, fitting, appropriate." In modern English the verse would be worded thus: "I will make him a helper (companion) suitable for him."

In reading the verse aloud from the pulpit, ministers have long

been inclined to accent "help", as "I will make him an **HELP** meet for him." This makes "help meet" sound like a single word helpmeet".

People long ago decided that "helpmeet" was a corruption of "helpmate," and began to use the latter word in designating a wife.

Both words are now in good standing. But "helpmate" widely prevails, despite its mistaken origin, and "helpmeet" is obsolescent, and seems destined soon to become obsolete except in dialectal usage.

GLAD TO PUBLISH SAME

Dear Mr. John Gold:

I have not been requested to put this in the Landmark, but I see no harm in so doing, and I desire to refrain from the appearance of fastness or smart alexness, if it is not ok, don't publish same.

We had the honor of the presence of Elder E. C. Jones of up state N. C. to assist Elder Bennie Denson, our pastor, at the Norfolk Church, 3032 Cottage Toll Road, Fairmont Park, Norfolk, Va.; the third Saturday and Sunday in April, who preached ably for us on Saturday P. M. at 2:30 on "Predestination. Our pastor, Elder Denson, also preached ably and on Sunday morning the church and friends assembled at the water's edge on 49th Street at our usual baptismal place and Elder Jones assisted our pastor in baptismal ceremonies of Sister Connor of the city of Portsmouth, Va., at 10 o'clock and at 11 o'clock we enjoyed a strong message from Bros. Denson and Jones to a packed house.

At the March meeting Bro. Denison on Sunday morning baptized into the fellowship of the church Sister Hattie Sessoms, and I believe, if not mistaken, or at least recently baptized Sister Mattie Lamm and others into the church. Just before that at a former meeting our pastor baptized Sister Bowen and Sister Irene Manning into the fellowship, and it appears to us that there are others who joined and were baptized that I have failed to note off hand. If I have failed or overlooked them it may be that they will forgive me. Yes, I am not sure, but I believe a Brother Ward and his good wife and someone else, I don't remember correctly, joined the church at one time just before that and was baptized into the fellowship of the church.

In the absence of the record I may not have it all exactly correct from memory; however, we are very proud of our favors the good Lord has smiled upon us and pray for a general revival of Old Baptist salvation by grace, not only here, but all throughout the length and breadth of the land. We look forward to ur next meeting day and you and yours and the stranger that is within your gates and all God-fearing men are welcome to worship the Eternal and Almighty God with us. A hearty welcome awaits you and yours.

Sincerely,

O. J. Nye

1421 Bainbridge Blvd.,
South Norfolk 6, Va.

LOVE

Love is a necessary inward preparation of people to rightly serve

God. We do not thank others for presents or acts of pretended kindness when we are sure they do not love us. So the sinner who is an enemy of God cannot please God by any acts of service. The change in us is a preparation of heart to fit us for good works. Then let there be great searching of hearts. Godliness is profitable in all things, but a form of godliness without the power is not worth anything at all to anyone.

We sometimes have many doubts and fears and become troubled, but again we remember the passage of scripture which says, "Let not your heart be troubled, ye believe in God believe also in me." Oh! that our hearts could be so filled with a sense of God's perfection as to hush our every fear and our every year. For sometime I have felt an impression to write to the Landmark, but I just felt like I couldn't. It may be that this will relieve me of that impression.

When you get able come to see us, also write if you can for I would greatly appreciate a letter from you. Would like to have your views on the Athenians, whom the apostle spoke of as ignorantly worshipping God. Do you think they were Christians? We read some mocked while others clave unto him.

Remember me in your prayers that I may be faithful until death, that I may receive a crown of life. I could write more, but I think I might tire you and do no good.

Your sister in hope,

Annie Asten

P. S. If you see any good in this and think it will do no harm,

you may send it to Brother Gold, but use your own pleasure about it.

Annie

Dear Mr. Gold:

This letter was sent me by Sister Robert P. Mitchell, Reidsville, N. C., who is a daughter of Elder James S. Dameron to whom the above letter was written. This letter was written for publication in the Landmark according to its contents, but was never published, due to the early illness following the receipt of the letter by Elder Dameron.

If I am any judge this letter brings good news and glad tidings from a far county and I believe all lovers of the truth will enjoy it.

T. Floyd Adams

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Dear Mr. Gold:

Enclosed you will find a check for three (\$3) dollars for renewal of Zion's Landmark for another year, May 1, 1948 to May 1, 1949, and one dollar to help send the Landmark to someone unable to pay.

I enjoy the Landmark so much, and I hope God will bless you to publish it many more years to His praise.

I am most sincerely,

Mrs. F. E. Wiles

Ringgold, Va.

LOVES THE LANDMARK

Dear Mr. Gold:

I am enclosing a check for two dollars to pay our subscription until March 15, 1949, for Mrs. Andrew Boswell, Salisbury, N. C., Route 3. We don't want to miss a copy as we

enjoy reading the many good letters. We love the doctrine it stands for. My wife is in very poor health and I am asking you all to remember us in your prayers. I feel we need the prayers of God's people.

I think the letter of Mr. Lester E. Lee in May 1st issue was wonderful. Will close for this time.

Andrew Boswell

Salisbury N. C., Route 3.

IN MEMORY OF

SISTER MARY FRANCES MOORE

Having a desire to write a few words in behalf of this precious sister, I now make the feeble attempt with the hope that the Holy Ghost may direct my pen to write such words as will redound to the honor and praise of God, and which will be approved by those who knew her and loved her.

Sister Mary was born March 26th, 1875, and departed this life December 27, 1947. The writer was not informed when she received a hope, but this was manifested in May, 1906, when she was received into the fellowship of Wheelers Church and was baptized on the following Sunday.

Sister Mary was never married. She made her home with her brother, Brother Ernest Moore, at the old home place. Her life was indeed one of sacrifice. She was greatly devoted to her kindred, neighbors, friends, church and her Lord and Master, Jesus Christ. Her life exemplified the life of Mary, the sister of Martha, who chose the good part by sitting at the feet of Jesus, heard His words, washed His feet with the tears from her eyes and wiped them with the hair of her head. Thus she took the highest part, her hair, (which is given to woman for her glory) to wipe the lowest part of her precious Lord and Master. Not because of the fear of punishment or for the hope of reward in this life, but because of the great love which the Father hath bestowed upon her.

Her body was placed in the cemetery at Wheelers Church under a mound of flowers, (tokens of love and respect from her many friends and loved ones) to wait the final resurrection when Jesus will come and change this vile body and fashion it like unto His own glorious body, to reunite with the spirit which is gone on before to sing forever the eternal praises to the Father, Son, and ever blessed spirit in that world that shall never end.

Submitted in love by her humble pastor,
T. F. Adams.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C. JUNE 15, 1948

SALVATION

In that day this song shall be sung in the land of Judah, "Salvation will God appoint for walls and bulwarks." Isaiah 26:1.

I think this is a prophecy relating to the coming of our Lord into this world, but with me there are many days of great importance. The day He showed me I was a great sinner, while I was a sinner from my birth, but had never seen or felt to be a sinner before. This was a day of great importance, a great day, a day of mourning, sorrowing and grieving, because of the knowledge of sin. After a season of mourning there came a day of great importance. I awoke one morning to see and feel more than I will ever be able to tell.

Everything had changed, and had put on a glorious beauty never before seen and unknown to the world. "Old things had passed away, and all things had become new." There came another day

worthy of mention, a day when God demonstrated to me the greatness of His everlasting love. Such a day was never seen, there was no height nor depth to it, no bounds, it was boundless as the universe and reached poor sinners and made them sing, "Salvation will appoint for walls and bulwarks." These days were great and inexpressibly great. Great on the walls of memory, and their glory does not fade with the years. The greatest of all days was that day when Jesus was born in Bethlehem of Judah, and wise men came to worship Him. He was from everlasting, but not manifest in the flesh. He was with Abraham, Lot, Jacob and many others as old Testament records show, but He the maker of all came as a servant. Born in an inn, cradled in a manger, went down to Egypt, came back at the commandment of His Father, preached His own Gospel which a few believed and it enabled them to sing and ascribe all glory to His worthy name; while others mocked and denied Him a right to live on the earth He had made.

It was the greatest day in all history when it was given out that "He is risen from the dead."

The tomb is empty, the Son of God is the greatest conqueror; He has conquered what the whole of humanity is subject to and fears, and will raise therein, some to glorification, and others to shame and misery. The prophet said, "Thy dead men shall live, together with my dead body shall they arise. Because of that day the children of God sing on as they travel the great highway, which a great majority

fail to see. "But the ransomed of the Lord shall walk therein."

B. S. Cowin

NOTES FROM A GOOD FRIEND

I have just received a letter from a good friend, one who has always stood by me, and has never lost faith in me, but on the other hand has helped edit the Landmark. The letter follows:

Dear Readers of Zion's Landmark:

"When Mr. John D. Gold from ill health felt it was necessary to get another manager, I never questioned but what he would select a publisher mentally and physically qualified to take his place.

"I cannot name any man in North Carolina that I thought more of as a man than Mr. Gold, and if he has found it necessary to secure someone to help him and take some of the responsibilities from his heart and mind it is perfectly all right with me and I am sure that it will be agreeable to the rest of the Landmark readers. So we welcome Mr. Herbert D. Brauff to the circle of management of the P. D. Gold Publishing Company, and from what we can see and hear he is making a fine contribution to the necessary service required to take care of the business of the company."

With love to you all,

M. L. Gilbert

Dade City, Fla.

VINIE H. EDMUNDSON

By request of this dear old sister I will try to write a few lines in remembrance of our dear old faithful sister in the Lord, Vinie Howell Edmondson, widow of R. T. Edmondson, who passed away at the home of her son, John Edmondson, in Poplar Point June 12, 1948. She was

born in Nash County July 5, 1866 and lived in Poplar Point for the past 30 years.

She joined the Primitive Baptist Church at Spring Green the fourth Sunday in June 1932, and lived a faithful member as long as she was able. She worked hard to raise a large family and was devoted to her children and husband before she died. She was never too tired to do all she could for them and proud of her church and loved all the members showing her faith in the Lord. She had a beautiful dream before she joined the church that satisfied her mind all the rest of her days about her soul, when her time came to leave this world. Having served her generation at a ripe old age of 83. We feel that she will be missed in the homes of her children and in our church, but we feel that she is far better off. She leaves four daughters: Sallie Warren, Nellie Hollis, Katie Hollis and Lula Mobley, all of Poplar Point; four sons: John, Kenneth, Prichard and Zena, all of Poplar Point. Her funeral was held in Spring Green Church by her past Elders W. E. Grimes and Stephenson. Her body was laid to rest in the church cemetery by the side of her husband.

Written by someone who loved her,

Annie Edmondson

by order of Conference.

W. E. Grimes, Moderator

W. A. Ross, Clerk.

IN MEMORY OF MY DEAR HUSBAND,

ARNOLD BURDEN SCOTT

Way out in a country graveyard where his father and mother are so near, lies a grave and how I love it, for it's that of my husband dear. Dearest husband, thou hast left me in this world to mourn and sigh, but beyond this world of sorrow, I hope we will meet again on high.

On Tuesday morning at two o'clock, January 29, the death angel came and took my beloved husband away, leaving me with a sad broken heart. He has gone to that place that's not prepared by hands. There is no trouble up there, or no worry to cause the least bit of pain, but joy and happiness and peace, all goes on forever the same.

He was born January 3, 1870 and died January 29, 1946, making his stay on earth seventy six years and twenty six days. We were happily married September 11, 1889, and to this union were born eleven children; five girls and six boys. One died in infancy and one died at eight. He leaves nine children and thirty-seven grandchildren and thirty-three great grand children and myself. January 29th was a very sad day. When Jesus called and took you away it has been two years and five months today, but your memories I treasure dear, all along the way. I am

living through the saddest days I have ever spent. Wherever I go I am not satisfied, all I can do is beg the Lord for mercy and to reconcile me to His will.

I feel like without His mercy I could not stay here. It seemed like I could not part with him, but I had to give him up. I would have kept you if I could, but He who gives and takes, knew best. The good Lord loaned him to me so He took him home with Him to rest. There's no one knows the long, sad hours I've spent since that sad day. There's none but God can comfort me and drive away my tears. I have often wondered why it was you instead of me that had to go, but this I know 'twas God that called and because of this He willed it so. God has made me able to bear it. He has promised to put no more on us than we can bear.

In his last hours he called for me, what he wanted I do not know. My head and stay is taken away and I am left alone, my husband dear, who was so near is taken away and gone.

He never united with any church but he was a friend to the Primitive Baptists. He always went with me to church as long as he was able.

His funeral was conducted at home by Elders W. E. Turner, W. G. Pate of Goldsboro and J. D. Fly of Rocky Mount.

Days of sadness still come over me. Tears of sorrow will always flow. But sweet memories keep him near me, yet he is with God who loved him so I have no other God to trust in. Lord, be with me all the way, and when death shall claim this body, take me home with him, I pray. O, how I do miss my dear companion.

May God's blessings rest and abide with us all.

A devoted wife,

Mrs. A. B. Scott

MRS. FANNIE SUSAN RUDD

Sister Rudd was born in Caswell county on July 1, 1866; died on June 9, 1948 at the age of 81 years, 11 months and eight days. She was the widow of the late G. W. Rudd. Sister Rudd leaves three daughters and one son; 23 grandchildren, and 29 great grandchildren.

Sister Rudd united with Bush Arbor

Primitive Baptist Church on the second Sunday in June, 1888. She was the oldest living member of our church. She was blessed with excellent health, and attended her church meetings regularly, as long as health would permit. She was not only present on Sunday, but felt the importance of her being present on Saturday as well. Some two or three weeks before her passing, she requested that we hold services in her home. She expressed herself at that time as realizing that she knew that she would not live and desired that the church meet with her, in as much as she was unable to attend.

While all was done for her that earthly hands and doctors knew to do, yet she was called to leave us; realizing that Bush Arbor Church has lost one of her most faithful and loving members; her family a true mother; the community a good neighbor and citizen. We, therefore, resolve: First, to bow in humble submission to the will of an all wise God, who does all things well; Second, that we extend our most sincere sympathy to her children and their families; Third, that a copy of these resolutions be spread upon our church record book, a copy be sent to members of her family, and that a copy be sent to Old Faith Contender and Zion's Landmark for publication.

Done by order of Bush Arbor Church in conference at our July meeting, July 10, 1948.

W. C. King, Moderator

J. D. Simmons, Church Clerk

SKEWARKY UNION MEETING

The next session of the Skewarky Union will be held with the church at Flatty Creek in Pasquotank county, N.C. (Known as Kehukee Baptists in that county..)

Time of meeting, Fifth Sunday, Friday and Saturday before in August, 1948.

Elder W. E. Grinner was chosen to preach the introductory sermon and Elder A. B. Ayers, alternate.

The church is 15 miles south of Elizabeth City. Take Highway 170 by the air base and black top road out of Weeks-ville.

We invite you to meet with us.

E. C. Harrison

Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

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JULY 1, 1948

NO. 16

PLALM 50

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor he goats out of thy flocks: For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains; and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay the vows unto the Most High:

And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

But unto the wicked, God saith, What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?

Seeing thou hatest instruction, and castest my words behind thee.

When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

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ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GREAT ARE THY MERCIES

Lord how great are Thy mercies
which we have enjoyed,
Sufficient for every passing day.
With nothing to spare, but just
enough,
But we are anxious for the rest of
the way.

Great is Thy grace which only can
save,
Poor sinners who faint by the way,
Who lean upon Thee 'along life's
road,
There's nowhere on the road they
can stay.

Whether we sleep or whether we
wake
We'll surely be moving along,
And whether we weep and shed
many tears
Or blest with the Spirit of song.

Nowhere can we linger, nowhere
can we stay,
The current will bear us along,
If we labor or play the result is the
same,
There's nowhere in life we can stay.

Great is Thy love that lifts us on
high,
And enables our spirits to soar
As high as the heavens and broad
as the sea
Without a bottom, brim or shore.
Great is Thy peace that flows like

a stream

Through the desert lands we rove,
Speaking peace to those who never
have known

The wonderful gift of Thy love.

B. S. Cowin

PRIDE HUMBLED

(Editor's Note: Elder Leland was a native of Massachusetts, but served churches several years in Virginia. He was a very able preacher and gifted writer. The following is re-published because of the important lesson it teaches.)

The following incident is told as part of the history of Elder John Leland. Elder Leland traveled much over the country on preaching tours on foot. On one occasion he had been warmly solicited in writing by a widow lady to visit her home in old Virginia and preach, telling him to set his time and her home was at his service. Mr. Leland replied to her by setting a day, at 10 o'clock a.m. The lady was a very wealthy planter in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been reared in the high circles of life, and knew nothing about poverty, she had never associated with the laboring classes. She was about 35 years of age, but knew nothing of privations commonly attending the life of a widowed mother. She took much pains to appear pious, and

her chief object in inviting Mr. Leland was that she might make a display of wealth, and thus have the applause of all her associates.

So she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting. Everything was in the very best style. On the evening preceding the meeting several carriages of people had arrived to enjoy the hospitality of the hostess. About sunset, Mr. Leland came up to the mansion on foot. The day was quite warm and the walk had caused a free perspiration to run down his cheeks, making roads in the dust which had settled on his face during his day's walk.

His rap on the door was answered by a black servant of whom he inquired for the landlady. The servant ran down the broad carpeted hall to the door, from which proceeded the sound of talking and laughing. In very short time a lady, very richly attired, made her appearance, walking briskly and lightly towards the door where Mr. Leland was standing. He had a fair view of her and at once read her physiognomy. His intentions had been to introduce himself, but before he had time to speak, she spoke in rather a harsh tone: "Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in very soft and unassuming tone, said, "Please excuse me, madam. I do not wish to beg for money; but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof

during the night."

Viewing him hastily from head to feet, she very positively answered, "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel farther tonight. Will you allow me to stay in one of those cabins?" pointing to a row of Negro houses just outside the mansion yard.

After a moment or two of reflection, she said, "Yes, you may stay with the Negroes if you want to."

He bowed a very polite "Thank you," and turned toward the row of huts. He proceeded to the farthest one from the mansion, but the neatest of all the huts, where he found seated at the door an old Negress, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening Auntie." His greeting was answered with "Good even', Mosta."

"Well, Auntie, I have come to ask a very uncommon favor of you."

"Bless de Lord, Mosta, what can dat be? Fo' please God, I'se got nuffin' to give any one?"

"I am very tired from walking all day. I called on your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, so I have come to see if you can allow me to shelter in your home."

"Bless de Lord, Mosta, I got no 'commendation fo' anyone; but 'fore a fellow mortal shall stay out doo's, I lets 'em stay in my cabin, if da can put up wid my hut. Uncle Ben be in directly, den he keep you company, while I fixes you sumpin' to eat, fo'

you looks as do you had not a morsel for a long time," at the same time pointing to a three-legged stool by the side of the door, saying, "Set down dar and rest yo'self, for you look so worn out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, Mosta, Aunt Dilsey never charge anyone yit fo' such 'commodations as I could give 'em, fo' God knows it's pore enuff at best. You say, Mosta, you call on Missus at de house dar, an' she can't take you in? Well, well, you must scuse her, fo' she's looking fo' a mighty heap o' company tomorrow. Dars a great man to be dar tomorrow, who is gwine to preach in her house, an' a good many folks done come a'-ready, an' heap mo' comin' tomorrow, so Missus is mighty busy fixin' fo' 'em. But heres Uncle Ben," she continued, as an old gray-haired Negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other Negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look. Aunt Dilsey spoke, say-

ing, "Uncle Ben, don't stare your eyes out at a stranger. Dis old gent'-man was out travelin' and come to stay in our cabin, kase Missus she cain't let 'im stay dar. So she's got a heap o' company now."

"Well," said Uncle Ben, "we's commanded dat if a stranger comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben. He learned, among other things, that they were a very religious family, but the hostess had been reared in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good course supper, he told his host that he was very much fatigued from a long day's walk and wished to retire for the night, and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoked his protection through the night; that if it would annoy them he would retire to some place out of doors.

"Bless God," said both the old folks at the same time. "We allers likes prayin' in our house and neber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the 102nd Psalm. During the reading the two old blacks often said in a voice, "Amen, bless de Lord." When the Psalm was ended Mr. Leland fell upon his knees and poured out

his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his Psalm and prayer that they could do no more than fix their eyes on their guest, as though they felt he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came, he was up early. Aunt Dilsey soon had him a good plain repast, after which he seated himself to read, telling his hostess that "he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon anyway, and then if he felt better, he would be on his way."

Aunt Dilsey said: "Yes, Mosta, stay as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waited to see what the finality would be. About 9:00 o'clock everything was in a bustle about the stone mansion. All the servants were called in to dress in their very best. Carriages arrived by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing. But to their dismay, no preacher had made his appearance, for the last that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard him. So, every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses driven by

a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister. The company had by this time become restless, when Aunt Dilsey went to her mistress and said:

"Bless de Lord, Missus, why don't you git de ole man who stayed in our cabin last night to come here to de door and pray fo' de folks go home. He prayed in our cabin last night and dis mornin'. 'Fore God, in all my born days, I nebber heard sich prayin' afore. He's setting right dar now, under de tall pine tree, an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the straggler, as they called him, come and pray before the congregation broke up. So, Aunt Dilsey went to where Mr. Leland was sitting and said:

"Mosta, de folks are all dis'pinted 'bout de preacher. He am not come, and da wants you to go down an' pray for 'em 'fore da all brake up. Mosta, I wants you to pray jist like you did last night."

Mr. Leland walked down to the front door, and standing on the steps repeated a short hymn by memory, sang, and then engaged in prayer. By the time his prayer was ended, all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point, he would read a short passage from the word of

truth, and which they would find by referring to the 13th chapter, second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unaware." When he had spoken for 20 or 30 minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland, and would, if he had allowed her to have done so, have washed his feet with her tears and dried them with the hair of her head. It was said she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian.

Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if preference had to be given it was always to the poor and needy.

COMMENDS ELDER ADAMS

My dear Zion Landmark Readers:

I have just read in 3-1 Landmark an article written by Eld. T. Floyd Adams. Whether he did or did not give the correct scriptural version of, "And they shall take up serpents", he certainly has presented a fine philosophy of life. I have said many times that Floyd Adams will not willfully harm anybody. May his tribe live forever. He has persuaded me to write some of my

experiences.

When I was County Superintendent of Education, we planned to build a new house in a certain district. A majority wanted to move the site. A very strong man in a corner of district objected to the move. By virtue of my office, I had the final say. This man whom I will style 'Mr. A' had plenty hard things to say to me. With the passing of years, I went to college in Troy, Alabama. I had not seen or heard from Mr. A in a long time. I found him there, in business. He and I would meet together in singings. He continued his hard sayings against me. One afternoon on returning, one of the brethren told me of some of his hard sayings. I laughed heartily. It was funny to me that a human could think of such hard sayings against his fellowman. This brother asked how I could laugh at that. I said, "Just be easy, I'll cook his goose."

The Committee always assigned him ahead of me, except one time. He had a few pet songs and would use his pets every time. This was my time! I placed myself gracefully in front of him and used his pets. When we were about half through the second song (I had my eyes on him), he quit singing and the tears began to chase his cheeks. I said to myself, "I have your goose cooked now." The Lord never did a better thing for me than leading that lesson. At the noon hour, he walked up to me, and in the presence of those to whom he had said so many hard things of me, and said, "Mr. Byrd, that was the best lesson you ever led." Not long after that he met

one of my sons in Mobile, Alabama. He had roses then. He closed the conversation with my boy, "Mr. Byrd, you have a fine father"! "And They Shall Take Up Serpents."

At another singing, I saw him whispering among the brethren. At the appointed time, he spoke a few very complimentary remarks of me, and asked for a motion to elect me chairman. A U. S. Senator was present. The Committee asked him for a speech. By virtue of my being chairman, I had the distinguished honor to introduce him. "And They Shall Take Up Serpents."

Another instance I will call him "Mr. B." He fought me very hard in my race and said plenty hard things. This involved pure politics. He got in a straight. His meat and bread (his job) was hanging on a thread. I was the only person in the world he could flee for help. "If I perish, I perish." Esther 4-16. In this matter, it was perish with him to stay away from me. For ought he knew, it was perish to come to me. Upon his approach, very likely to his utter surprise, but happy delight, I very kindly told him the picture looked dark, but to see me in about three hours. In the interval, I studied a plan. He and his good wife were so happy. I was happy also to again place him on his feet and establish his going. It goes without saying that the old serpent was beheaded. He could no longer crawl around and spit his venom. With the passing days, he gave me a tip that was meat and bread to me (not my job involved). He planted roses in my garden. I could mention

many other experiences I've had.

David could have done violence to Saul. I will not take time to look it up. Bible readers know. I am at present so situated I am not with my library. I wish I could bring here the poem, "A House by the Side of the Road." You readers look it up. One expression is, "Let me live in a house by the side of the road and be a friend to man." May I suggest we all read again the third chapter of Titus.

Jesus said, "I die that you may live," and yet it seems some of us want to live at one another's throats as though we knew it all. I feel like I know that I know nothing. Do we forget we are human? I have noticed a certain Elder closes his letters, "I am your little brother". Would to God we could all be little children. In malice be children, in understanding be men. Children can have a little fuss, but in a few minutes be friends and keep playing. Oh! Lord, be me far from the greatest in the Kingdom of Heaven. May I just be a little child.

We (the whole world) tip our hats to the late Gandhi. His fighting weapon was LOVE. Peace to his ashes. "Glory to God in the highest, and on earth peace, good will toward men." Luke 2-14.

C. H. Byrd

LOWER COUNTRY LINE ASSOCIATION MEETING

Durham, N. C., July 7th, 1948

P. D. Gold Publishing Co.

Att. Mrs. Swindell,

Wilson, N. C.

Dear Mr. Gold and Christian friends, greeting.

I have been asked by so many of our dear friends of the Landmark to write something for publication, what a pleasure it would be if God would see fit to open the windows of Heaven, and remove the veil, so as to let my mind feed upon the goodness and mercy of God, and the wonderful works to the children of men.

First may I speak of the Lower Country Line Association just passed, held with the church at Flat River, which was a wonderful meeting, love friendship seemed to have prevailed. May we thank God.

I have been permitted to attend the Old Baptist associations since early boyhood and so far as I can remember they have always preached the same thing with few exceptions, and while sitting in the stand Sunday these thoughts came to me, why do we continue to like the same thing over and over, and here is the answer "Salvation By Grace" and the hope which is the anchor of the soul, which is the immoral part in man.

We as natural men and women soon tire of seeing and hearing the same thing over and over, but not so with the church of the living God, for it is in him we live and move and have our being.

I hope I know something about this new birth which to my belief makes men and women desire to live better each day, and to realize they are sinners by practice as well as by nature, and then and there the warfare begins and will continue throughout life, and as for me my life seems a great mystery, and am made to wonder why it is just as it is, but thanks unto

God it is just like it is and with all my imperfections, many mistakes, and all the dislikes I have undergone I would be afraid to try to change one jot or title, because I believe we are in the potters hand, and if we are changed from a vessel of dishonor to a vessel of His mercy it is because of His love and mercy given us in Christ Jesus our Lord.

So brethren, sisters and kind friends I hope to have a great love for the church, and to see confusion, strife, hatred seems to be beyond my understanding, and some how I would to God he might give me heart of prayer that these misunderstandings which to me seems to be the great cause of all of our troubles could be brought together with forbearance and humility, forgiving and asking forgiveness and above all at our brothers feet.

As I feel this morning so weak, so unfit, yet in my feeble way want to ask God to have mercy on me, and to remember all of us tender mercy, forgive us of the many wrongs we have done, go with us through the many dangers seen and unseen, and at last may we enter in to the fullness of our hope.

Yours in much love and friendship,

J. J. Whitley,
Durham, N. C.

A GOOD LETTER

Newport, N. C.

Dear Mr. Gold:

Enclosed is money order for two dollars (\$2.00) to renew my subscription to the Landmark, which I know is long past due. I surely thank you for sending it on.

Sometimes I am asked to write again for the Landmark, but I hesitate to do so, fearing that I may not be able to write anything worth reading, but we know we are told, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good." Then again I fear to write, feeling my unworthiness in the presence of the Lord's people, yet we know that at one time the ravens fed Elijah; I fear that I haven't been established enough in the Lord's way and work to comfort any of the Lord's people, but we know the only way we can come to Christ is as little children. I often fear that afflictions may warp my point of view, but the Lord says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Then again I don't know what to write, but shall I not trust the Lord to direct this also; so really one is left without excuse if given an impression to write.

To the friends that would ask after my health, I am still in a weakened, nervous condition after so long an illness, but am able to get about some, and attend some of our meetings at our home church which I enjoy so much.

I have lately read some good articles on prayer, a subject dear to my heart. I have sometimes wondered how one could "Pray without ceasing," but when one has the Spirit of the Lord implanted in one, does not one have a continual intercession in their heart for protection, freedom from sin, care of loved

ones, an earnest desire for a renewal of the communion of Christ to the poor in spirit, yes, even at times a prayer for enemies?

I love to read the experiences in the Landmark and the other papers that I read. I love those of the younger folks that are even now going through some rough places. I especially love the experiences of old folks, old soldiers of the cross, who believe and hold to the same doctrine that I hope to, and whose faith has withstood the test of time. Sometimes I read an article that was written before I was born that strikes a chord in my heart. I love better still to meet with the dear saints of God in person even tho I feel my vileness so much, I don't feel like one of them. I think I can understand how this world stands because of the church that is still in it, for it surely seems to me, my world would come tumbling down without these evidences that I am accepted of the Lord.

Brethren and Sisters pray for me that tho I am not well in body, I may be reconciled to God's will and remain steadfast in the faith. May God bless you all is my prayer for Christ's sake. Amen.

Annie Higgins

WHAT IS BLASPHEMY?

Some say the non-elect, generation of vipers. That it could not be the elect.

If it is the non-elect or impenitent and the elect do not, then it seems there is a difference in nature. Paul in Eph. 2:3: "Were by nature the children of wrath, even as others."

If the non-elect are the ones who blaspheme and cannot be forgiven;

just what difference will it make? They cannot suffer any more than they would any way.

I have always believed and I thought Old Baptists believed we obedience of Adam as our federal were brought into sin by the dis-head and are dead in sin and total-ly depraved.

Are the sins of the elect just forgiven? Did not Christ assume our sins? Were they not imputed to Him? Did he not atone for them?

He who knew no sin was made to be sin for us that we might be made the righteousness of God in Him. This work takes place before one has any sense of guilt. Our sins were atoned for not only just forgiven.

We can forgive one another of wrong but we cannot remove the guilt of wrong doing. Christ removed the curse "having been made a curse for us."

Jesus had been casting out devils and some accused him of doing that by Be-elzebub. They contended that Jesus was just human and not divine, and by taking the perogative of God or the powers of the Holy Spirit was a blasphemer.

Mat. 9:2: "Jesus said to the sick of palsy; thy sins be forgiven thee. Certain of the scribes said within themselves this man blasphemeth."

They said because he maketh himself equal with God He was blaspheming.

Who today denies the work of the Holy Spirit? Who today claim to have powers to talk to the dead? Who today claim to have powers to forgive sin?

The potentates of the religious world.

To me the Jews as a people will

never have rest in this world or be forgiven their sin of rejecting the Lord's Christ. They deny his virgin birth, deny his divinity; deny the work quickening work of the Holy Spirit.

Those priests and popes who claim the power of the Holy Spirit to forgive and assume the power to do so, will never have peace on earth.

It is not so much as whether it be the elect or non-elect as it is, what it is?

We as a people are the only organized body on earth who ascribe an power in Heaven and on earth to the Holy Ghost in and through our Lord Jesus Christ. There are some who claim to be Old Baptists who say Christ cannot forgive the wrongs one does here. They hold they alone have a right to set as the judge and jury. They are assuming more power than God Himself. Look over our people and just jot down those who hold this place. Surprising to say the least, can there ever be rest for them?

No. God forbid that we should ever be guilty of these positions.

Elder Ira Turner once said that the pope and priests of Rome were the only ones that blasphemed. I feel all I've mentioned are guilty of this gross error.

"Neither in this world or in the world to come," does not mean in the era or age that then was and the era or age in which we live, I think.

These are some of my thoughts.

In love,

Emerson McAfee.

A GOOD LETTER

My Dear Sister Reece,

After receiving such a beautiful letter, so full of the testimonies of all wise, and loving father, so far surpassing anything that I can pen, it fills me with inferiority that he may not bless me to comfort you as you did me, for it was one of the most precious letters I've ever received, and how I appreciate the nice things you said. I haven't words to express. It's proof you've been taught of Paul's God for he too had the glorious light to shine upon him, and cause him to cry out and say Lord what wilt thou have me to do, and I'm sure you have many times in your weak state felt that your strength was all gone, ad but for his strength you'd perish, and go down in sin. And woe, for our temptations get so great some times, and the allurements so sweet, we're made to say.

Why should my passion mix with earth and thus debase my nobler birth? Why should I cleave to things below, and let my God, my Savior, go? But for the low places the beauty of the mountain tops wouldn't appear, the sun of righteousness wouldn't come with healing in his wing and bless us to go back as you stated to Bethel, and again enjoy our first love when God first spoke peace to your soul, and made you cry out, Amazing Grace, how sweet the sound that saved a wretch like me, for all of God's people feel to be wretched and undone, and without God, and hope in the world, but when that still small voice speaks there's calmness, as the voice crying in the wilderness saying, Comfort ye, my people, saith your

God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. So we see it at the Lord's hand that we receive good for evil, and that Salvation is of the Lord given to them before the Foundation of the Hills were laid, and revealed to them in this time world, for hidden things belong to God, an revealed things to man, he gives to his children food suitable to their digeston, milk to the lamb, and meat to eat. He shall feed his flock like a shepherd. He shall gather the lambs with his arms and carry them in his bosom. And shall gently lead them that are with young. So it's not in our own strength that we exist, but by the strength of a precious Father, not on the outside, but in his bosom, in his heart, he's our refuge, and strength, our present help in time of need. And he has promised to renew the strength of those that wait upon him they shall mount up with wings as eagles. They shall run and not be weary, weak, and not faint. If my heart deceives me not, I trust I have a sincere desire to wait upon the Lord, he'll give me patience to endure that he'll draw me gently by the cord of his love, into his bosom, and house me from all the storms, and tempted of these perilous times that I may not have to be beaten with so many stripes, and on that precious resurrection morn, I'll hear that gentle voice speak again, saying, "Come into my house, my kingdom prepared for you. Then I'll be his heir equal with all his children, all one in Christ. No male,

nor female. "No lust for mortal has put on immortality. All our sins are made white as snow, and remembered against us no more forever. God's sovereignty and love toward His elect is beyond comprehension of man, but I know of a surity that his alpha and omego, and he'll do all his pleasure both in heaven, and earth, and none can stay his hand, but will he see fit to have mercy upon such a worm as I, one so stained with sin, but for his Grace where would we go? What would we say? What would we do? But he says My Grace is sufficient for thee. The Grace of God which was applied when Jesus was crucified, and slain and said it is finished. How glad I am that he said of his love. The half has never been told but only hinted at. And we see through a glass darkly, but our hope gives us strength to live by, and faith to die with. Sister Reece, I have been sweetly meditating on a trip I was just blessed to take to the Salisbury Association at Snow Hill and they are such sweet Baptists of deep understanding to know them is to love them. To some love shines forth in their countenance. That's proof that they have been taught of the same God that we hope is most precious to us and their life has been lived with Christ in God. I hope you'll look over all my imperfections for good and remember I would if I could, as I've told you in the beginning do better or write with better understanding as you did, but it didn't please the Lord to bless us all alike. But one thing I do know is that the Redeemer liveth. And if we can see him face to face, and tell the story saved by Grace, we'll

see him as he is, and be satisfied. I hope you will remember a worthless one like me when you're able to pray for we're commanded to watch over one another for good in love, and not in rebuke, and jealousy. And I hope the one who has all power will teach me to pray, and not rebuke, for it's not what they do to me, but what I do to them. I want to thank you again for that precious letter. I must say it was so dear to me I read it, and re-read it, and gave it to others to read and Sister Wilson has probably told you the end thereof and truly hope you won't mind, but feel proud to help others as you have me. Write me when you can. I'm anxious as I have told you before to visit your humble home and hear you talk, and have you visit me. Although I feel unworthy of your presence, by the Grace of God I'll endeavor to do my best. Love to you all. And may God's richest blessings abide with you here. And in the world to come. And may your last days be your best days, and may I love you, for Christ sake.

Mrs. C. C. Meads

Elizabeth City, N. C.

NONE DOTH GOOD

Publisher Landmark:

Today all alone, my mind and thoughts have been on various passages of Scripture. There is not a just man upon the earth that doeth good and sinneth not. The reference to man as I understand refers also to women. Yet I regard women superior to men, and that this includes all of Adam's race, infants and incompetents excepted.

We have sinned and come short

of the glory of God. The soul that sinneth, it shall die.

As I live, saith the Lord, I have no pleasure in the death of the wicked but that the wicked turn from his ways and live. Turn ye, turn ye from your evil ways. For why will ye die?

Through Adam we inherited sin. But God commandeth his love towards us, in that while we were yet sinners. Christ died for us. It appears we were condemned sinners, God commanded his love to us. We were condemned with troubles on all out of our sins.

We were loaded down with a burden that came from where we knew not and we knew not why. We felt as if we were outcast, friendless in the world God's love commended towards us caressed us. To seek seclusive and get upon our knees and try to pray out apparently with no avail for perhaps days, weeks and months we go through life lonely and feel perhaps it would have been better if we had never been born, or died in infancy. At God's appointed time, and way this burden is gone we knew not where. We feel and see a newness in life, have faith in God. Come see and understand from whence the burden came and that God's love towards us removed same, and it went we know not where. Things we once loved we now hate and love the doctrine of sinners saved by Grace.

The wages of sin are death, but the gift of God is eternal life through Jesus Christ, our Lord.

A. J. McNeil
Wirtz, Va.

WE HOPE YOU RECOVER

Geneva, Ala.,
July 13, 1948

Zion's Landmark,
Wilson, N. C.

Dear Brother Gold:

I am enclosing \$1.00 for my renewal for Zion's Landmark for another year as I notice my time is up. Would like to write an article for publication, but my health is bad so I will wait.

Yours in bonds of love,
J. J. Collins

We are sorry you are sick and hope you will soon be able to write again for the Landmark.

WANTS POETRY FOR PUBLICATION

Dear Brother Adams:

I wish I could get the piece of poetry, about the speckled bird that was in the Landmark when it was printed in paper form. I read it in my father's paper when I was hardly grown. Wish I could see it in the Landmark or get it. It sure was a good piece.

Your little unworthy sister,
Loula S. Gillis

R. F. D. 2, Roxboro, N. C.

If anyone has the above mentioned piece of poetry will send it to Mr. John D. Gold of Wilson, N. C., and ask him to reprint it in the Landmark, I am sure that it would be enjoyed by all of us. I have a faint recollection of reading this piece many years ago, but I cannot recall when or where.

Yours in hope,
T. F. Adams

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

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THE FOOL

The fool has said in his heart,
there is no God. Psalms 53:1

Of all the fools in the world,
there is none so great as the one
who says by word or action that,
there is no God. This is called a
Christian nation, and yet a great
part of its inhabitants who prove
by their actions they do not recog-
nize the existence of a God. Any
person who has a name on a church
register, and only goes to the church
of his choice, where there is a pro-
tracted meeting, or some unusual
meeting does not believe in God.

All nature proclaims the very ex-
istence of God who made every-
thing we see, and to be seen. Who
can gaze upon a world like ours
and not be amazed at the great pow-
er and goodness of God, while gaz-
ing on what God has made we are
reminded of our smallness compar-
ed with the immensity of the uni-
verse. Who can gaze upon the star-
light heavens and not say, great is

the Lord our God.

We gaze at constellation which
must have been old when man was
young, arrayed in all the gorgeous
colors of the rainbow, and at fleets
of myriad orbs sailing in the upper
deep, lead by the Lord and High
Admiral of creation.

The great Hindoo, Ghandi said,
"I exist because God exists, if God
did not exist I would not exist, and
there would not be anything in ex-
istence." It appears that if we real-
ly believe in the existence of God,
that our lives and actions, and gen-
eral behavior here would reflect
our highest conception of Him as
our creator, sustainer, redeemer,
and everything we are or wish to
be, is reflected in our manner of
life, conversation, labors, our
speech, our songs; in fact our whole
life is built and ordered by that
belief. On the other hand one who
does not really believe in God is
like a small substance floating on
the waters. It floats with the tide,
and is subject to every wind of doc-
trine, the cunning craftiness of men
who lie in wait to deceive.

Some who profess to believe in
God, go on in their life carelessly,
and their belief does not seem to
have the least effect upon them,
and does not appear to have any
influence upon them, or to teach
them that their first and highest
duty they owe to God who is all in
all to the righteous.

Jesus says, "Ye believe in God,
believe also in me." The Jews both
then and now were and are sup-
posed to believe in God, Mohama-
dous and Hindus claim to believe
in God; and the Mason's order
claims to believe in God, but says

nothing about Jesus. If we really believe in God it is because we have evidences to sustain that belief, for faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. Some claim to believe in Him and by their works deny Him; have a form of godliness but deny the power thereof, from such the Apostle tells us to turn away.

It required the same power to create the tiny minnow that swims in the pool, that it did the mighty whale that lashes the sea; the tiniest insect that flits through the air to the great Condor who dwells in the mountains and flies one hundred miles twice each day to get his rations.

God is Almighty, He hates and punishes sin, but came into the world to save sinners, of which every child of God feels that he is chief, and wonder how that God can be merciful to one so sinful as they: and while they are not guilty of any great crime, yet they can see every motion of the flesh is sin.

The love of God is like a great sea which has neither bottom, brim or shore; perfectly boundless, and this love is known in part by each of God's children. They have a foretaste of Divine glory which makes them thirst, and like a child, who has tasted a good thing cries for more. We hardly thirst or hunger for a thing we have never tasted, and to those who have tasted that Lord is gracious to their souls. He says "Ho, every one who thirsteth come yet to the waters." Come buy milk and wine without money and without price." In Revelations He says, "I will give to him that thirsts

to drink of the fountain of the waters of life freely." We thirst for the pure waters of life only by faith: these waters do not flow but are fixed, to be taken of only by faith alone.

B. S. Cowin

IN MEMORY OF
MRS. MARTHA N. WALTON

It is with a sad heart that I attempt to write a few lines in memory of my dear mother. She was born June 17th, 1854 and died January 18th, 1948 at my home in New Bern, N. C., making her stay on earth ninety three years seven months and one day. She was born in Onslow County near Southwest church, the youngest child of Henry L. Gurganus and Elizabeth Jenkins Gurganus. She married Jere J. Walton December 25th, 1873 and five children were born to this union. Her husband died October 6th, 1895 leaving her with the care of the farm and three small boys. In November 1919 her two youngest boys died within the week. She then decided to give up her farm and lived with her three surviving children. The first Sunday in December 1916 she joined the Primitive Baptist church at Southwest and was a devoted and faithful member as long as she was able to attend. She was an invalid about nine years, having paralysis of the lower limbs. She was patient and cheerful at all times and loved her friends and members of her church and liked for them to visit her. She loved to sing and her Bible and church papers were her daily pleasure. She was a firm believer in Salvation by Grace; worldly things had no attractions for mother. She was taken seriously ill on Saturday morning before her death on Sunday at 10:35 A. M. Everything was done for her that loving hands could do but nothing can stay the hand of death.

The funeral was held at her home church Southwest, by her Pastor Elder E. F. Pollard and her nephew Elder Ranson Gurganus. She was laid to rest under a mound of many beautiful flowers.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
Which never can be filled.

(Written by her daughter, Mrs. G. M. Henderson.)

SISTER LENORA STEPHENSON

Whereas, God, all powerful has seen fit to remove from our midst our beloved, Sister Lenora Stephenson, who departed this life June 16, 1948

Sister Stephenson united with the

church at Fellowship, Johnston County, and was baptized the First Sunday in August 1936.

She was a strong believer in the doctrine of Salvation by Grace, and loved to talk of the goodness and Mercies of God.

We felt deeply the loss of our precious Sister. We felt that the memory of this Sister will live long in the hearts and minds of the Lord's people who knew her.

Therefore, be it Resolved: That we, the church at Fellowship, Praise God for her life of usefulness while with us, that we bow in humble submission to Him, who doeth all things well.

Resolved Further: That a copy of these resolutions be sent to Zion's Landmark for Publication: One sent to the Family, and one put on our church records.

Done by Order of the church in conference, Saturday before the 1st. Sunday in July, 1948.

Elder Shepard Langdon, Moderator.
J. C. Langdon, Clerk.

Attie Dupree.

UNION MEETING AT UNION GROVE.

The next session of the Angier Union Meeting is appointed to be held, the Lord willing, with the Church at Sandy Grove, Johnson County, Saturday and fifth Sunday in August, 1948. Elder L. W. Turner is chosen to preach the introductory sermon, Elder Shepherd Langdon is alternate. Sandy Grove church is located about four miles east of Angier on the Angier-Smith-field highway No. 210.

Anyone desiring further information may commune with Brother Alex Dupree Church Clerk, Willow Springs, N. C., Rt. No. 1.

All lovers of truth of the same Faith and Order are invited to meet with us, especially the ministering brethren.
Angier, N. C. W. F. Young, Union Clerk

BLACK CREEK RIVER MEETING

August 1, 1948

Dear Mr. Gold,

The next session of the Black River Union will be held the Lord willing with the church at minge on the 5th Sunday and Saturday before, in August 1948. The Church is located about five miles of Dunn. Ayy lowers of the truth is invited to attend. Many thanks for publishing same.

Yours truly,

Elledr J. A. Johnson, Mod.

Bro. W. N. Blackman, Honorary Clerk

Alonzo Barefoot Club

ASSOCIATION

The Primitive Baptist Association of Eastern North Carolina will be held D. V.

with Fremont Church on the fourth Sunday in October and Friday and Saturday before. The Church is located on highway 117, fourteen miles from Wilson in the town Fremont.

All lovers of Peace, Truth and Righteousness are invited to worship with us.

Fremont Primitive Baptist Church
S. B. Denny, Pastor

ELDERS NASH AND SPANGLER TO PREACH AT WILLOW SPRING

Elder H. D. Nash, of Atlanta, Ga., and Elder D. V. Spangler, of Danville, Va., will, the Lord willing be with us at Willow Spring, the fourth Saturday and Sunday in August.

LOWER COUNTRY LINE ASSOCIATION

Timberlake, N. C.,
July 25, 1948.

P. D. Gold Publishing Company,
Wilson, N. C.
Dear Sir:

The next session of the Lower Country Line was appointed to be held with Duchs-ville Church beginning Saturday before the fifth Sunday in August, 1948.

Elder J. A. Herndon was chosen to preach the introductory sermon, Elder N. D. Teasley, alternate.

All lovers of the truth are invited to meet with us especially ministering brethren.

Clyde Satterfield, Union Clerk

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association is to be held with the church at Seven Mile Meeting House in Sampson County. The church is situated about seventeen miles southeast of Dunn and seventeen miles northwest of Clinton, a few miles east of highway 421 and about five miles south of Newton Grove. Those coming by car follow 421 from Dunn and Clinton to pointers to Association, and from Newton Grove follow pointers to Association. Those coming on bus come to Newton Grove and call Bro. J. F. House on telephone.

The Association convenes on Friday before third Sunday in September 1948, and continues through Sunday.

We extend an invitation to all our peace loving brethren and sisters.

Please publish in time to give notice to all.

L. A. Johnson, Moderator

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 17

PSALM 51

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, And cleanse me from my sin.

For I know my transgressions; And my sin is ever before me
Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest.

Behold, I was brought forth in iniquity; And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: And in the hidden part thou wilt make me to know wisdom.

Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness. That the bones which thou hast broken may rejoice.

Hide thy face from my sins, And blot out all my iniquities.

Create in me a clean heart, O God; And renew a right spirit within me.

Cast me not away from thy presence; And take not thy holy Spirit from me.

Restore unto me the joy of thy salvation; And uphold me with a willing spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou God of my salvation; And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; And my mouth shall show forth thy praise.

For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt offering.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

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TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD CREATED, RULES, AND CONTROLS ALL THINGS

This day is Nineteen Forty-three;
We do not know just what shall be;
We know there is an all-wise God,
He's ruling with an iron rod.

He tells us that He always was,
And is not moved by any cause;
The things He wills are always
right,
And all events are in His sight.

There's nothing new, there's nothing old,
He is not moved by heat or cold;
All space contains His rightful
range,
He has one mind, and cannot
change.

He made all things and has all
power;
He made the water to devour (Isa.
54:16)

Our God has numbered all our days,
The wrath of man shall bring Him
Praise.

His love and mercy shall remain
Remaining wrath He will restrain.
His promises to us are sweet,
They are His children's bread and
meat.

There is no law that can give life;
There must be husband and a wife.
The husband said he was the vine;
It is by him the branches twine.

His Father is the husband man;
In Him the vine and branches stand.
They guide the sun, control the seas,
And ask no help from other trees.

They own all hills and Ophir's gold;
They are not hungry as is told,
The Bildads say they can decree
The things they seek are sure to be.

Our brother Job don't talk that
way;
He could not find him, night nor
day,
He told his friends that God was
free;
Performed the things that's best
for me.

Our Saviour bought the elect race,
Then entered in the Holy place;
On Him His people's sins were laid,
And by Him all the debts were paid.
—Elder Lytle Burns

ELDER DURAND'S REPLY TO ELDER P. D. GOLD

Dear Brother Gold:

I will now try to answer your request to give a brief exposition of my understanding of Isa. 65:20.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

You say you once heard me preach from this portion of Scripture. I do not remember that; but I do remember that at one time there seemed to be light and power and comfort in these words and their connection for me. If I could be favored with such a feeling in connection with the subject now it would be a comfort to try to write or speak about it. But that is as the Lord will, not as I will. I know that clearness of vision, and light and comfort in the Word are not at my command to enjoy them when I wish to. But I am glad I can be satisfied with the assurance that I will have them when it is for the best that I should.

The declarations in the test appear to be strange and contradictory, but in this striking manner some wonderful features of the gospel dispensation are shown. In the 17th verse is recorded the following declaration of the Lord by the prophet: "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." This was fulfilled in the coming and work of Jesus, and in the setting up of the gospel church and kingdom in him. This gospel of the grace of God is the source of all true gladness and lasting joy. God has ordained that his people shall be glad through his work and rejoice in the works of his hands, while their own works have caused them only shame and sorrow. Therefore, he says in regard to this new creation, "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." From this it appears

that the new heavens mean Jerusalem, and the new earth is her people. This is the gospel church, while the former heavens and earth were the children of Israel, and the laws and ordinances given to them, Moses addressed them as the heavens and the earth when he spake the words of a song to them. Deut. 32:1.

"God called the firmament heaven." The firmament is over the earth, and comes down in contact with it. It contains all that supports life upon the earth. The air with its various elements, the clouds, the rain, the sun-light, the moon and stars: if it were not for these all life would cease to exist upon the earth. The laws and ordinances which God gave to the children of Israel may well be spoken of as the heavens, and they as the earth, for upon those laws and ordinances they depended for their existence, or life, as the Lord's peculiar nation, as the earth depends upon the atmosphere for any life to be manifested upon it. "He that doeth these things shall live by them."

But there is no spiritual life in the natural man, and the law, tho good in itself, could not give life. "If there had been a law given which could have given life, verily righteousness should have been by the law." Instead of giving life to this dead earth, to this people who were under this old covenant, if only manifested that they were dead. It was "a ministration of death" to them. It was found faulty, and was removed. Of the old covenant Paul says, "He taketh away the first that he may establish the second."

The true way of salvation, not by the works of the creatures, but

by the gift and grace of God, appears in the creation of the new heavens and new earth. "What the law could not do, in that it was weak through the flesh," Jesus did. The law could not make a sinner righteous nor give life to the dead. Jesus was put to death in the flesh, and soon condemned sin in the flesh as having no more power or right over his people; and so the righteousness of the law is fulfilled in them, and in him they live before God. His laws and ordinances and doctrine and order, and everything belonging to him and his work, constitute the new heavens, or the new Jerusalem, and they are the new earth, the children of the new covenant, or of the Jerusalem which is from above, and is free, and which is the mother of us all. Jesus is the sun in these gospel heavens, the source of all light and power and life. John saw this holy city coming down from God out of heaven, and Jesus was the light of it. This shows that all the power and work and righteousness are of God, as Paul declares; "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In Jesus, in his laws and ordinances, in his work and righteousness his people live. They, as the new earth, as new creatures in Christ have spiritual life in thee, and that life is drawn forth and manifested by the elements of the new heavens, the laws and commandments of Jesus which are over them, written in their hearts. His words are spirit and life to them. He works all their works in them, Isa.

26:12, and by his divine power contains them to work them out in an obedient walk.

The former heavens contained only elements of wrath and condemnation for a sinner. It constantly said to those who were under it, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." It demanded a righteousness which they could not furnish. But Jesus received the stroke of that wrath upon himself, and so made an end of sin, and brought in everlasting righteousness. Now there is a dispensation of righteousness instead of condemnation. His death ended the old things of the law, and his resurrection brought the new things of the gospel to light. His people died in his death and rose in his resurrection, and now live in his life." Cor. 5:14-18. "Old things are passed away, and shall be no more remembered or come into the mind of those who have been made to rejoice in the new heavens of the covenant of grace, which God has created. They are new creatures, as having their standing before God, not in the works of the law which must ever condemn them, but in the life of Jesus, in whom they are accepted. In this newness of life they walk. They still have a sinful nature, the same as before. It is not that, nor any part of it, which has passed away, but the old covenant which condemned them on account of that sinful nature. That has passed away with all the old things belonging to it, and new things of the gospel show them accepted in the beloved now, and that old sinful nature brought under the

power of him who has redeemed them unto himself.

If there had been a change in their old sinful nature by the passing away of its sinfulness, then they would never suffer the pain of a thorn in the flesh any more. But this all the living family feel. There are none who do not have to mourn over the vileness and corruption that is daily manifested to them in their own hearts. The warefare between the flesh and the Spirit is felt by all the family of God in greater or less degree; for these are contrary the one to the other, so that they cannot do the things that they would. This causes them to mourn, because their own works can never satisfy their hunger after righteousness. These are the mourners that are declared by the dear Saviour to be blessed, for they shall be comforted. This comfort comes to them not from the old legal heavens, which only thundered wrath upon them; not from the works of the law which only makes the sin more manifest; not from any evidence that they are better by nature than they were before; but the comfort comes from the new heavens of the gospel into which the sun of righteousness has arisen with healing in his wings; from the doctrine of salvation by that grace which super-abounds over all the aboundings of sin, and which reigns thro righteousness unto eternal life, by Jesus Christ our Lord.

This doctrine would have no effect upon the old earth, the heart of the natural man, except to harden it the more. But upon this new earth, the tender, broken-hearted

sinner, it drops like the rain and distills upon their weary, thirsty souls in the night time of sorrow as the dew; it comes softly, in the gentle power of the dear Saviour's words of pity, forgiveness and love "as the small rain upon the tender herb," and falls in all its glorious strength and refreshing abundance upon the strongly rooted and firmly established churches of the saints, "as showers upon the grass." This the thorn, and causing the pain and humiliation of infirmities to be felt no more; but in the power of the words, "my grace is sufficient for thee." This is indeed true comfort and rest when the cross of Christ is revealed to us through our deep anguish on account of sin, and when we are made even to glory in our infirmities, tho more and more hateful to us, we know something of the blessed power of Christ resting upon us.

How closely and lovingly these gospel heavens come to this new earth, which now, as never before, feels how barren and helpless it is without them. How full they are of everything that it needs. How comfortingly they fold themselves over and about it with the blessed power of truth, and warm it with the sunshine of love, and make it soft with the showers of grace, and cause the Lord's paths to drop fatness upon it, so that the little hills rejoice on every side, and the blooming valleys shout for joy and also sing.

That is a wonderful power coming down upon the broken soil of the heart from these new heavens, that can soothe the pain of a sinful nature felt so deeply, and hush

the cries of anguish and shame, and cause the poor soul to say quietly and contentedly, "When I am weak then am I strong."

In the gospel church every ordinance, every doctrine, every command, all the order as set forth in the Scriptures, indicate and declare the work of salvation to be complete, the demands of the law fully satisfied, and all the righteousness that shall ever be required provided. Everything that is to be done by the Lord's people in the church is for the purpose of showing forth his praise. Our works are to manifest the works of Jesus for us and in us. Baptism is a figure of his burial into death, and his resurrection. The Lord's supper is attended to in remembrance of him, showing forth his death 'til he come. We meet in church relationship as members of his body, to be directed by his Spirit; and the power of his Spirit over our sinful flesh is manifested in every good work we do.

"And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." But where is there a place on earth like this, exempt from sorrow, free from pain, and where the voice of crying is never heard? Was there ever an assembly of people in the world in a place so secret that sorrow could not find it? Even the church of Christ is made up of mourners, and it is they who are sorrowful that he gathers for the solemn assembly. Even the Apostles were afflicted and sorrowful, as was their Lord and Master while here in the world; and where is the saint who does not feel the weight of grief

resting upon his spirit? And yet this word of promise has been fulfilled, and it is experienced in measure by the saints in the gospel. There is a secret place of the Most High, where his people abide under the shadow of the Almighty; where they are softly covered with feathers, and under his wings they securely trust. But this is experienced in the Spirit, not in the flesh. "The secret of the Lord is with them that fear him, and he will show unto them his covenant." This covenant of grace secures eternal safety and every spiritual blessing to all the Lord's people, and the ability to see it is an evidence of an interest in it. None could see the bow of God in the cloud upon Ararat, but those who had been in the Ark. There were no others in the world then. So none can look upon the covenant of God but those who have been saved in Christ from the flood of his wrath against sin. They must be in the new world to see that covenant, for here only can it be seen, and unto them he says, "I will no more be wroth with thee, nor rebuke thee."

This is the source of true joy. There is no cause for sorrow in the gospel, no shade of grief in connection with the work of God. The cause for sorrow and grief is in ourselves and our works. So far as we are favored to hear the gospel we hear a joyful sound, and so far as we are enabled to see and enter into the things of the new creation of God, we have joy and gladness. There is no darkness or trouble in them; "there is no night there." But so far as the flesh prevails we experience bitterness, sorrow and death.

The Apostle Peter says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We seek this perfect work of God which is manifested in the truth and order of his church for righteousness dwells in that. We know that there is no righteousness in the works of men, no righteousness in the works of the law. They shall be burned up by the word of God, which is as a fire, shall be consumed with the breath of his mouth, and destroyed with the brightness of his coming. Paul also speaks of these things in all his epistles, Peter says. He tells of how the Lord shall try all of our works by fire, and exhorts the saints to seek the perfection of Christ's works. All that is of the new heavens, the workmanship of God, shall remain. We look and seek and strive for that, for in the Lord's works we shall always find cause for sorrow or weeping in them.

In all our meetings together in church capacity, in all our public work and religious services, in all our attention to doctrine and in order and ordinances we are striving together for the faith of the gospel, desiring to attain unto the perfection of the divine rule, to walk in the good works of Christ. We look for evidences of his work in our own experience, and in what we do. So far as he works in us to will and do there is righteousness experienced and manifested, and it is righteousness we hunger and thirst after, and "we wait for the hope of righteousness by faith." The righteousness which dwells in these new heavens, the New Jerusalem, is the

glory of the gospel and causes Zion to be the perfection of beauty, and the joy of the whole of the earth.

There are times when we find what we look for, when we are favored to see the perfection of the Lord's work in the church, in bringing poor sinners together under the new covenant of grace and mercy, and in causing them to appear as a fruitful field under the rich, reviving and refreshing power of these gospel heavens. Sometimes we are alone when we thus experience and behold the wonderful work of God in building his people up together in Christ, and sometimes we are in some little company of the saints when his glory and power are thus manifested to us. Then indeed can we rejoice in the Lord together, being of one heart and one soul, and realizing a holy union with each other, and with Christ, our living Head. Then do we experience how the Lord rejoices in Jerusalem, and joys in his people, while he makes them joyful in his house of prayer. O that we might be more favored with such sweet experiences of the perfect work of Christ as manifest in his church. It is only when he is manifested in our own souls as our life and joy that we can thus see his glory and joy that's in the church. By being able to see the church we are proven to be of it ourselves. This view of the church of God is an unspeakable joy to the poor soul that hungers after heavenly things, even though at the time he may not realize the precious evidence that he has any right himself to what he looks upon with such love and holy desire.

In the gospel dispensation time

is not necessary to the accomplishment of what is felt to be needed. When the need is deeply felt, and no possible way appears in which it can be supplied then in the Lord's own time it will be shown to us as already provided in Christ. Every spiritual blessing was given us in him before the world began, and all that shall ever be accomplished by him, so that to every soul, struggling with work which he cannot do, the dear Saviour will say, in his own good time, "It is done."

In regard to worldly blessings, time is necessary to their acquirement and enjoyment. Concerning that which is accounted of value in the world, an infant of days occupies a very different position from that of one in mature life, who has had time to acquire, and ability to enjoy what is yet entirely beyond the reach or appreciation of the infant. In regard to these things the one who dies in infancy has missed all the value that we esteem as belonging to them. In the kingdom and church of God this is not so; and from the time of the setting up of that kingdom there shall not be this advantage of one in that kingdom over another on account of difference in the number of years they have lived. "There shall be no more thence an infant of days." Christ is the life of each, and all that he has belongs to each; and the fullness of all that life, with all its blessings, and light and glory, belongs to the last equally with the first. So that the child that has come into this grace has as great a fullness as the one who has lived a hundred years. In the child it is Christ the hope of glory; in the old

man it can be no more. A hundred years could add nothing to the store of spiritual riches, nor increase the capacity to enjoy them. The sun shines with no greater power and glory upon the object that has been under his warmth and radiance a thousand years, than upon that which has today for the first time been brought under his healing beams. I will give to this last even as unto thee." "A thousand years are as one day with the Lord, and one day as a thousand years."

The figure used by the Holy Spirit to illustrate this truth seems to absolutely confirm the view I have tried to express. "For as the days of a tree are the days of my people." The tree has one life. Every remotest branch and smallest twig has all the value of that life, and the fruit upon the branch nearest the root is no better than that upon the most distant bough.

A man may have lived a hundred years and yet not have filled his days with anything of value. To himself, and perhaps much more to others, the years of his life may appear very empty. Nothing of importance has been accomplished. But in the gospel this shall never be the case. Before any one shall be manifest in this new creation as a gospel character he will have learned that his life is as a vapor, that his days are as a hair's breadth, and that they have been filled with evil and not with good. But when he is made a partaker of the glory and the riches of Christ, he does not live any longer in the flesh, as before God, but in the Spirit: henceforth he lives in Christ and walks in newness of life, and is filled with

all the fulness of God. The fulness of Christ is ample to fill all his days.

There is no value in the works of a great number of years to make the old man more full of righteousness than a child. There can be no righteousness belonging to any one except the righteousness of Christ revealed in him: and so there can be no value or merit in what any one can do during a long life to atone for one sin, or to cause one transgression to be overlooked by justice. However long one may have lived, and however great the value of his achievements may be in the estimation of the world, yet if his sins have not been washed away in the atoning blood of Christ he shall be accursed. The offerings upon Jewish altars ceased to be regarded by the Lord when the new heavens and new earth were created, and the sinner being an hundred years old, though rich in all the righteousness of the law, shall be accursed, while the child who has yet done no work, and the man whose works have been openly vile and shameful, when brought under the healing power of the Son of Righteousness in the gospel heavens, shall be purified of all evil, and filled with all goodness, and appear with Jesus in glory, to the praise of the riches of his grace.

I am tired of my weakness and ignorance and dullness, and of my inability to understand clearly and write plainly. Do with this as you think best. It is not brief, nor is it clear, but it is the best I can do now by way of intimating what I believe to be the meaning of the Scripture referred to.

Your brother, unworthily,

Silas H. Durand.

Published in Zion's Landmark May 1, 1895.

ETERNAL, VITAL UNION OF CHRIST AND HIS CHURCH AND BODY

We wish to call attention to this eternal truth:

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; And in thy book all my MEMBERS WERE WRITTEN, which in continuance were fashioned, (formed in a manifest body) when as yet there was none of them." Palms 139:15, 16.

Paul affirms by the unerring authority of the revelations of God:

"According as he (God) hath CHOSEN US in Him before the foundation of the world." Eph. 1:4.

Our Gracious Lord declares with Sonship authority: I in you and you in me and I in the father, and again: I and the Father are ONE. I think I am fully aware of the total impotency of the human mind to grasp the eternal truths of Eternity. Certainly we are not authorized to measure these high and lofty things of God, by the beggarly things of this sin-cursed earth, the baseness of which renders them unfit to be used as a gauge by which to measure things Eternal.

I am made to wonder how any heaven born soul, could fail to realize the abundant evidence in his own body, his own life, of his total depravity, his carnal blindness, his perpetual corrupton in

nature. If there is not something in us that is better and beyond all that carnality holds, then we are nothing, yea less than nothing.

This something GREATER that we hope is within, is Christ in you, Christ manifest in the flesh, the Inner man, the New creature, the spiritual BODY, the JACOB, the SEED that shall serve Him.

This old man, this outer man cannot worship God, never has nor never will, neither can he do other than hate god. There is no reconciling the flesh and the spirit, hence the warfare in us. The great reason why the outer man cannot aspire to these high and lofty things is that he is of the earth earthy, and cannot rise above his element.

I am of the opinion that the greatest cause of confusion in the minds of God's little ones, is that they try to measure these things by nature and the traditions that nature has to offer in such great abundance. There is no greater fallacy in all the earth, than the idea that this old man of sin is made over, patched up, painted and made pure or even just a little good, or, and, that is the thing that is in Christ, or that this is the thing that is the Christian, the MEMBER of the CHURCH, (the body of Christ.)

Almighty God, in the eternal nowness of eternity, could and did see with no intermission, the eternal unchanging substance of every member of the perfect body of Christ. And in this vital, eternal substance they were as vitally real as they shall ever be, in this eternal sense they could not change, else eternity would cease to be unchanging and hence would cease to

eternity. All changes that seem to occur is in these varied FORMS in which this vital, eternal substance is manifested. This substance is as unchanging as God is.

In this glorious, vital, eternal substance being, the BODY of Christ has and never can, be separated from Him. In him they were manifested in the flesh, crucified upon the cross, buried in the tomb, raised upon the third day and ascended with Him into glory. And all time shall be amply long enough to manifest all this eternal substance in its unwasting fullness, and then shall the end be.

G. B. Bird

SENDING LANDMARK TO SOME ONE UNABLE TO PAY

P. D. Gold Publishing Co.,
Wilson, N. C.
Gentlemen:

Am enclosing postal money order for five (\$5.00) dollars to extend my subscription two more years to Zion's Landmark. The extra one dollar you may use as you see fit to help some one to get the paper to read. It is so much pleasure and comfort to me I wish every one who loves it and enjoys the many good articles contained therein were able to have them.

The June 1st issue seems to me to be full of good things. I like to read it over more than once.

Mrs. N. M. Nuckols, I hope you will come again. You related some of my feelings about going to the church as well as being a lover of the Landmark.

Sincerely,

L. M. Stephenson

Durham, N. C.

HAS MANY GOOD ARTICLES

Glade Hill, Va.,
July 15, 1948.

F. D. Gold Publishing Co.,
Wilson, N. C.

Dear Editor and Assoc. Editors:

I received the Zion's Landmark of June 1, 1948 yesterday and it contains so many good pieces in it that I have enjoyed so much, especially "Experimental Knowledge" written by Elder W. D. Griffin. Also Elder B. S. Cowin and others.

I am in my sixty-fifth year and have been reading the Landmark ever since I was able to read as my dear Father and Grandmother were subscribers to it when I was very young. It has been a great comfort to me through all these years of great trials I have passed through.

I do not want to miss a single copy. My time expires August 1, 1948. I am enclosing a \$2.00 money order for which you will please renew my subscription.

Yours in hope,

Mrs. J. C. Poindexter

ENJOYS THE LANDMARK

Dear Sir:

Please find enclosed money order worth \$2.00 to renew my subscription to the dear old Landmark from July 15, 1948 to July 15, 1949. I enjoy reading it so much. I think it is getting better all the time. I enjoy the good pieces of Elders T. F. Adams, O. J. Denny, B. S. Cowin and others, also the letters from the Brethern and Sisters along with the good experiences. Will just say I enjoy every bit of it.

Mr. Gold, I saw your request

for "Pride Humbled" and am sending you a copy. It isn't the last publication, I have either given it away or misplaced it, but this is one.

I beg to be remembered in your prayers when at the Throne of Grace.

Mrs. Heber Smith
Kinston, N. C.

WORK'S WORK

To The Editor:

We are told that this age is the Christian dispensation; that Jesus is the Mediator between God and man. And will be so till the Resurrection of the dead. And in his commandments to men he said: "Not every one that saith unto the Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in heaven.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

"And then will I profess unto them. I never knew you. Depart from me, ye that work iniquity.

"Therefore he that heareth these sayings of mine, and doeth them. I will liken him wise . . ." Jesus said.

"Prove all things; hold fast that which is good," Paul said.

"Be not carried about with strange doctrines.

"Let us lay aside every weight, and the sin which doth so easily best us." Petty sins.

"Follow peace with all men, and holiness, without which no man shall see the Lord.

Joe Wilson

A SPIRITUAL LETTER

Dear Brother Adams,

With the consent of the writer I am sending a very sweet spiritual letter to you for publication in Zion's Landmark. I received it some-time ago. I enjoyed it so much and I wanted others to enjoy it also.

Sister Irene has been a shut-in for a long time and still is. She has had the sweet privilege of being baptised since I received this letter from her. The good Lord made the way for her to be baptised at his appointed time and she just looked so sweet and happy when the wonderful rite was performed.

She is a very sweet sister to me and has such a strong and beautiful faith in the Lord, looking to him for the strength and courage she so much needs in her afflictions.

I truly believe that she is one of the Lord's chosen ones and a true old Baptist and loves to be with us in our meetings when she can attend. May the Lord bless her at all times. Hoping that you will have her letter published in the Landmark. From a sister in a precious hope.

Thelma Wilson
Portsmouth, Va.

Dear Sister Wilson,

I enjoyed your sweet letter so much. I hardly know how to answer it. It's wonderful to write as you have been blessed to do. I feel these many truths in my heart but can't seem to find the words to express them, and our Dear Father hasn't seen fit to grant me that gift and I think he blesses each of us to do different things to his honor and glory. As yet I don't see anything

in this poor sinner that he should even look my way. I hope I am among his dear people but if I am it isn't Irene but it is thru his grace and mercy.

I was blessed to attend services yesterday afternoon. Elder Denson came out here around 1:30 and took me to church and brought me back after services. You just can't imagine how much it meant to me to be there. My first trip in over two and one-half years and to think to go worship only proves His gracious mercy. It didn't even make me tired as I expected it would. I said a little prayer to Him to carry me thru. I feel he answered my request. These small assurances mean so much to, if they are assurances. I sincerely hope I haven't deceived his dear people. Sometimes I'm afraid I have and yet they are so sweet to me, especially in writing such inspiring letters while I lay here. We missed you. I hope you can be there today. There were several new faces that I didn't know there. It's been such a long time since I'd been there. Sister Williams came with Elder Denson this trip. I enjoyed seeing her so much. She has written me several nice letters. She was to spend the night with Sister Cridle. I hope to be able to attend next meeting since I got along so well this time. You see how it is. I'm planning already for the next meeting when this one isn't over yet, but He can change them. That this old sinful body of ours isn't it. If we could be blessed to leave everything in His precious hands. I had in my mind that this new drug that has come on the market would be the answer

to my condition, but the good Lord had other ways of helping me. He, thru Dr. Brock, who is giving me air in my left lung now and I hope in the near future he can start giving it to me on my right lung, too. He gave me aid from an entirely different source. When we can take air we can get on our feet and still rest our lungs. Of course, this illness of mine is hard to take, especially because it takes so long, but I feel I have gained much from it too, or rather I have been made to realize His wonderful power and how completely dependent we are upon Him and I hope I have had a few evidences of His gracious mercy to me the worst of sinners, and I hope that in the not too distant future I may have the privilege of being baptised. Elder Denson expected Bro Ward's son and wife to join us here yesterday, but it wasn't His time for them. They are both very concerned about the church and so is Mrs. Lamm. I hope they shall be granted deliverance soon as I think the dear Lord is working with them now, that is, if I am blessed to judge. I have received so much comfort from just being among his chosen few. Things you tell me you saw in me has been very comforting to me. I wish I could feel those wonderful things are true. Write again when you have the mind and remember me in your prayers.

Sincerely,
Irene

WHAT IS THE SOUL?

Dear Readers of Zion Landmark,

For sometime the Second Chapter and 7th Verse in the Book Genesis has been on my mind. "And the Lord God formed man of the dust of the ground, and breathed into nostrils the breath of life, and man became a living soul."

I have heard this scripture preached from and have heard many express their opinions on it, and none has satisfied my mind. Some say one thing and some another. I feel too small and weak to explain what this scripture means to me, but I feel to say that Adam was just a dead form of the dust of the ground until the Lord God breathed the breath of life into him. Then we find the man to be a living soul. Now what I would love to know: does the scripture refered to mean just what it says, or does it mean something else? I hope this question is not asked just to be different from my brethren or for the sake of debate, but in hope that someone can give me some light on it.

Yours in hope.

R. G. Bell

Mayodan, N. C.

Any Brother or Sister having meditations to offer on the scripture inquired of by Elder Bell will kindly comply to his request by submitting same through the columns of the Landmark.—T. F. A.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C.

JULY 15, 1948

THE LAST TIMES

"This know, that in the last days
perilous times shall come, for men
shall be lovers of themselves."

The Apostle was endowed with the spirit of prophecy. He speaks of the latter days, but here he speaks of the last days in which he says perilous times shall come. Not because the sun does not shine, and the earth ceases to be fruitful, but because ungodly men wax worse and worse deceiving and being deceived. The nations of the world cannot make peace with themselves. They cannot trust one another and neither of them will make the necessary sacrifice to make a peace that will be regarded as more than a scrap of paper.

It is right that we should have enough love for ourselves to keep ourselves decent and not heap all our affections on ourselves. But when we love ourselves beyond measure, there is not enough room in our hearts for love to others, for

pure and undefiled religion is made up of love, and John says, "He that loveth is of God, and he that loveth not hath not seen God." And if we love any one we will handle their name with great care.

We are nowhere commanded to love ourselves, but we are required to love our enemies, and to pray for them, do good to them, for if we do good to us, what reward have you, for publicans and sinners do the same?

When we are in love with ourselves, we are in a position to disregard or pay no attention to the comforts or needs of others. We want everything to go our way, so much so that the spirit of true democracy is impossible. The church of God is a true democracy. There is no big I and little you, but the least esteemed can be called upon to render a decision when the church cannot agree. We must be living in the last days, for we are living in the midst of perilous times.

The earth still brings forth an abundance. Our factories turn out great quantities of goods, useful to the needs of man; the waters yield great quantities of food, and the forests yield timbers for every purpose; and yet we are always living under the dread of war and all the evils that accompany it, yet the nations of the world cannot write a treaty of peace that will settle the strife or stimulate peace. The one and only cause of war, strife and bloodshed is the people who rule the nations. They are too much in love with themselves to give the smaller nations a chance to live in peace. Well might the Psalmist ask, "Why do the heathen rage,

and the people imagine a vain thing?"

May God in His mercy save the people from themselves, and give them wisdom which will endure.

B. S. Cowin

IN THE INTEREST OF THE LANDMARK.

Dear Readers:

In behalf of Mr. Gold, the faithful publisher of the Landmark, I humbly desire to remind our readers, and particularly those who are delinquent or behind with their subscriptions, of the necessity of paying up promptly when their subscriptions expire.

Mr. Gold does not want to discontinue your Landmark unless you wish it discontinued, but all of us know he must collect in order to continue our papers. So dear Readers, let us be mindful of this matter and save Mr. Gold some of the embarrassment he has faced in the pass.

Mr. Gold's modesty makes him hesitant to present to you the facts. The Landmark is not operated on a profitable basis. The subscription remains only two dollars per year inspite of the increased cost of paper and other materials used in its composition to say nothing of the great increase in labor cost. So watch your labels on your Landmarks, they are reminders of the expiration of your subscriptions.

Yours in hope,

T. F. ADAMS.

EXPERIENCE

Dear Reader of Landmark,

I will pen a few lines to you hoping it will be of some comfort to you. While I was passing through my Experience I was worried about predestination. I said

to myself: Did the Lord predestinate that we should do the evil that we do and then punish us for it? So I begged him to show me in some way if he didn't come to me in a dream that he did not predestinate the good we do because all goodness was of him. I believe that he did predestinate his people in Christ Jesus unto good works that they should walk in them for he says that they shall be taught of him from the least to the greatest of them, so it is by the Holy Spirit that we are taught and made to see our lost condition and made to feel that God has for Christ's sake pardoned our sins and that we can sing amazing grace, how sweet the sound. That saved a wretch like me. I once was lost but now I'm found, was blind but now I see. 'Twas grace that taught my heart to fear and grace my fears relieve. How precious did that grace appear the hour I first believed. Dear readers, I have known the burden of a sin sick soul and the Lord took my burdens and made me to hope that he has borne my sins in his own body and saved my by his attoning blood for it is by his stripes we are healed. He said it is not by works of righteousness that we have done but according to his purpose in grace which was given us in Christ Jesus before the world began and oh, what joy it was to me when he gave me that hope. I could sing praises to his dear name and could not find any troubles for a while but I have been down in the valley and felt myself so vile and unworthy of his mercies, but he comes to us and renews our hopes. He has said he will not forsake us but will be with us unto the end. I know that all the honor and praise is due him for there is nothing good in us except it has been wrought in us by his Holy Spirit, for we are sinners by nature and by his laws condemned but if he has borne our sins then we are justified in him for he was able to satisfy the law so we are no more under the law but under grace and our hopes are in him for we can no longer trust in ourselves and can never repay the debt of love we owe to him for his goodness and mercy to us. Please remember me when you have a mind to pray that I may ever walk humbly before him and be resigned to his will as ever a poor sister in Christ, I hope.

Mrs. M. J. Dail
Durham, N. C.

IN MEMORY OF LYDIA BARNES LAMM

Lydia Barnes Lamm was born in Wilson County, N. C., on July 1, 1873, and departed this life May 22, 1946, in the Moore County Hospital at Pinehurst, N. C.

She was the daughter of the late George W. and Lucinda L. Barnes.

She was married to Robert Ernest

Lamm on January, 1892. One daughter was born to them. Sister Lamm united with the Primitive Baptist Church at Contentnea in Wilson County, in her early twenties.

Brother and Sister Lamm moved to Moore County near Carthage, N. C., where they bought a home and gave land to erect the church which now bears the name "Lamm's Grove," there she brought her name by letter from Contentnea and placed it with Lamm's Grove March 29th, 1919 where she remained a dear and faithful member until her death. She was a lover of the doctrine of Salvation by Grace and Grace alone, and often talked of the Great and marvelous works of God. Sister Lamm was always so cheerful, with a smile for every one, even while she lay so near death's door, and she loved for her brethren and sisters and friends to visit her.

She was in the hospital about 6 weeks before the death angel came and took her away. It was our privilege to carry our pastor (Elder S. T. Atkinson) whom she loved so dearly to visit her while she was in the hospital, she was so overjoyed and the tears of joy rolled down her cheeks as she embraced each one of us, and talked of how she loved the church of God. All was done for her that loving hands could do, but the Saviour called time.

She was beloved by all who knew her, her and she must go at her appointed and to me she was a Mother in Israel. Her seat is empty, which cannot be filled. But some day we hope to meet her on the sunny banks of sweet deliverance.

A few more days on earth to spend
And all my toils and cares shall end
And I shall see my God and friend
And praise His name on high:
No more to sigh and shed a tear,
No more to suffer pain or fear
But God, and Christ, and heaven appear,
Unto the raptured eye.

She leaves to mourn their loss, one daughter, Mrs. J. B. McLeod of Carthage, N. C., one foster son, Paul Lamm of Carthage, three sisters, Mrs. Pharoah Bullocks, Cameron, N. C., Mrs. Ella Boykin, Bailey, N. C., and Mrs. E. M. Cummings, Florida; one brother, Mr. R. L. Barnes, Wilson, N. C., five grandchildren, many nieces, nephews and friends. But we believe our loss is her eternal gain.

Written by one who loved her very dearly, I hope for Christ's sake.

MRS. R. LEE CORNER.

APPOINTMENTS FOR:

ELDER GEORGE WEAVER of Ohio
and **ELDER W. J. BERRY** of Elon College
Sat. Aug. 14, 2:30: Pleasant Grove Ch.

Sun. Aug. 15, 11 a.m. Pleasant Grove Ch
(East of Reidsville, Upper Country Line)

Sun. Aug. 15, 7:30: Durham Church
Thurs. Aug. 19: Norfolk Ch., 7:30 p.m.
Fri., Aug. 20, Robersonville 3 p. m.
Fri., Aug. 20. 7:30 p.m.: Falls of Tar Ch
Sat., 21st, 11 a.m.: Pleasant Hill Ch.

(South of Rocky Mt., N. C.)
Sunday night 7:30 Elm City Ch.
Sunday, Aug. 21, 11 a. m., Aycock's Ch.
Sun. night, 7:30: Raleigh Ch. (Newbern Ave., Raleigh, N. C.)
Mon. Aug. 23rd, 7:30: Dan River Ch.
(East of Draper, N. C.)

CONTENTNEA UNION MEETING

The next session (304th) of the Contentnea Union is to be held with the Church at Pleasant Hill, Edgecombe County, N. C., the fifth Saturday and Sunday in August. Elder J. C. Smith was chosen to preach the Introductory Sermon and Elder W. B. Kearney as alternate. The Church is situated about five miles northeast of Rocky Mount, N. C., one mile from Rocky Mount-Pinetops highway

J. E. Mewborn, Union Clerk

LITTLE RIVER ASSOCIATION

The 119th session of the Little River Association will convene (DV) with Raleigh Church, Sept. 24, 25, 26, 1948. Raleigh, N. C. The Association will be held at the Raleigh Memorial Auditorium.

Elder T. Floyd Adams, Mod
Elder E. C. Jones, Clerk

WHITE OAK UNION MEETING

The next session of the White Oak Union is appointed to be held, the Lord willing, with the Church at South West meeting house, in Onslow County, N. C., Saturday and fifth Sunday in August, 1948. The Church is located about five miles west of Jacksonville, on Highway No. 53. All are invited to come and be with us. And a special invitation to our Ministering brethren.

W. A. WALTON, Union Clerk.

ASSOCIATION NOTICE

The Seven Mile Association will convene with the Seven Mile Church in Sampson County, N. C., services to begin on Friday before the 3rd Sunday in September, 1948, and continue through Sunday.

This church is located near Newton Grove, N. C., should you have any difficulty in locating the place, call Bro. J. F. House.

All lovers of the truth are invited to attend and especially the ministering brethren.

ELDER G. A. JOHNSON, Mod.
GRAHAM JACKSON, Acting Clerk.

ZION'S LAMP MARK

PUBLISHED SEMI-MONTHLY

-- AT --

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

AUG. 1, 1948

NO. 18

PSALM 52

Why boasted thou thyself in mischief, O mighty man? the goodness of God endureth continually.

Thy tongue deviseth mischiefs, like sharp razor, working deceitfully,

Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.

Thou lovest all devouring words, O thou deceitful tongue.

God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwellingplace, and root thee out of the land of the living. Selah.

The righteous also shall see, and fear, and shall laugh at him:

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

I will praise thee forever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE CREATURE MADE SUBJECT TO VANITY

(Romans viii. 20)

Who is this creature which "was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope?" It is the same creature spoken of in the preceding verse, whose "earnest expectation waiteth for the manifestation of the sons of God," and which in the following verse it is said "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It belongs to the same spiritual creation referred to in verse 22, which in former dispensations groaned and travailed in pain together, and which now in the gospel day is manifest, as it ever was, by suffering, even in the apostles and early saints, who had the first fruits of the Spirit, "who groan within themselves, waiting for the adoption, to wit, the redemption of their body."

This creature is the same spoken of in Cor. v. 17: "If any man be in Christ he is a new creature," and also in Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This workmanship of God whereby we are created in Christ Jesus, is experienced by a man, a sinner of Adam's fallen race. Before that work of God was experienced, this man did not know

himself as a sinner, and therefore did not have that kind of suffering which comes from such knowledge. In the first verse of this chapter the apostle speaks of those who are in Christ, and in the ninth verse we learn that to be in Christ, or in the Spirit, is to have the Spirit of God, or of Christ, in him. It is not until we have this experience of Christ in us that we can know that the body, which means the natural or early man, is dead because of sin. (Verse 10.) Let it be here noted and remembered that when the body or flesh is spoken of by the apostles in this sense, as dead because of sin, reference is not made merely to the physical body, for that cannot sin, but to the man, who is "of the earth earthy," the man who sinned and was condemned. The sin, the sinfulness, the depravity, are felt by the christian to be in his mind, in his heart, and not in the literal flesh.

The life that is now ours is the Spirit of Christ. "The Spirit is life because of righteousness." "Christ is our life," and that life is all the light we have by which to see the deadness of our body, or the living beauty and glory of Christ, and of the kingdom of God. (Verse 10.) "In him (the word) was life, and the life was the light of men." John i. 4. The giving of this divine and ever holy life or Spirit of Christ was created, nor is it that the Adamic man is new created, or made over again,

but the bringing of the man forth in this new life, the causing him to be thus born of the Spirit, the manifesting of "the life of Jesus in our mortal flesh" (2 Cor. iv. 11), this is the workmanship of God; this is creating the man in Christ Jesus, and causing him to be a new creature in Christ.

This man who has been born again (from above), who has been brought forth in the life of Jesus, was first born of the flesh, brought forth in the life of Adam. In neither birth was any change of nature affected. In the first birth the life and nature of Adam were manifested. In being given the life of Jesus the life of the flesh was not changed in its nature, but remained a sinful life. Therefore David says, "My soul cleaveth to the dust;" and Job says, "My soul is weary of life;" and Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." And throughout the Scriptures holy men have mourned on account of the felt sinfulness of their own life, and rejoiced in the evidences that the Lord was their life, and such is the experience of saints today. "Except a man hate his own life," Jesus says, "he cannot be my disciple." The two natures, the two lives, the mortal and the immortal, are both in the one person, but the spiritual or immortal is the stronger, and shall control and prevail.

The creature spoken of in the text is not the spiritual life in itself considered, nor the man who has experienced the new birth in

himself considered, but it is the spirit or life of Jesus as manifest in the flesh, and it is the man considered as having this divine life, the man as being thus "in Christ." The man himself, regarded in his Adamic nature, as a sinful man, and his heart is deceitful above all things and there is not enough goodness in his nature to cause one throb of sorrow on account of sin, or to excite the least hunger after righteousness; and the Spirit of Christ, considered separately from the flesh, can have no sorrow or pain. It was in the flesh that Christ suffered. It was for the purpose of suffering that he came in the flesh, and those who have the Spirit of Christ suffer with him. It is this suffering of the people of God with Jesus that the apostle is considering in this connection. He explains to them the cause of their suffering, and enters into the depths and heights of doctrine as he traces the exercises and describes the feelings of the little children, and thus points out and designates the humble followers of Christ.

The apostle in various places speaks of the one person in his relation both to the flesh and the Spirit. While there is an essential distinction between the flesh and the Spirit, and this distinction is maintained in all the teachings of the apostles, yet they are both in one person, and there is an experimental sense in which they must be considered as together, though separate. "That which is born of the flesh is flesh," and will remain so until the change shall come, "and that which is born of the Spirit is Spirit," and will ever remain in un-

yielding opposition to the flesh. But the christian is possessed of both of these opposing natures, the human and the divine, and the apostle uses the personal pronoun when speaking of both. "For I know that in me (that is, in my flesh), dwelleth no good thing." He speaks of the flesh as "me." "That which I do I allow not." "The good that I would I do not; but the evil that I would not, that I do." "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." "O wretched man that I am! who shall deliver me from the body of this death?" "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Thus it is the same I who realizes death in Adam, or in the flesh, and who realizes life in Christ. It is the same I who may at one time be experimentally in Christ, and, sowing to the Spirit, reap life everlasting, and at another time may be living after the flesh and die to spiritual things; may be sowing to the flesh, and of the flesh reap corruption.

But the apostle is considering here the unchanging, unvarying inclinations of the Spirit or life of Christ which is in all his people, and the consequent suffering of the child of God because of the vileness that is thus discovered in us by the light of the Spirit. And he is intent upon declaring and showing the certainty of the glory that shall succeed that suffering in every one who has been born of the Spirit, and who is therefore a partaker of the divine nature. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God,

and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." How wonderfully connected the apostle's argument is. How one thing follows another, just in the order that keeps along with the exercises and travail of the Christian. Observe how many of these verses begin with the word "for," connecting it with what was said before.

"For the earnest expectation of the creature waiteth for the manifestation of the Son of God." This earnest expectation is entirely of the Spirit. It is the view of faith, looking to things not seen by mortal powers. It is the expectation of things promised in Christ, and revealed to the faith of God's people. Faith makes no guesses, but sees eternal realities. Concerning these things it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Therefore, while there is deep suffering because of the corruptions of the flesh, there is at the same time, down in the depths of the soul, a calm and confident waiting for that which the quickened soul so earnestly desires, to see in ourselves the manifestation of that relationship as sons of God. We cannot see it in ourselves now, but we long for it, hunger for it, have been made to expect it, and quietly wait for it. We are saved by this sweet and sure hope. All this earn-

est expectation is in the Spirit; not in the Spirit of Christ considered in itself, but in that spirit as given unto us, and as living in our poor hearts, and as able to turn our thoughts toward heavenly things, and to set our affections on things above.

Now the apostle shows against what great and dire obstacle the earnest expectation of the creature waiteth for such a wonderful and holy manifestation. That obstacle is the vanity of our fleshly nature, which he afterward calls the bondage of corruption. This is why we do not see in ourselves evidences of sonship, such as we desire. Though to our faith may come assurances at times that "We are now the son of God." yet "it doth not yet appear what we shall be:" and we are often left to doubt that we bear such a relationship, because of the vanity of the flesh.

But now the apostle shows us that in the wisdom of God in creating his people in Christ, in giving them the life of his Son, he made them subject to the vanity of this nature. He could have caused them to be at once freed from sin and depravity, and to enter into a holy and sinless state. But it was his will that the new, divine life, the Spirit of Christ in them, should this opposition be to contend with, that this new creature should be subject to this vanity. Every man in his best state is altogether vanity." "All the goodness and glory of man is as the flower of the field." As soon as the Spirit of the Lord bloweth upon it, it fades away. (Isa. xl. 7.) And because of this the workmanship of God is the more clearly manifest, and the power of

the Spirit more clearly displayed, as the enduring quality and value of gold are shown more clearly when it comes in contact with fire.

For our comfort we are told of one thing that we would not have thought of without being told, and yet which we see at once to be true; "Not willingly." The Spirit of Christ is essentially and forever opposed to sin. That life of Christ which is within the poor sinner's heart is just as pure and as much opposed to vanity there as it is in himself; as the sunshine is just as pure when it falls into a polluted atmosphere as when it leaves the sun. We can at times see that there is a principle within us that is opposed to all the vanity and corruption of our natures, and which makes us long to be perfectly free from it. Thus with our minds we serve the law of God (we have the mind of Christ) while with our flesh we serve the law of sin. (Romans vii 25). The Apostle had no reference here to evil deeds, against which we would admonish his brethren, but he referred to that corruption of the flesh to which we must always be subject, feeling it as a bondage while we remain in this mortal state.

NOT WILLINGLY. This is why we suffer in the flesh. This is why we can find no permanent rest in this mortal state. This is why, when we are spiritual, we hate not only evil deeds, but the vanity of even the most exalted and the purest of earthly things. This is why our days on the earth are a shadow, and there is none abiding. This is why we hate our own lives at times, and count this world a wilderness of

woe. And it is because the new creature is not willingly subject to vanity, that exhortations and admonitions have a place and power. For this creature is ever seeking the hour of God, and desiring to follow Jesus, and to show forth his praises, but ever feels the hindrances of the vanity of the flesh, and so can never do the good it would do, but is always dissatisfied with even its best works. And no matter how far one may have gone astray, it is always right to exhort, when we can do it in meekness, for though we cannot make the word of exhortation effectual, the Lord per adventure may give repentance to the acknowledging of the truth.

Then how sweet and comforting the assurance that this subjection of God's gracious work is in us to vanity is in hope. We cannot see in ourselves now what we wish to see (verses 24, 25), but we are given good ground to hope for it. For the apostle by inspiration positively asserts that we, the new creature, shall be delivered from this vanity, from this "bondage of corruption, into the glorious liberty of the children of God." This we are given faith to believe shall be. We long for it and in the Spirit we expect it, and thus we have that hope which keeps us from being overcome and brought down to the gates of despair by this vanity. "We are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." No child of God can see himself as he wants to be, therefore he can never be pleased or satisfied with himself while in

the flesh. He must see himself compassed with infirmities, held down by bondage of corruption, therefore he cannot see himself as a son of God now, cannot see himself without sin, cannot see in himself, that is, in his flesh, any good thing. Therefore he is not only subject to vanity but is subject to the temptation which Satan tempted Jesus. "If thou be the son of God."

But here comes into view the preciousness, and the saving power of that hope, which the Lord, who subjected the new creature to vanity, has given to light up the darkness, to cheer the heart, and to be "as an anchor of the soul, both sure and steadfast," holding the vessel of mercy securely against all the adverse tides and terrible storms that must be met with on the ocean of time. This good hope is through grace, and does not depend for sustenance upon goodness in ourselves, or in our works, which every child of God longs for but can never see, but upon the revelation of Jesus Christ as "of God made unto us wisdom, and righteousness, and sanctification, and redemption." At every new revelation of the blessed Savior to our souls, our hope seems to be renewed and strengthened. So we continue to hope for that we see not, for goodness, sinfulness, perfection; for the manifestation of the sons of God; for deliverance from the bondage of corruption, into the glorious liberty of the children of God; for "the redemption of our body," which shall be fashioned like unto the glorious body of Jesus; and for all these blessed things so surely promised and assured unto us, we patiently wait,

wait in the enduring and unfailing patience of a living Christ.

Not willing. Still more and more blessedly does this wonderful expression shine out from the sacred page of inspiration, with assurance of hope, and with heavenly comfort, to the afflicted and poor people of God, who are still ever struggling on against barriers which present impossibilities to them, who are daily tried and are daily dying, and yet "who against hope believe in hope." What a comfort it is to acknowledge that they do the things they would not, and do not the things they would, how glad they are at times, in the midst of their infirmities and under the bondage of corruption, to remember that they **would not** do evil things, and they **would do** good things.

"But if indeed I would,

Though I can nothing do,

Yet the desire is something good,

For which my praise is due.

By nature prone to ill,

Till thine appointed hour,

I was as destitute of will,

As now I am of power."

How comforting to find that the apostles are with us in this experience of infirmities which the Spirit only can help. How glad we are that Paul, as well as we, had to confess, "The things that I do I allow not." Not referring to a course of wrong conduct, but to the fact that sin is mixed with all we do, so that we cannot do the things we would, but feel "the sentence of death in ourselves," tainting all our works, only as we are given faith to do our works in Christ, to look to him for the goodness, and

not to ourselves.

Not willingly. This is the holy Spirit of God from which this "not willingly" comes. There is no half way will here, no uncertainty about this will that is ever and eternally against all sin. This is the will of the Father that was done in and by the Son. There is no weakness in this will. It is not even the will of Jesus, as a suffering man, which caused him to cry, "If it be possible let this cup pass from me," but it is the will of the Father which caused and enables him to say, "Not my will but thine be done." His own will was the will of a pure and sinless man. This will he did not come to do. This will must be crossed, denied, crucified, for it would have turned from suffering. The Father's will was done in and by him, and by that will he was crucified; by that will he gave himself to the smiters, and became obedient unto death. By that will he was raised from the dead, and by that will we are saved. That is the will concerning which that Holy Spirit teaches us to pray, "Thy will be done on earth as it is in heaven." It will be done in the children of God, and through its power and exercise within them they will all eventually be brought into perfect conformity to the image of God's Son by the mighty power and working of his holy Spirit. He works in his people to will and to do of his good pleasure. In his own time, and in his own way, each of them will be made fully to know his own vanity, his own inability, "his own sore and his own plague," and will then be brought forever away from sin and weakness into the liberty of the

sons of God, and will be prepared to give God all the praise of his salvation for time and for eternity.

Those who the apostle says are groaning and travailing in pain together until now, are not the natural creation, for it is not true of either man or beast. He is showing the sufferings of the Lord's people from the beginning.

They were distinct from the legal worshippers, though they were among them. They all had faith in every dispensation, and by that faith they saw Christ as their Savior, and we trace them through all the Old Testament Scriptures by their groanings, complaints, self-loathings and bitter self-reproaches, as an afflicted, suffering people, whose suffering are on account of sin in the flesh. And the apostle joins himself and all the saints under the gospel with the holy men of old, who were as much the creative workmanship of God as we, showing that although the gospel saints had received the first fruits of the Spirit, yet they groaned within themselves, looking for no comfort from the flesh, but looking for the promise of Jesus' coming, when the adoption would be fulfilled in the redemption of our body from corruption, and the inheritance into which we were adopted (using adoption as a legal figure) would be received, which is to become sons of God. This name, Son of God, Jesus received by inheritance in his resurrection. (Heb. i. 4, 5; Rom. i. 4; Acts xiii. 33.) We are heirs with him of this sonship, and when the manifestation of the sons of God shall be complete in the redemption of our

body from corruption, and in the fashioning of it like unto the glorious body of Jesus, then we shall be manifest, not as adopted children, for the purpose of that legal figure is attached when we come into the inheritance, but as the real "children of God, being the Children of the resurrection." — Luke xx. 36. This inheritance unto which we are begotten again by the resurrection of Christ from the dead, is not a corruptible, defiled and fading inheritance, as was the sonship we inherited from Adam, but it is incorruptible, and undefiled, and it fadeth not away, and it is reserved in heaven for all who have received the Spirit of adoption, for all who feel themselves to be poor, helpless sinners, who hunger and thirst after righteousness, and who long to be like Jesus; and all the heirs of this blessed inheritance are kept by the power of God unto salvation, ready to be revealed in the last time. (I Peter i. 3-5.)

July 15, 1901.

Elder Silas H. Durand copied from "Book of Fragments." Elder Silas H. Durand writings in his "Book of Fragments" has been a source of great comfort to me, especially so since some recent experience which I have passed through.

Mr. Gold, I will thank you to publish the above article in Zions Landmark.

Humbly submitted,

T. F. Adams.

HASSELL'S CHURCH HISTORY

We are photographing and republishing Hassell's Church History. All lovers of Truth will hail

this news with great delight. We are sure no comment from us is necessary to advertise this great work. It will be printed precisely as the original work and bound in cloth board. We are doing this at a personal sacrifice, but feel the Cause demands that so great a work should be available to those who are seeking the Truth concerning this great Church our Lord placed upon the earth.

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Turner Lassetter,
919 N. Highland Ave., NE
Atlanta, Georgia

Dear Friend:

Please find under cover two letters from Brother Turner Lassiter, of 919 North Highland Avenue N. E., Atlanta, Georgia, and one from Brother Milton M. Absher, 349 Elmira Place, N. E., Atlanta, Georgia. In re the republication of "HASSELL'S CHURCH HISTORY."

We have many inquiries over the years asking where a copy of this remarkable Church History could be found.

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Yours in hope,
O. J. Denny, Ed.

EARLY EXPERIENCES

As stated in June 15 issue of the Landmark I had now found some of my spiritual kinsfolk which made me very happy indeed, and should be enough to cause any little Child of God to be very happy. I spent Saturday night in prayerful meditation and rejoicing, many times during the night my cup silently running over at my new and strange yet sweet experiences.

Sunday morning we were on hand bright and early at the Church where I had been privileged to worship with the Lord's people the day before. The whole countryside were there it looked like, the news having been passed around that a new and visiting minister would be there. When the time for the singing to start the house was filled to its capacity and many were not able to get in the house. It was soon announced that Brother Stallings would preach that morning.

A feeling of strange Godly fear overshadowed me and it seemed to overshadow all present so far as I could know. The atmosphere was soon saturated with such assuring spiritual presence and influence that it appeared I was about to go forward in the full strength of Israel's God, and yet a strange and new Godly fear such as I had not known before in my few efforts to

● speak in my Master's great name.

I knew little or nothing about the Bible's teachings, could quote very little of the Scriptures from memory. But when I had made a few remarks by way of introducing myself to that large congregation of strangers to me, I was soon caught away in an inexpressible and full of Glory speaking experience such as I have never known from that day till this present moment. I had heard my mother and father speak many times of their Pastor enjoying Light and Liberty, in His sermons but I didn't have the remotest idea as to just what they meant by such an expression.

Here I was again being led by ways I knew not and in new experiences I knew not. Every word that was rushed onto or into my heart was teaming with a sweetness that only Heaven's King could prepare and serve. Every word was full of great and Marvelous meanings. My vocabulary of words was for the first time in my life adequate and perfectly satisfactory as the Dear Lord opened up the Windows of Heaven and the largest of the Heavenly windows at that.

It was evident the congregation was also caught away, at least many of them, and we soared and soared together in God's Garden of pleasant Fruits and Flowers, till finally I noticed people leaning in at the windows and standing in the doors and suddenly something whispered to me and suggested that if you can preach this way without even trying, all you will have to do is to apply yourself and you will soon become one of the greatest if not the greatest preach-

er that has ever lived up to this time.

How I did soar in my mind. How I did continue to rejoice as I begin to bring my sermon to a close. **ALL DOUBTS HAD BEEN REMOVED** my acceptance with the Beloved could not be doubted in the very least. That I had been called to preach there was not the remotest shadow of a doubt in my mind.

The pastor took charge at this point and blushing with modesty and teaming with a peculiar sweetness all His own said such nice kind things about my sermon, he made me feel very humble indeed. Soon I could hear the sisters saying, "I want to go where that young preacher goes for dinner. I want to hear him talk some more." The dear Lord let me remain up on that high mountain peak for weeks. While I was at this meeting I made arrangements to move to this community to live. They wanted me to teach their school that fall and winter.

I wrote my precious mother that I had one time learned what she and father meant when they used to tell in my presence about their pastor enjoying such good light and liberty in his preaching. I was able to write page after page telling her about my experience in the above mentioned sermon. By the time I got moved over in the neighborhood of that church I received a letter from mother saying she was leaving right away to visit me in my new home. My father having died only a few weeks after I left home the first of the year. In a week or two she arrived and after visiting with me and those with

whom I was living she requested the brethren and sisters to have an appointment for me in a nearby town on the following Sunday night. It looked to like they could have not put it off so far in the future. The Lord was so good to me. I reasoned this way. Mother is here and she will go home and tell all the relatives and friends how well I preached just as a beginner. So I must get busy and not disappoint her and them.

I would get my Bible and slip off from mother so that I could study night and mother would want to talk to me so I would slip off where she would not know where I was and in this way be away from her that she wouldn't hinder me from preparing my sermon for her to report on when she returned to West Tennessee.

It looked as if the next Sunday night would never come. I took the subject of man's fall and his redemption, and how I could find Scriptures to prove every thought and argument I wanted to make, only it seemed as if the time never would come to for me to put that programme over. The old Baptist of Texas were having some little confusion over Predestination and Time Salvation so I thought while I was at it I would settle that question for them as some Texans would be present at my Sunday night appointment.

have rarely if ever enjoyed preaching a sermon as much as the Dear Lord let me enjoy preparing that Sermon. In fact, He let me eat absolutely all the sweetness out of it.

Sunday finally come and mother

and I went to the Brother's Home where the appointment had been arranged for that night. By dusk the house was filled to standing room, and so far as I could know I had about the grandest and greatest sermon ready for those who were so very fortunate as to be there that ever had been preached by mortal man. With the Editor's consent I might tell the readers of the Landmark how well I was enabled to put on that Sunday night's programme.

Z. Stallings
Milan, Tenn.

UNTO JOHN'S BAPTISM

I wish to present more fully than heretofore my reasons for believing that the twelve disciples whom Paul found on his second visit to Ephesus had not been baptized in gospel order, and that when the apostle explained the matter to them they were, by his direction, baptized in the name of the Lord Jesus. (Acts xix. 1-7.)

1. My first reason is the plain and only reading of the text. There must be a radical change in the construction of two sentences, verses five and six, in order to make them express any other meaning than that when these disciples heard what Paul told them about John's teaching those whom he baptized the necessity of a belief on the Lord Jesus, then they were baptized in the name of the Lord Jesus.

2. Paul did not ask the men who baptized them, but unto what they were baptized; that is, what pattern or authority they had in view in receiving that ordinance. If John

personally had baptized them it could not be said that they were baptized unto his baptism.

3. About twenty-five years had passed away since the death of John. If it were at all likely that these men had been baptized by him, how could they have failed to hear of the baptism of Jesus and of the Holy Ghost during all those years? John's baptism was his own personal work. No one ever had the right to baptize in his name, or unto his baptism. Of the one hundred and twenty who were together after the ascension of Jesus, some may have been baptized by John. On the day of Pentecost, and from that day I do not see anything to warrant the thought that any were added to the church without being baptized. We do not read of any coming and being received in any church upon any former baptism. How strange it would seem to find, twenty-three years after the notable day of Pentecost, twelve men who had been baptized two or three years before that day, and yet in all that time had not even heard that there was any Holy Ghost, nor known the baptism of Jesus.

4. Paul had been at Ephesus some time before, bringing Aquila and Priscilla from Antioch, and leaving them there. At that probably his first visit to Ephesus, he did some preaching and reasoning in the synagogue, and soon left them. Some time after (Acts xiii. 24), Apollos came there. He had been instructed in the way of the Lord, but not perfectly, knowing only the baptism of John. He spoke for some time eloquently and dili-

gently, teaching the things of the Lord so far as he knew them. Whether he or his imperfect instructors baptized these twelve men we cannot tell. He had not been teaching long before he was heard by those who were fully instructed in the gospel, and they faithfully expounded to him the way of God more perfectly.

These twelve disciples were found at Ephesus on Paul's second visit. They seem to have been recently baptized, and likely they had not heard Apollos after he had been more perfectly instructed and had begun to preach the gospel of Jesus clearly.

5. The apprehension that the validity of John's baptism is involved in this question, has undoubtedly led some to try to rearrange the sentence so as to make it express the idea that these men had been baptized in the name of the Lord Jesus, but had never known it until Paul told them. Our object and effort should be to find out what the inspired Scriptures do really say, without reference to what we might think they ought to say. The validity of John's baptism, as his personal act, is not at all involved in this subject, but only his baptism as the example and authority to be had in view in administering the ordinance under the gospel. John's baptism ceased when he ceased to administer it personally.

However satisfied one may have felt when receiving baptism, if it was not administered in gospel order then it is not gospel baptism. The ordinance must be in the name of Jesus, and the faith of him who

is baptized must be in that name. It must be in the fellowship of the gospel church, in accordance with postles, and set in order by them in their acts and teaching.

How carefully and jealously should the order of the gospel church be observed and guarded. To the eye of faith that church is "the perfection of beauty," out of which "God hath shined." It is the order as established by the Lord, not the numbers, by which any organization is known as the church of God.

Many are around almost any gospel church who have not been baptized, yet who are loved and held in esteem by the brethren as dear children of grace. They love the church, and attend with deep interest upon the preaching of the word, and yet they do not come in. We often try to show them that it is their privilege and duty to be baptized, but without avail. We often feel that we ought to be able to say the loving and powerful word that shall remove the hindrances from their minds, but it is not given us to say it. We have to learn that it is in the day of God's power, not in the day of our power, that his people shall be willing. When any do come, and O, how easily and sweetly they come then the Lord opens the way, both they and we know that it was God's power, not ours, that brought them. If they never come, as is the case with so many dear believers in the Lord, we know that it was not God's purpose that they should be thus united with the visible church of God, as his witnesses here in the world. We still are bound up with

them in the bundle of life, holding them in christian love and fellowship, though not being able to extend to them the hand of church fellowship. When they leave this world we believe they have gone to dwell with their Savior in glory.

Baptism is an ordinance of our dear Savior for this time state, but has nothing to do with the preparation of his people for heaven and its eternal glory. To that eternal glory and blessedness "many are called," even a great company that no man can number, "but few are chosen" to be of "the little flock," to whom the kingdom is given here in time, who shall stand as witnesses of Jesus in the world, as the church of God," the pillar and ground of the truth." For this church, and those individually who are members of it, there are appointed recourses, and daily dyings, and honors unseen by the world, and joys unknown to men, and conflicts; all of which are in some measure seen by the dear children of God without, but not shared in by them except in small measure.

But these things end with time. Our eternal state is not affected by them, nor is there any difference there between those who were in the visible church here, and those of God's dear people who were not. We cannot say to one, "If you will join the church here you will be the happier hereafter." The Lord gives his servants here a higher, holier motive to labor in his service than that, even his own glory. Love is the heart of every redeemed soul when called by grace here below, the love of God, whether in the church or out, and that love re-

mains when we go from earth to glory. In that blessed world of light all the redeemed shall join in the endless song of praise unto God and the Lamb.

Silas H. Durand
February 4, 1902

COMMENDS ELDER DENNY

Dear Brother Denny:

I am a reader of Zion's Landmark, and I appreciate the great work you are doing in getting out such a good paper. You are contending for the Apostolic Faith and Practice as contained in the written word of God.

Brother Turner Lassetter, 919 North Highland Avenue, N. E., Atlanta, Georgia, has had Hassell's Church History reprinted and now has it for sale. I have bought a copy of this History and carefully examined it and compared it with the original and have not found an error in it. It is good clear readable type better than in the original now, as the type in the original has faded some from age. It is the best Church History that I have ever seen and I think every Primitive Baptist and every person that is interested in the Church should have one. I have known Brother Lassetter for more than twenty years. He is an honest upright man and it is hard to find a man more devoted to the Primitive Baptist Cause than he is. The price of the History is \$4.85 for a single copy postpaid.

I am enclosing a copy of Brother Turner Lassetter's own statement

concerning his republication of Hassell's Church History, which I have copied from a copy received from him. If you will print a short notice in Zion's Landmark announcing the republication of the History, the price of the book, and where it may be obtained, both Brother Lassetter and I will appreciate it.

Yours in hope,
Milton M. Absher

TAKING LANDMARK 75 YEARS

Dear Mr. Gold:

Please renew my subscription for one year. Zion Landmark has been in my home, including my father and grandfather, long before I can remember. I would say at least 75 years.

Enclosed find check for one dollar to pay until July, 1949.

May the Lord be with us all.
(Elder) B. V. Helms
Roanoke, Virginia

ENJOYS THE LANDMARK

Dear Mr. Gold,

Please renew my wife's subscription from May, 1948 to May 1949. We both love the doctrine. I feel that the Lord has blessed you with a reasonable portion of health and strength and wisdom from heaven to carry on this good work. I am sure that many have received a blessing by reading your paper. May the Lord continue to bless you.

D. J. Wick
Rocky Mount, N.C.

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Remove not the ancient Landmark
which thy fathers have set"

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Elder T. F. Adams, Willow Springs,
N. C.

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MERCY

Have mercy on me, O God, according to thy loving kindness; according to the multitude of tender mercies blot out my transgression. Psalms 51:1.

This is the language of David the king of Israel. He was confessing his great sin of murder and adultery. He had caused Uriah's death and taken his wife with whom he had committed adultery.

Nathan, the prophet had come to him with a parable of the poor man who had only one ewe lamb who lay in his bosom, which the king had taken to entertain a stranger, and spared his own flocks and herds. David said such a man should not live in his kingdom. Nathan says, "Thou art the man." David says, "I have sinned." He seems to think the great sin was not known to the people of his nation, and for a while seems to forget that God knows all things and nothing can be hidden from His all seeing eye, who knows the thoughts and intentions of every

heart and nothing is hidden from His sight.

The Lord said David had done this thing secretly but He would do His work before the sun and all Israel. He did not ask the Lord for justice, but for mercy, for we are told that mercy rejoices against judgment.

When once the judgments of God have found us we plead for mercy, which is the last thing we can do, at which time we are never so small or poor as we view ourselves, and are never so near unto God. These are God's chastisements, and He chastises those who He loves; and if we without chastisements we are bastards and not sons.

We do not try to charge some one with our sins, but do as David, assumes all responsibility for them for he says, "Against thee and thee only have I sinned and done this evil in Thy sight, that thou might be justified when thou speakest and clear when thou judgest." Purge me with Hyssop and I shall be clean, wash me and I shall be whiter than snow."

The rich man asked for mercy in hell, the thief on the cross asked for a remembrance, and David asked that his sin might be blotted out. Paul says, "It is not by works of righteousness that we have done, but by mercy. He has saved us when we were dead in sin, and no knowledge of God, no desire to know God. It was then the goodness and mercy of God appeared, quickened us into life, and showed us our sin and our utter dependence upon Him, which made us cry unto Him for mercy, and we have never

ceased to cry unto Him for mercy, as nothing but pure divine mercy can reach our case.

If we ever enter into eternal life it will be through the door of mercy, and mercy only will keep us and present us to God when our pilgrimage is ended, and we have laid aside all that is mortal and vain.

There are one hundred and fifty Psalms, seventy-three of them are said to have been written by David, and in them he cries piteously for mercy. There is no position in which a person can get in by reason of a knowledge of sin that is not spoken of in the Psalms, from the lowest place in the valley of humiliation to the highest mountain top where our cups are more than filled and nothing lacking. In the valley we cry for mercy. On the mountains we sing His praise. David freely confesses his sin, saying, "Against thee and thee only have I sinned and done this evil in thy sight." something we never think of doing until every avenue of escape is closed, and we gain access only through the door of mercy. Jesus says he is the door, and no man comes unto the Father but by him, and he that comes He will in no wise cast off. What a Savior! And what abundant mercy we find in Him.

B.S. Cowin

PERILOUS TIMES

The Apostle prefers nineteen charges against the people of this generation, who live in these last times. A terrible indictment which cannot be denied he charges us with being covetous, and proud blasphemers, disobedient to parents unthankful, unholy, without

natural affection, truce breakers, false accusers, incontinent, tierce, despisers of those that are good, traitors heady, high minded, lovers of pleasure more than lovers of God, and having a form of godliness, but denying the power thereof. He then advises him to turn away from such, a people who know nothing of true religion, who only wish to have the name, but are infidels at heart and deny that there is such a thing as a heartfelt religion, who deny that God reveals Himself to His children, who deny that you must be born again.

They are without natural affections and of course have no spiritual knowledge. Christians cannot blame them for being such, when once they were of the same mind, even the Apostle was once a blasphemer, a persecutor of all who were good, all who worshipped the Lord Jesus Christ.

In order to be Christ-like we must be born of His spirit, and tasted the exceeding sinfulness of sin, then tasted the Lord has been gracious to us, something we are not worthy of.

B. S. Cowin

ASSOCIATION NOTICE

The next session of the Little River Primitive Baptist Association will convene with Mt. Church in Benson, N. C., Johnson County. Benson is located on Highway number 301. Those coming through Raleigh take highway number 70 to Garner and change to Highway number 50 which leads to Benson. Those going by Angier take Highway number 210 going east about eight (8) miles and take Highway number 50 to Benson.

The Association convenes on Friday before the 4th Sunday in September, 1948 and continues through Sunday. We invite brethren, sisters and friends and especially ministering brethren to come and be with us.

M. E. Fish Association Clerk
Angier, N. C.

SEP 20 1948

ZION'S LANDMARK

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PSALM 53

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

There were they in great fear where no fear was; for God has scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people Jacob shall rejoice, and Israel shall be glad.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE

Sunday Night
March 21, 1948.

Elder Gerald Pate

Goldsboro, N. C.

Dear Brother Gerald,

Tonight I have an irresistible desire to tell you my experience. I have wanted to talk to you so bad ever since I heard you preach the day I was baptized. I have invited you to my home several times, but it seems as if you can never come.

Seventeen years before I joined Upper Black Creek Church, you was shown the very things that you preach. I then had one child; he was four years old. I was taken sick and knew I would have to go to bed; yet I felt like I never could do this for there would be no one to look after my child. I had never trusted him to anyone; not even his father. However, I had to go to bed anyway, and I will never forget how I felt. I could not have felt any worse if I had known I was in a wilderness dying and leaving him up to the mercy of wild animals. I think now that I was in a wilderness. I lay there and worried both night and day, not only about my child, but my husband, my mother, and my husband's mother. I thought none of them could get along without me to look after them. It seemed to me that everything would go to ruin if I had

to be in bed.

I had been in bed about two weeks, when one night after Eddie and my baby were asleep, I lay there worrying over all my loved ones and wanting someone to talk to. I was thinking if I just lived where I could hear the cars passing, it would help out but there I lay with not a sound except the clock ticking and my brain felt like it was on fire. Suddenly it seemed that someone came in my room; I thought it was my sister that was dead; I was told that it was not my sister, that it was Mary. It seemed to me that I was talked to all night; I was told that I did not have to stay by myself; I would have company; I began to hear cars passing when I knew there were no cars; I saw gold letters come at the foot of my bed, saying, "God makes a way where there is no way." I was told that I did not have to look at my child every minute; that God could and would take care of him without the aid of little feeble me. In fact, I just was not as important as I thought, I was. I was helpless and had no power at all—only as God gave it to me and just because I was sick, it did not mean that everything and everyone that I loved would go to ruin. I was made to see just how little and insignificant I was: I lay there and would think I must be asleep, but I would pick up my clock and watch the hands at work;

I would move my glass of water to prove to myself that I was not asleep.

Next morning, I felt so strange; I could now let my child go out of my room without thinking something would happen to him.

I told my father and some of my neighbors what I saw and how I felt, and asked them didn't they think I was crazy. It seemed to me that God showed me these things, yet I did not know that it was possible for Him to do this, so I decided I must be crazy.

As I grew better, I tried not to think of this, and tried to force myself back to my old way of thinking, but I just couldn't do it. I had been so sure that I knew just how to raise my child before this. Now, I felt so helpless. I felt like I just didn't have knowledge and wisdom enough to have the care of him at all. I had been teaching him to pray, but I couldn't pray myself.

I joined the Missionary Baptist Church before I was married and taught in the Sunday School. I thought I was a Christian and wanted to raise my child to be one, and now, I couldn't even teach him to pray. I thought he didn't even have a chance. My other child was born and I was so sorry for them both—to think they had a Mother that couldn't teach them to pray. I felt my weakness and helplessness to such an extent that I would think it would be best if I could die, and let them be sent to an orphanage. I would try to beg the Lord to guide and direct me in raising them, as I was convinced that I did not have the wisdom to do it. Yet, I had the feeling at all times that

I must be looking at them, or something would happen to them, yet, knowing that I was so helpless. Then the war came, and my oldest child was drafted, trained for five months, and sent in the invasion of France. He was shell shocked, and put in a hospital for several months. You can imagine the agony I went through.

I would pray that God would take care of him and bring him back home to me. At last, he came on December 31st, 1945. I had felt like I would be so happy, if I could only have him back, but when I saw how nervous he was, and knew that he couldn't go back to school, I felt just as miserable as I did when he was in a foxhole. I felt like every hope I had ever had in the world was blasted. I cried both night and day. Then, I began to have the feeling that I should be thankful that he was in as good shape as he was. That God had taken care of him and brought him home to me as I had prayed for him to do and if I didn't be thankful to Him that something more terrible would happen to my family. I began trying to be thankful. I would tell people with my lips that I was thankful, but my heart was not. I went to Upper Black Creek Church on the fourth Sunday of April, 1946 with my heart hurting so bad. The fear hanging over me that something was going to happen to my family because I was so wicked and unthankful. I sat there while Brother Fly preached, and when he gave the invitation to join, I had the feeling come over me—if I would go up there and tell what I saw seventeen years before,

and how I had felt since then, and ask for a home, that my feelings would change and I would feel better.

Now, I did not want to do this—I felt like it was just a delirium of my mind, and that I was definitely going crazy, so I went home with my heart pounding so hard. My sister was there—she told me that I just had to do better than I was — that my son said that I looked so sad all the time—that he felt like he would have to go away so he couldn't see me. She did not understand how this hurt me and how helpless I was to look or act any different. From then until Thursday, Brother Gerald, I think I had the seaweeds entangled around my neck. I think I had been brought to the Red Sea. I prayed to die. I knew I was worrying my family to death, and I couldn't help it. I cried night and day. I couldn't eat, I couldn't sleep. I felt like I was the meanest person in the whole world. And all the time, I kept having the impression that if I had asked for a home at Upper Black Creek, that I would have felt better.

On Thursday morning, Eddie came in and began talking to me. He said he had looked at me with tears in my eyes until he felt like he could not stand it any longer. So, there I was, with two of the ones I loved best in this world, feeling like they couldn't look at me any longer. I think then I had worked myself out of tools and had spent all my money. He went out and it came to me that I had sat in Upper Black Creek Church and watched the members

shaking hands and had wanted to be up there with them, but felt like they wouldn't want to shake hands with me. And I remembered that I had heard my mother say that she thought if she had been baptized when she had the same impression that I was having that she would not have suffered as she did. Now I had never believed this. I thought it was a delirium of her mind but remembering all this and wanting relief so bad, I decided, as a last hope, that maybe God was showing me this and I would write Brother Fly and tell him how I felt and ask him what he thought. Did he think I wanted to join the Church or did he think I was crazy. Brother Gerald, by the time I finished that letter I felt better. I took it to the mail box and started back to the house. Things began to look different. The flowers, the birds, and the sky, and everything seemed to tell me of the wonderful love and mercy, of our Saviour. My heart quit pounding. Things began to run through my mind in a different way. The crooked wave began to grow straight. By night I could go to sleep. When I lay down the words came to me "Come unto me all ye that labour and are heavy laden and I will give thee rest." I knew, Brother Gerald, that I had been given that wonderful rest. The next morning Eddie began to talk to me again about how I looked and was acting. I told him I felt better. I told him of the impression I had, about writing to Brother Fly and then what happened. I told him that I did not need the answer to my letter, that I already knew I wanted

a home at Upper Black Creek Church. He seemed to understand perfectly as I talked to him. I was mystified because I did not know anything at all about the power of the Lord before. I had known for a few days seventeen years before but had decided later that he had nothing to do with that. From then until the fourth Saturday in May, excepting one night, I was the happiest I have ever been in my life. Everything was pretty. I loved everybody and felt so calm and serene. Never in my whole life had I had such a wonderful rest. When you talk about your Christmas and Sabbaths I think I know just what you mean. I joined Upper Black Creek Church on the fourth Saturday and was baptized on Sunday. Everybody was so good to me. I had felt like no one would want me to join and when they received me I felt like I wanted to get on my knees and thank each and everyone for giving me a home with them. Everyone would say, "You will feel so good after you are baptized." But I did not have to be baptized to feel good. I had already received the most wonderful gift that would be bestowed on anyone in this world. I still did not understand why I was sent to Upper Black Creek Church. I only knew that I had been sent and I wanted to go. I had to hear you preach after I was baptized before I began to understand why. I wish I could tell you just how wonderful your sermon that you preached that day was to me. I hardly knew you, yet you seemed to preach entirely to me. Your text was, "And woe unto them

that are with child and to them that give suck in those days." When you finished I thought I knew the condition I had been in for seventeen years and what had happened when I wrote Brother Fly that letter. Not only that day was your preaching wonderful to me, but every time I am blessed to hear you. I wish I could tell you just what it means to me, to see you go into the pulpit. I did not know any of the songs that we sing and they have been so pretty to me. I have spent many happy hours reading them. You, Brother Fly, and my husband have helped me to understand so wonderfully but I think I shall always be glad that God did something for me that was so glorious and so heavenly before either of you could do a thing.

I still think that my husband was much better prepared to join the Church than I was; yet he doesn't do so.

Now, Brother Gerald, this is the strange part of my experience. When I was five years old my mother had the same impression I did. My father took her to Elder Billy Woodard's home. He told her to come back the next Sunday when they would have services, but she was in such a condition that she couldn't go. She never joined and I have seen her cry through the years and wish she was a member, but when we children would ask her why she didn't, she would say, "They don't want me." Now I know that I was in the same place when I wrote Brother Fly, that she was in when my father took her to Elder Billy Woodard's. Now, she lost her mind and

I got this wonderful, glorious, heavenly peace. I hear you say that we have no right to question the Lord "Why do'st Thou," and I know we haven't; but I can't help from questioning. If I had waited to get this peace after I was baptized, then I would have thought, with her, that it would have saved her from suffering so, but I got it before I even joined the Church so it couldn't be that. She was a much better woman than I am. She was always humble and so sweet. I do not worry about her not getting her reward but she did miss something so wonderful here in this world that I have been given absolutely free and undeserved.

Forgive me for writing all this, for I have wanted to tell you this so bad.

Love to you and your family,
Smithe Moore Price.

THE RESURRECTION

But God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. xv. 38.

This is a great mystery, and I hesitate to write concerning it, and yet I am drawn in my mind to do so.

On the subject of the resurrection of the body, it seems at first thought as though I could be contented to simply say, I take just what the Bible says on the subject, and believe that; but I do not understand it. In considering this subject I am apt to think more of what is not true concerning it than of what is, for the natural mind is constantly trying to enter into this mystery, as also into all the other mysteries of the gospel, and to

understand and explain all the details of them. But this cannot be. The natural man cannot understand these things. The ways and judgments of God are unsearchable and past finding out. (Rom. xi. 33.)

What I do believe, and sometimes rejoice in, is that "There is a resurrection of the dead." "The dead are raised up." The Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. How this work shall be done I do not know, nor does any mortal, any more than any one knows how the world was made out of nothing. How the raised body will appear I do not know, nor does anybody else. It is by faith alone that we know that there is a celestial body. "We know not what we shall be," said the apostle John, but we know that we shall be like Jesus, and we know that we shall be satisfied with his likeness (1 John iii. 2; Psalm xvii. 15), and we know that when Christ, who is our life, shall appear, we shall also appear with him in glory. (Col. iii 4.)

The poor, tried soul is very apt to disclaim such wonderful knowledge, and to say that he does not know these wonderful things for himself, though he knows they are true of all the people of God. It is seldom that one can realize in himself "the full assurance of faith to say, "I know that I am a child of God," and that "I shall behold his face in righteousness." This knowledge is an experience; it is an experience of the power of divine

life; it is a belief which rests not upon the evidence of things which we can see and understand, but upon faith, which "is the evidence of things not seen." Sometimes the truth of our experience of this knowledge of faith is brought forth to our view under the ministration of the word, and by the teaching of the Spirit, so that we can say with holy assurance and with tremendous joy, "We know that we have passed from death unto life."

Again and again we are halted in our efforts to search deeper into the mystery of the resurrection, and attain unto a more perfect knowledge of it. It is not to be known in any degree by searching; it evades the scrutiny of the keenest intellectual powers. It is understood as fully by the child as by the most learned man. It is known only by revelation. It is believed only upon the evidence of a God-given faith. It can never be understood except in the experience of it. We are to "hold fast the form of sound words," concerning this, as well as all other spiritual subjects, "in faith and love which is in Christ Jesus."

All that is written of it in the Bible is true, but is not for the comprehension of the natural mind, but for the comfort and instruction of the Lord's people.

We can say certain things both negatively and affirmatively concerning this deep but lovely mystery, which will never be understood in time, and so by the teaching of the word we may be kept from erroneous ideas on the subject, awaiting the times when the Lord may be graciously pleased to

open "the form of sound words" more fully to the understanding of our faith.

1. The raising of the body of Jesus from the grave is not mentioned in the Scriptures as an example, showing how the bodies of his people are raised up. The bodies of the saints are not to be raised up as his body was raised up, for his body saw no corruption, while theirs shall all see corruption. His body came out of the grave just as it was put into the grave, no change having yet come upon it, in order that witnesses, chosen before, might see that it was still unchanged. They saw the print of the nails and the place of the spear, and saw him eat and drink. Thus he was manifest as "the Resurrection and the Life." Afterward he was glorified.

2. From that day that he ascended out of the sight of his disciples he is never to be known any more after the flesh. Therefore there appears to be a direct contradiction in the Scriptures to the theory that Jesus now exists in a body of flesh and blood in heaven, and that his people after the resurrection shall so exist in a body like the one we have in this mortal state. The apostle says, "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."—2 Cor. v. 16. Also, we read that "It doth not yet appear what we shall be."—1 John iii. 2. Also we are told that the

body "is raised a spiritual body." Jesus' body could be seen after he came out of Joseph's new tomb. That was the evidence that he had abolished death, and had become the destruction of the grave, and had brought life and immortality to light. From the time he ascended up on high and was glorified he has not been seen by the mortal eyes of his disciples. He is not seen in any way by anybody but his disciples.

Now we are to remember that it is the same body which is sown in corruption that's raised in incorruption. It is the same body which was sown a natural body that is raised a spiritual body. The sowing is undoubtedly the instant of death. We are to notice that the resurrection is not a preliminary act to the change. We do not read that it is raised and then changed to a spiritual body, but it is raised a spiritual body. At its last appearance to the mortal sight of the saints on earth it is a corrupt, natural body. At its next appearance to the faith of God's people here, and to their spiritual sight in glory, it is a spiritual body that shall never know corruption. It is the same body which was a vile body here on earth that has been changed that it may be fashioned like unto the glorious body of Jesus.

3. This is all I can say. How this work is done I do not have the faintest knowledge; I only know that it is according to the working of Jesus, "whereby he is able to subdue even all things unto himself." How we shall appear in that glorious body I do not know; I only know, and rejoice to know,

that we shall be like Jesus, and that we shall appear with him in glory.

In replying to the question of the one whom he addresses as a fool, as to how the dead are raised up, and with what body they come, the apostle illustrates the subject by the dying and quickening of grain after it has been sown in the earth. It must die in order that it shall be quickened. The body given the grain in its resurrection is its own body. The apostle does not mean by this that the grain which is sown in the earth is lifted out again. It is not in this sense that the seed is given its own body, but that to the seed of wheat is not given a body of rye or of some other grain, but of wheat, the same as the seed which was sown. Why does the apostle bring this peculiar figure for our contemplation just here? Because the one he calls a fool evidently regards the resurrection as the lifting of a body out of the grave, and wants to know how it is done. He evidently is combatting and hushing the thought of the natural mind that in the resurrection the body will be raised in the sight of men, and the desire to know before hand how that body will appear.

But the apostle has been presenting Christ as the fullness of the resurrection. The resurrection of the dead depends upon the resurrection of Christ. There is a vital and necessary connection between the two. If Christ be not raised then the dead will not rise; "then they which have fallen asleep in Christ are perished." For all the saints who, to human view, die, are fallen asleep in Christ. The apostle

still, in the use of this figure of the sowing of grain, is directing our faith in the view of Christ, as the quickening Spirit, as the Resurrection and the Life, without whose resurrection there could be no resurrection of the dead. In the sowing of grain the apostle reminds us that we do not sow that body that shall be. That literal grain or body of wheat that is sown is seen no more, but from it there comes forth a resurrection which shows much more than was sown, yet to the seed is given its own body. This figure of the seed of grain is fulfilled in Christ. The resurrection of his body was a literal resurrection; that is, it came out of the grave just as it was put in. Death and the grave had not been able to make that body see corruption. Thus the sting was taken from death, and the power from the grave, and Jesus became as the grain of wheat that was sown, and became the first fruits of them that slept. Thus the resurrection of the bodies of all the saints was so secured that they are not spoken of as dying, but as falling asleep. Their bodies see corruption, but Jesus is to them the resurrection. They have borne the image of the earthy Adam; now in the resurrection, on account of that seed that was sown, they come forth in the image of the second man, the heavenly. It is in his image that they are raised, not in their own image, not in the image of Jesus, and fashioned, not like unto his body as it was when nailed to the cross, and when it was raised from the tomb, but like unto his body when he was glorified, "like unto his glori-

ous body." This appears to me to be the apostle's teaching by the figure of the sowing of grain.

The resurrection of the body of every saint is in the resurrection of Christ. This is the great object of the apostle's regard in all this chapter. As regards the time, answering the question, "When are the dead raised?" I have to believe that the resurrection is not a matter of time; it is beyond time. In calling the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, Moses at the bush showed that the dead are raising up: "For God is not the God of the dead, but of the living; for all live unto him."—Luke xx. 37. They who have fallen asleep in Jesus are dead unto us, but they are living unto God in the resurrection. How else is the resurrection of the dead taught by Moses at the bush? To us who are yet in time the resurrection is yet to be; those who have gone out from time have come into the enjoyment of the eternal and glorious presence of him who said, "I am the resurrection and the life."

SILAS H. DURAND.

May 10, 1902.

CHRIST THE HUSBAND

Dear Brother in Trials and Afflictions and I hope Christ,

It's with a heavy heart and a feeling of much unworthiness that I attempt to answer your letter I received a few days ago. Brother Bell, we find recorded somewhere in the Scriptures where it says if a woman would learn anything of the church, let her ask her husband at home. That, to my mind, means

ask Christ. He is the husband of the church.

So on one occasion I tried to ask him to show me who the pastor of Ridgeway Church was, and to my satisfaction he did, I believe. He also showed me that all the children, couldn't eat the food you were blessed to administer, but there were some that must have this strong food, and that it is just as necessary that the few be taken care of as the rest.

We went to church here yesterday and for a few minutes I felt it was a good place to be, but before I got home it was all gone and I felt forsaken and left out, it seemed of the whole arrangement, and then to think that one of God's little children would ask to be remembered by me to the Lord. It just seemed too much. Yes, I feel like he has heard me many times in the past, but I fear then I have been deceived and that I'm just a deceiver of the church. Brother Bell, I don't want to do that, God knows, if I know my heart, it's the truth.

Speaking of our June meeting, I can only speak for myself. I would be glad to see as many old Baptists there as can have a mind to come, and be with us, and especially our preaching brethren and deacons. The Lord willing, we aim to go. I feel I can understand in some measure how you must feel when you go to church and one not blessed to preach. Oftentimes I have gone and it seemed like most of the brethren and sisters were enjoying the preaching but not one word for me, however I feel that God has a purpose in that too.

Now then, if you can stop going

to church, stop preaching, and stop assembling with old Baptists, why in the world don't you do it? Make sure you can before you try it. Some times I try quitting and I always have to suffer for it, so if you know these things happy are you if you do them.

Please pardon so long a letter. and please extend my love and best wishes to the family. I hope Sister Leona is improving and that the rest are well. Please write us again.

Hilda M. .

JESUS' COMMANDMENTS

Dear Readers of Zion's Landmark,

Somehow I have you on my mind and there is also a Scripture that has been on my mind, and it reads like this:

"Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' This is the first and greatest commandment."

You will find this recorded in Matthews 22 Chapter and the 37th and 38th Verses, and also in other places in the Bible. If you notice this Scripture Jesus makes it very plain that not only do his children love with heart, but also with soul and mind, and I believe that when he humbles them, and shows them how sinful they are and makes them feel that their sins are carrying them down lower, and lower feeling that death is at hand and that they will be lost forever and that they have sinned in that way that they feel nothing can reach their case and then God gives them a mind to pray and beg for mercy, then he has mercy upon them and

pardons their sins and makes them feel like they are in a new world at the time. The child of God does love God with his whole heart, soul and mind, and he or she, which ever they may be, are sure at that time that Jesus Christ is the Saviour of sinners. But as you know the flesh is flesh, and so as we journey through this world the thorn in the flesh will trouble us. But yet it seems to me that once that one is in touch by the finger of God's love they never forget that hand that delivered them. But sometime they become in that lukewarm state and begin to talk about their fellow brothers or sisters and find fault of them, and I say unto you that when such conditions exist it is the flesh and not the Spirit, and sometimes the pure mind has to be stirred up and the fleshly mind put under subjection. Also the pure heart and soul is brought in action by the power of God, and then when that takes place again God's children are of one mind in love with their God and brethren and sisters. But remember, I said there was a fleshly mind, and it leads to trouble. But the pure mind which is of God leads to peace. So many times we get the Scripture tangled in our mind, when we don't have the Spirit striving with us and as you know at times when this takes place we only glance and miss the real meaning. Now dear people, let me say to you all God is love, mercy, peace and joy, and he has also said vengeance is mine and thou shalt repay. And it is also in the Scripture that be sure your sins will find you out, and that God searches the heart and knoweth the intent of the

thought. This covers a lot. What I mean is this. If we love God we love each other, and if we don't love each other then the love of God does not dwell in us. Jesus means that he loves you as his children, and he has made you to love him and serve him even as he has loved the Father and done the Father's will, so does he make us do his will for in the day of his power God's children are a willing people. At this moment I have work that seems to me needs to be done. But in my heart, soul and mind it seems this writing must come first for there is a fear in me that makes me afraid and there is that love that I hope God has put in my heart for him, and for you all that makes me understand that if we are what we hope to be that one day we will be in his likeness see him, and be satisfied. May I close by asking an interest in the prayers of all God's children, and may God bless you all and above all things may peace abound everywhere among you.

A little brother in Christ, I hope.

Lester E. Lee

Dunn, N. C.

A WONDERFUL EXPERIENCE

Dear Brother and Sister Adams,

I know I am not worthy to address you as such, I only hope you will allow me to while in this world. Oh, how I love the dear people of God. Like Ruth I don't want to leave them ever. I want them to be my people and their God my God. But I feel so unworthy almost all the time I am afraid the dear children of God think too highly of me. Everywhere I go they all treat me so good and kind. If I could only feel

as good as they all look to me. Brother Adams, I only meant to write and tell you if God will bless me just how much I enjoyed coming to Willow Springs. I am so glad that God blessed me to be with you all this last Sunday. I have made several attempts to write you but I cannot write as I want to. I will just write the best I can, praying God will guide me, Brother Adams. Sunday was a day I spent out of this world. I felt to be in heaven. I haven't been myself all this week. I am still rejoicing, like bread cast upon the waters to be gathered up many days hence. I will never forget it. Oh, how I hated to leave and come back to this old world again. As I said before, like Ruth I wanted to stay with the dear children of God. I met so many down there I never met before I could see the love of God shining forth from every face. They all looked like sweet angels of God. Every time I think about my trip I rejoice and almost shout out when I think about Elder Wyatts Graves as I was blessed to see it with the sun shining so sweetly over it, I feel that he is now resting in the sunshine of God's love. If I can only be carried there someday, oh! Blessed hope, that is worth more than this world, "And they all died in hope." Hope of eternal life with Jesus Christ, our Lord. Well, I must close, Brother Adams. I never meant to write so much. My husband and I are looking forward to your coming up here, although we feel too unworthy to even ask you to come in our poor home. It would be a great joy set before us to have you and your dear wife with us, a joy we would never for-

get.

I dreamed Monday that I was with you. We were in a real large white room. It looked like a room in a hospital, with lots of beds. There was somebody in each bed, and every bed looked so white and clean and the people in them looked so peaceful and happy. You were going from bed to bed speaking to everyone and shaking their hands. I was with you, and you told me these were the people that were in the keeping of the Lord. They all looked so happy and everything looked so white and beautiful I wonder if those people could have been the dear old apostles and prophets that have gone on before. Every one of them had hair as white as snow. I felt so sorry when I waked up, for I wanted to dream more. I felt the presence of Jesus nearby, and I wanted to see him. But it wasn't the Lord's will, so I must say God's will be done. I had another dream this afternoon. I often dream of voices speaking to me about spiritual things. I heard a voice say in my dream: "Floyd Adams is drafted by the Lord to preach the Gospel of Jesus Christ." I don't know where the voice came from. I only know I heard those words spoken. I am so thankful I dreamed I was near the Lord if I did not see him. I had felt like I was far away from him since my return. I was so happy at Willow Springs I felt like I left the Lord down there when I came home. But thank God, he is everywhere. Please pray for me when you have a mind.

Mrs. E. G. Hall
Spray, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set"

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

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WILSON, N. C.

AUG. 15, 1948

A BUILDING OF GOD

2d. Cor. 5:1

Paul spake in full assurance of faith when he said: "For we know that if our earthly house of this tabernacle were dissolved, **WE HAVE A BUILDING OF GOD, AN HOUSE NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS.**"

The word "house" is applied to a family, to property, to the earthly and to spiritual body, to the grave, to the tabernacle, to the Church and to Heaven.

Paul fully believed that our vile bodies, tabernacles and dwelling places on earth must soon be dissolved, therefore; he said, "If in this life only we have hope in Christ, we are of all men most miserable."

For in Adam all die, even so **IN CHRIST** shall all be made alive." For since by man came death (a dissolution of these natural bodies,) by man also, (the man Christ Jesus also) the **RESURRECTION OF THE DEAD.**"

"And God hath both raised up

the Lord, and will also raise up us by His Power." (1st Cor. 6:14)

"Without controversy, great is the mystery of godliness: God manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, **RECEIVED UP INTO GLORY.**" (1st Tim. 3:16)

"Now the God of peace, that brought from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, made you perfect in every good work to do His Will, working in you that which is well pleasing in **HIS** sight; through Christ; **TO WHOM BE GLORY FOREVER AND EVER AMEN.**" (Heb. 13 20:21)

In Rev. 1:5 Jesus Christ is said to be the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. **UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD; THEREFORE UNTO GOD THE FATHER, JESUS THE SON AND THE HOLY SPIRIT BE GLORY AND PRAISE FOREVER.**

May God grant that we may look from the emptiness of self and by faith behold all the blessings which the child of God, received from eternity to eternity. We see by faith; God's everlasting love, and the dwelling place of his people, in all generations; God the Son's, being the head, and body of his Church all redeemed through Him, without the loss of one. In all His relations to His children, we behold as a merciful father, and as the Elder brother; with the Spirit of the Holy Ghost taking of spiritual and divine things, blessing the

family of God, teaching them to fear his name, and causing them to earnestly confess, their sins before Him who alone can forgive sin and wash and make white as the driven snow all who truly trust in His righteousness. May we not say it is enough, to justify Paul in saying, "For we know that if this our earthly house were dissolved, we have a BUILDING, an house not made with hands, eternal in the heavens.

He that beginneth a good work in your hearts, will perfect it unto the coming of the Lord to take His children to that home in Glory.

O. J. D.

IN MEMORY

Deacon Walter Gaskill, our beloved brother in Christ, was born July 14, 1874. Departed this life June 9, 1948.

His sufferings were intense for about six years. All that could be done for his relief was done by his children and doctors, but to no avail.

Brother Gaskill united with Bay Sealevel Church May 21, 1938, was ordained deacon November 25, 1939.

He was a loyal and faithful deacon as long as his health would permit.

May the Lord who took him to himself and who gave himself for our sins that He might deliver us from this present evil world according to the will of God comfort the church in our loss.

His funeral was preached at his home by Elder C. W. Edwards. He was laid to rest in the family cemetery among beautiful flower wreaths until the blessed time shall come the glorious coming of the Lord to raise from among the dead those who sleep in Him.

Then death is swallowed up in victory. Ah, death where is thy sting? Ah, grave where is thy victory? Agreed in conference Aug. 21, 1948, that this be sent to Zion's Landmark for publication, a copy placed on our church record, and one given to his family.

Elder Eddie Humphrey
Lula F. Mason

RESOLUTION OF RESPECT

We have again been called to bow in submission to the will of God in the passing of another one of our little flock. One by one our members are crossing the River of Death to ever be with the Lord.

Sister Bertha Staton died June 15, 1948. She had been a faithful member about 15 years. She joined the Kehukee Church and was baptized the following day by her pastor, Elder A. B. Denson. We hope our loss is her eternal gain. We shall miss her. Be it resolved that: we bow in humble submission to the will of our God who is too wise to err and too good to be unkind.

That we the Church at Kehukee extend to the family our heartfelt sympathy in this sad hour. Second that a copy of this resolution be spread on our Church book, that one be sent to Zion's Landmark for publication and one to the family. Done by order of conference Saturday before the Third Sunday in July, 1948.

Elder A. B. Denson, Mod.
Linda Judge, Clerk.

MRS. EFFIE WORSLEY CHESSON

Our beloved sister was born Dec. 18, 1885. United with the church at Conohoe on Third Sunday, a.m., Sept., 1923.

On May 31st, 1948 the angel of death visited her home and took her spirit unto Him who gave it. The following day her body was laid to rest in the cemetery at Oak City to await the resurrection morn when the earth and sea will give up their dead and His children will be united in that world of eternal bliss. Surviving her are two sons: Richard Worsley Chesson and S. T. Chesson, Jr. and three grandchildren; two sisters, Mrs. Lewis Johnson, Oak City, N. C., and Mrs. John Wiggins, Pinetops, N. C.; one brother, Wilbur Worsley of Oak City. Sister Chesson was a faithful member but for the last several months of her life was deprived of attending her meetings on account of a continued and painful illness from which she never recovered.

As the outer man perisheth, the strength of the inward, or spiritual, man is renewed day by day.

If we reign with Jesus we must suffer with him. The flesh must be crucified for its thru much tribulation that we enter the Kingdom consuming the dross and refining the gold.

We are sure our dear sister passed thru deep waters and fiery trials but the Son of God was there bringing her out more than conqueror thru Him that loved her and gave Himself for her.

We feel that she could say with Job when he explained "Tho he slay me yet will I trust Him."

We feel that her sufferings here are not worthy to be compared to the glory that is revealed in her after her passing and though her sorrows were many, they were but only a moment compared to eternity.

I've never been associated with her

much, but I feel this is the experience of all God's people for they are of one mind and one spirit.

Therefore be it resolved that, (first) The church at Conohoe has sustained a great loss in the passing of Sister Cheson but we hope to bow in humble submission to Him who doeth all things well.

(Second) we wish to extend our profound sympathy to her family and pray that each of them may be endowed with grace and faith to press onward to Jesus who is the author and finisher of our faith.

(Third) that a copy of these resolutions be sent to the family, a copy to Zion's Landmark, and a copy to be recorded on church minutes.

Done by order of church in conference at Conohoe on Saturday before Third Sunday in June.

Elder W. E. Grimes, Mod.
Mrs. Lewis Johnson, Clerk
Committee, Mrs. Gray Keel
Miss Sue Moore

RESOLUTIONS OF RESPECT

WHEREAS it hath pleased our Heavenly Father to remove from our midst by the hand of death, our beloved sister, Margaret Davis Allen, we the Church in Norfolk have sustained a great loss, but feel that our loss is her greater gain.

THEREFORE, be it resolved that we bow in humble submission to the will of God, who hath done all things well.

RESOLVED further that these Resolutions be recorded in our church book, a copy thereof be sent to the daughter of the deceased, and a copy to Zion's Landmark for publication.

Sister Allen, widow of Henry A. Allen and daughter of the late Omeda W. and Margaret Ann Davis, was born in Washington County, N. C., December 21, 1865, and died April 4, 1948 at the age of 82 years, 3 months, and 14 days. She joined the church in her early womanhood, and came to Norfolk, Virginia in 1905. She helped to organize the Norfolk Church of which she was a charter member, a daughter, Jessie Lee, now deceased, becoming a member later. For many years she made her home with her only living daughter, Mrs. Alexander Kinnear, and Mr. Kinnear, by whom she was well cared for and with whom she was residing at the time of her death. The remaining survivors are her grandson, Henry B. Allen, and granddaughter, Mrs. H. B. Allen, also several nieces and nephews. Sister Allen was truly a "Mother in Israel," and attended her meetings as long as her declining health would permit. She was established in the doctrine of grace and with tearful eyes would speak of her experience of grace. She made her calling and election sure to others in this life and was laid to

rest in sure and certain hope of a glorious resurrection. It is good to have hope of those gone on before, those who could give a reason of the hope in them and whose conversation was in heaven. We love to think of them as beholding the King in His beauty, of their consummate bliss in the enjoyment of the beatific vision. And this, we believe, is the case with our departed sister who awaits the raising of her body in power and incorruption on the great day of the Lord, when the dead in Christ shall come forth to the resurrection of life and all the ransomed of the Lord shall be caught up to meet Him in the air and ever be with the Lord as the Scriptures declare to the comfort and consolation of the saints.

Done by the order of the Church in conference June 19, 1948.

Elder R. B. Denson, Mod.
Gertrude Bowen,
C. W. Vass, Committee

IN MEMORIAM

Having been appointed by the Church at Sardis to write the obituary of the late Yancey Ligon Carter, I hope to say in part some of the things thought of him: He was the son of P. J. and Sarah Sharp Carter, and was born in Rockingham County, North Carolina, on the 24th day of February, 1872; departed this life on the 25th day of December, 1947, making his stay on earth 75 years, 10 months and 1 day. Surviving are his wife, Mary Elizabeth Morton Carter, nine sons and five daughters to mourn his passing. He was not a member of the church here (enrolled), although the Church and myself feel that he was enrolled where the names were all written before there were any of them.

On the 25th day of December, 1947, there came from One who directs and controls all things by the word of His power, a summons that quietly ended a useful and successful career of 75 years, 10 months and 1 day as a shock of ripe corn.

Whereas, we all feel that all things work together for good to them that love the Lord and are called according to His purpose.

Be it resolved, that we bow our head submissively and say, "The Lord hath given and the Lord hath taken away, Blessed be the name of the Lord."

Mr. Carter often expressed to me that it was Grace that led his roving feet to tread the Heavenly road and newly supplied each hour he met while pressing on to God. During all the times that I was in his company he seemed interested in Heavenly, not worldly, things, and matters that concerned the Primitive Baptist Church, which he loved so much.

When we followed him as far as we could go (the grave) I thought how great

is Thy goodness which Thou has laid up for them that fear Thee. It seemed good to commend him to God and the word of His Grace who alone is able to keep him, and who knows the spot where we laid him. I also thought how good it must be to be moved out of that paralyzed body that was full of pain into a Heavenly home, and some day to have that body made perfect like Christ and be satisfied.

It has been a pleasure for the Church and myself to have Mr. Carter at our meetings and he always seemed happy when he was in the Lord's house. I learn from the family that he was patient through his affliction. We feel that he had hope that gave him patience to wait.

Therefore, the Church at Sardis, and myself, feel that in the passing of this dear man of God that the widow has lost a good companion, the children a good father, the Church at Sardis and myself a great friend, and the community a good neighbor. Therefore, we join with the family in mourning his passing, although we feel it is far better for him, so we should not mourn for him. So our prayer is that God in His goodness will comfort all those who loved him and mourn his passing.

Written by one who loved him and had full fellowship for him.

S. J. Reich.

Done by order of the Church at Sardis while in conference December 28, 1947, and ordered to be published in the Old Faith Contender and Zion's Landmark. Copy placed on the Church book and a copy sent to the family.

THE BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION FOR 1948

The next session of the Black Creek Association will convene with the church at Old Beulah, Johnson County, N. C., beginning on Friday before the fourth Sunday in October and continuing through Sunday. The church is located about one and a half miles north west of highway 301 near Bagley. Those coming from the south will turn left and those from the north turn right at Bagley which is located three miles south of Kenly and two miles north of Micro. Follow dirt road for about a mile to intersection, turn left and follow to association.

W. E. TURNER

W. E. Turner, Clerk

KEHUKEE ASSOCIATION MEETING

Please publish notice of Kehukee Association in next issue of Landmark.

The One Hundred, Eighty-Third Session of the Kehukee Primitive Baptist Association

convenes with Spring Green church Martin Co. October 2nd and 3rd and 4 1948. Elder A. B. Ayers to preach the introductory sermon, and Elder W. E. Grimes to be his alternate.

The church is located about eight miles north of Robersonville, N. C. Highway number 903. Those coming by bus will be meet in Robersonville Friday evening and Saturday morning. We extend invitation to all orderly Brethren and Ministers to visit us.

Elder A. B. Denson Moderator
Elder R. A. Denson Clerk

BEAR CREEK ASSOCIATION

Bear Creek Primitive Baptist Association will if the Lord will. Will convene with the Herims Grove church beginning on Friday before the first Sunday in October 1948 and continue for 3 days. The Association will be held at the church on Friday, and Ridge Crest school auditorium on Saturday and Sunday. The church is located about four miles from Mt. Pleasant, N. C. Those coming by way of Concord will travel Highway No. 73 out of Concord through Mt. Pleasant. After passing Prison camp take right hand dirt road about 11½ miles watch for pointers leading to church those coming by way of Albemarle will travel No. 27 to Red Grass about nine miles west at Albemarle turn right on hard surface road to Ridge Crest school turn left and watch for pointers leading to church 4¼ miles from school those coming from other points will travel to Red Grass turn north on hard surface road and follow instructions along way. All Baptists and lovers of truth are cordially invited to attend these services for further information write Brother J. R. Almond Mt. Pleasant N. C. or Bro. J. L. Lewis Mt. Pleasant, N. C. as undersigned:

TROY A. WILLIAMS, Asso. Clerk
Route 2, Box 357
Monroe, N. C.

ATTENDED ANGIER UNION MEETING

Mr. and Mrs. John Gold attended the Angier Union meeting at Sandy Grove Primitive Baptist Church near Willow Springs Sunday.

Elder L. E. Turner, of Erwin, presided. Ministers who spoke at the meeting, which included Saturday and Sunday sessions were Elders J. E. Mewborn, of Snow Hill; Jack Pulliam, of Reidsville; Elders Trevathan, W. H. Freeman, of the Little River Association; Floyd Adams, of Willow Springs; Shepherd Langston, of Little River; and B. L. Godwin, of Seven Mile.

Dinner was served on the church grounds Sunday to a very large crowd, which was greatly enjoyed.

ZION'S LANDMARK

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NO. 20

PSALM 54

Save me, O God, by thy name. And judge me in thy might.

Hear my prayer, O God; Give ear to the words of my mouth.

For strangers are risen up against me, And violent men have sought
after my soul: They have not set God before them.

Behold, God is my helper: The Lord is of them that uphold my soul.

He will require the evil unto mine enemies. Destroy thou them in thy
truth.

With a freewill-offering will I sacrifice unto thee: I will give thanks
unto thy name, O Jehovah, for it is good.

For he has delivered me out of all trouble; And mine eyes eyes hath
seen my desire upon mine enemies.

ELDER O. J. DENNY, Editor.....Winston-Salem, N. C.

ASSOCIATE EDITORS

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ELDER T. F. ADAMS Willow Springs, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TYPES — SHADOWS — WITNESSES

It is with a feeling of much weakness, fear and trembling, that I attempt to offer a few thoughts on the above subject. My mind has at various times been more or less exercised in regard to the glorious truths contained in some of the TYPES and SHADOWS, and testified to by God's witnesses, their testimony being left on record in Holy Writ, and knowing; "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures, might have hope. (Romans 15-4.)

We are told that the law had a shadow of good things to come, but not the very image of the things, and we know that a shadow signifies two most important and undeniable facts, viz; first, there is most certainly an object casting the shadow, second, equally important, there must be a light behind the object causing it to cast the shadow. Without either of these there would be no shadow. There is another thought comes to my mind in regard to these truths, there must also be a screen or background for the shadow to be cast upon, or else it is invisible to us.

Being informed by different witnesses, Matthew and Luke that the Bible is the book of the generation of Jesus Christ, (and I firmly be-

lieve this), also it is the book TO the same generation, and unless otherwise specified, it is this generation under consideration. There are instances when another generation is spoken, to, as when John the Baptist was baptizing round about Jordan; there came many of the Pharisees and Sadducees to his baptism, and he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3-7, Luke 3-7). Later Christ himself addressed this same generation, saying; "O generation of vipers, how can ye, being evil, speak good things?" (Matt. 12-34). Again, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23-33). I call your attention to these instances, dear reader, to prove by these two witnesses that there are two separate and distinct generations. Paul declares to us that, "In the mouth of two or three witnesses shall every word be established." (2nd Cor. 13-1.) He also charged Timothy to "Make full proof of thy ministry." (2nd Tim. 4-5). How can a minister make full proof, except he establish evidence, and how can he establish evidence except he produce witnesses of the truth and have them testify?

I am a very peculiar person, peculiar to my own self and I know I am bound to be peculiar to others. It seems when a gospel truth

is revealed to me, it comes in the most peculiar manner to be sure, according to the carnal mind. Usually it comes in the form of a question, demanding an answer, followed by other questions demanding answers also, and Oh how soul searching they are. One day this question occurred to my mind as instantly as though some one had actually asked me. What did Cain offer? I began to ponder, remembering the scriptures said he brought of the fruit of the ground an offering unto the Lord; but that answer of itself did not suffice, for immediately there came another question. What is the fruit of the ground? I had to admit, I did not know. I pondered over this, searching the scriptures, desiring I hope out of a pure heart to know the truth concerning this matter, for about three weeks, when the answer came as instantly and as unexpectedly as the question. Cain offered the law. Why did he offer the law? That was all he had to offer. Why was that all he had to offer? Because he WAS a tiller of the ground. I contend Cain made a good offering, he made an excellent offering, but it could not suffice even as a type, for there was no blood shed. Therefore God could not have respect to it. Although the law was good, having a shadow of good things to come, it can never make the comers thereunto perfect, but was our schoolmaster to bring us unto Christ, that we might be justified by faith, and after that faith is come, we are no longer under a schoolmaster, but are the children of God by faith in Jesus Christ, who said

himself that he did not come to destroy the law but to fulfill it.

Abel being a keeper of sheep, by faith, offered unto God a MORE excellent sacrifice than Cain, by offering of the firstlings of his flock and of the fat thereof, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh. So we see that Abel's sacrifice was a type of the Lord Jesus Christ, who stood as a lamb slain from the foundation of the world, to be propitiation for our sins, and to redeem us from under the curse of the law of sin and death, for he was that one and only perfect offering acceptable unto God, therefore God had respect unto Abel's offering for it was by faith, and was a true type of Him who was to come, for without the shedding of blood there is no remission of sins.

Had there been no fault found with the law covenant, then no place would have been sought for the second. For finding fault he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the one made with their fathers when He led them out of Egypt, etc., declaring He would put His laws in their minds and write them in their hearts, and He would be unto them a God, and they should be unto Him a people, and He would be merciful to their unrighteousness and their sins and their iniquities He would remember no more. What glorious promises.

In regard to this wonderful Sav-

your, this Lamb of God that taketh away the sins of the world, this High Priest who is set on the right hand of the throne of the Majesty in the heavens, of whom we have spoken, this is the sum; He is the minister of the true tabernacle which the Lord pitched and not man, of which the priests that offered gifts according to the law were only a shadow of that perfect and heavenly gift, who is also the Mediator of the better covenant which was established upon better promises, making the first old, and that which waxeth old and decayeth is ready to vanish away.

God's eternal love for his people and his tender care is made manifest in various ways from time to time and testified to by his witnesses as they appear in time, and we observe that they usually appear by twos or in pairs bearing out the declaration of Paul quoted earlier. In the mouth of two or three witnesses, shall every word be established. Now a few words in regard to that third witness which is the Holy Ghost in us. When this witness testifies to the glorious truths testified to by the witnesses who have gone on before, they become the gospel to us, which is the power of God unto salvation to them that believe, otherwise they are only hearsay. Cain typifies the flesh, Abel the spirit, Cain the body, Abel the soul, and since we are composed of both a body and a soul it takes both witnesses to cover and establish the experience of a child of grace in this time world.

But let's hear from some more witnesses in order to get a more

complete picture of the episode. The next two that appear to my mind are Esau and Jacob, or Edom and Israel as they were later called. Abraham was promised an heir, and his name was called Isaac, and in him shall thy seed be called, and his seed shall be as the stars of heaven, and in him shall the nations be blessed. Isaac took unto himself Rebekah, and she became his wife and bore him twins, Esau and Jacob, and they struggled together within her, and she went to inquire of the Lord, and the Lord said unto her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Gen. 25-23.) A few words in regard to the two nations and who they are; Esau after he ate the mess of red pottage (for which he sold his birthright) was called Edom, and the country which he later settled was also called Edom, and his descendants called Edomites (or Gentiles). Jacob after wrestling with the angel was called Israel, and his descendants were Israelites (or Jews). Esau like Cain typifies the flesh, (the elder brother) and Jacob like Abel the spirit, or body and soul, that in Esau and Cain typifies the body, Jacob and Abel the soul. I am not particularly interested in these characters as individuals, but only as witnesses, and what they establish, as types; what they show forth.

Paul charged Timothy to rightly divide the word of truth. This word of truth, as I understand it, is

Jesus Christ, for He said, I am the Way, the Truth, and the Life, and John declared that in the beginning was the WORD,, and the WORD was with God, and the WORD was God, and was made flesh and dwelt among us. I do not understand the dividing of this word of truth to be dividing truth from error, for there is no error in Jesus Christ. He is Perfection itself.

When we are so blessed to see and to feast upon these glorious truths as they are in Christ Jesus, we marvel at the wisdom, majesty, power and love of God, His ways being as high above man's ways as the heavens are above the earth, and wonder in rapt astonishment at the WHY of all of it. Then we remember Paul tells us why; that the purpose of God according to election might stand. So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, even us, whom he hath called, not of the Jews only, but also of the Gentiles, for He is our peace who hath broken down the middle wall of partition between us and hath made both one, for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby and through him we both have access by one Spirit unto the Father, and therefore are no more strangers and foreigners, but fellow citizens with the saints of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

Humbly submitted in love,
T. W. WHITEFIELD,
1428 Broad Street,
Durham, N. C.

**COMMENTS FROM EXCERPTS
TAKEN FROM ST. MARK
3RD CHAPTER**

We first note that Jesus healed the withered hand on the Sabbath, but before he did he asked, saying, Is it lawful to do good on the Sabbath days, or to do evil? To save life or to kill? But they held their peace, after looking upon them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand, and he stretched it out and his hand was restored whole as the other.

Then it was that the Pharisees took counsel with the Herodians against him, how they might destroy him, but as on many instances before, Jesus withdraw himself, and a great multitude followed him, when they heard what great things he did, they came unto him, at this time Jesus thought best that a small ship should wait on him, lest the multitude throng him, for he had healed many, insomuch they pressed upon Him to touch him, as many had plagues, and unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God, I am inclined to believe, all who are certain, they have a plague, and an unclean spirit, confess that Jesus is the Son of God, and immediately fall prostrate before him, and all who fall prostrate before him receive the same charge, as did these

on this occasion, a straitly charge, now a straitly charge, is a tight close constricted charge, and places the subject receiving such charge, in a situation of perplexity and distress, and reduces the subject to great straits. I note David said unto God, I am in a great strait, let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man, 2nd Samuel, 24th Chap. 14th verse, the place where we dwell with thee is too strait for us, said the sons of the prophets unto Elisha, 2nd Kings 6th Chap. 1st verse, the children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me, give place to me that I may dwell, Isaiah, 49th Chapter 20th, verse, I am in a strait betwixt two, Phil. 1st, 23rd, enter ye in at the strait gate, Matt. 7th, 13th. I have endeavored to offer proof sufficient to prove, the essentiality of the straitly charge given by Jesus, the straitly charge was that they who had plagues and unclean spirits who fell down before him, should not make him known, I just wonder even until this day, if that charge is not kept, as evidenced by the extreme delicacy of his people, in their endeavors to keep hid, their experience in their fall before him.

When it became all too plain to them that they like these, had plagues and unclean spirits, I often wonder when I hear men make the bold claim, in regard to their experience with Jesus, and their prosperous condition before him, if they at that time received the straitly

charge, from him, or had Jesus quit giving charges when they fell before him, or was Jesus giving some other kind other than straitly charges when they fell before him, or, have they ever fallen before him in the first place?

After Jesus administered this straitly charge, he goeth up into a mountain, and calleth unto him whom he would, and they came unto him, they who? They whom he had given this charge too, this straitly charge, Jesus ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils, (and not to save souls) and that power has matriculated down to all succeeding ministers of the God called variety through and in all ages of the world even until now, and there will be no change from here on out, the heirs of God and the joint heirs with Jesus Christ, has been kept by the power of God, to the extent their sicknesses has always responded beautifully to the preaching of the gospel, which is the power of God, and the devil has always been fleet footed when the gospel which is the power of God, is leveled on him, leaving the heir of God with no fear of the devil catching him, this is quite different to the humdrum theory that the devil will get you if you don't accept Jesus.

For this and many other official acts of Jesus in regard to the official work of his Father, which he avers he was sent to perform, he was accused of being beside himself, and the scribes came down from Jerusalem and said he hath

Be-el ze-bub, and by the prince of the devils casteth he out devils, and Jesus called them unto him, and talked to them in parables, using their own charges, and proved conclusively their charges were false, and showed their charges did not make sense, in that satan could not cast out satan, a kingdom divided against itself, could not stand, a house divided against itself cannot stand, and if satan rise up against himself, he cannot stand, and then concludes by teaching the impossibility of a man entering a strong man's house, and spoiling his goods, except he first bind the strong man, and then he will spoil his house, note he will spoil his house and not his goods then, for the goods in the house, are one thing, and the house is another, Jesus addresses the scribes, by telling them, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever, they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Jesus said the above, because they said, he hath an unclean spirit. You will please note Jesus is addressing the scribes, as I stated above, I recall this only because, of the different opinions I hear expressed, and that I read also, in regard to this blasphemey, all of which could not be correct. There is of course a correct analysis, because every word Jesus spoke was essential and predestinated of God, in his will of which Jesus was executing while here in the world, even men in making their last will and testament, do not throw words away, nor use them to no profit;

how much more is it so that every word spoken by Jesus, complies exclusively with the will of God, and because we do not understand the words spoken by Jesus, it gives us no legal right at all to discountenance the words of Jesus, but instead urges us (or me at least) to endeavor prayerfully doubting nothing, for a right interpretation and a right application of the words spoken by Jesus.

I feel all would agree, that blaspheme either in word or deed, is in opposition to the righteousness of God's Holy Spirit, says Jesus, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, Mark 3rd, 28th, 29th. I repeat the quotation for sake of clarity, Jesus had just been teaching by the parables, the necessity of unity, and the impossibility of unity where there was division, the point Jesus was proving to the scribes was, (and the scribes were the best versed of any among them), the absolute authority he possessed, given him of his Father, to execute every alienable right as the Son of God, and for him so to do, was not blasphemy, because he was the Son of God, therefore for him to bear the name of the Son of God, and confess that he was the Son of God, did not endanger him of eternal damnation, and further to prove to them, his Kingdom must stand for there was no division between him and his Father, and the Holy Ghost, but not so with the scribes,

their assumptiveness was not forgiven, no more so than any of their other sins by their long prayers, and rigid tenants to keep the law, but in the execution of their rigid tenants, to keep the law, and thereby obtain life and salvation for their souls, they stood every moment of their lives, in danger of eternal damnation, or condemnation forever and ever. Jesus taught, though it was the scribes, the truth, I doubt they understood.

Then his brethern and his mother came, standing without, (note standing without) sent unto him, calling, the multitude sat about him, and they said unto him, (the multitude). Behold, thy mother and thy brethern without seek for thee, (without) and he looked around about on them which sat about him, (which was the multitude) and said, Behold my mother and my brethren, that is take notice of my mother and brethren.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother, I very often hear preached the devil does the will if God; if so, is the devil not brother, sister and mother, to Jesus? I very often hear preached, that the wicked acts of men are in execution of the will of God, if so are they and Jesus in cooperatively? Then too I very often hear, in the broadest of the broad sense, that all things do the will of God, if these things I mention here of hearing preached, are true, (which they are not) what I ask, what was the official work of Jesus on earth?

Jesus came from heaven, to do his Father's will, that will was. that not one of those for whom

Jesus laid aside his glory for and came to earth, should perish or be lost, the devil and the wicked acts of men, and all things either high or low, broad or long, noble or ignoble, on land or sea, under the earth or above the earth, on the earth, or in the air, in heaven or hell, fit in precisely in accordance with God's eternal purpose whereunto God predestinated them, and the predestination of God is none the less certain in all things, whereunto God appointed Jesus in the predestination of himself, in the execution of the will of God, but Jesus and Jesus only does the will of God, and in the expression, for whosoever shall do the will of God, the same is my brother and my sister, and mother, signifying and teaching the life of them all are in him, all one family, based exclusively upon him in the execution and doing of his Father's will, one for all, and thank God once done, done for ever.

ELDER F. A. COLLINS,
Hartford, Ala.

"MY DEVOTED MESSAGE"

To express my love and feelings to the Primitive Baptist and to anyone who will take a moment of his time to read my devoted message is my greatest desire. Words don't seem to express my sincerity. Even though perhaps my Brothers and Sisters will follow through.

I find that love is the greatest thing on earth. To me, love manifested among the Primitive Baptist is more pleasure here on this earth than anything else. I love my Savior because he first loved me and who could be happier than

one who has love for his Savior, his church, his country and his fellow men.

I once was blind but He made me see and He remembers me in all my burdens and sorrows. Sometimes my burdens seem so great I just wonder if there is anyone else with any burdens to bear or am I alone? Then I think again and find that I am not so burdened when I have my health, my foods and I get the bread and water that so many today are having to thrive without. What better is there on this good earth than to be able to sustain this good old fleshy tabernacle? It is far better than wealth, even if at times you do feel burdened and alone in the world.

If you have the spirit of the Lord with you, you can serve Him alone and not have to go to church to do so. Going to church is my utmost desire. Some like to go when all is in peace, but when days are overcast by some darkened shadow they don't care whether or not they attend church. They feel unwanted there and seem happier at home because the words of the gospel doesn't ring as loud. Why? Because the devil is there. When he enters, it makes you and it makes me feel better at home. The Primitive Baptist should look on one another for their good rather than their evil. Love thy Brother as thy self and in that way everyone will reap his reward which is rewarded to all through and by that greater power above, Our Almighty God.

In September, I attended the regular yearly meeting held at Otters Creek, the place which I was

reared. The last meeting I attended there had been fifteen years before. This meeting brought memories of my boyhood days. Preaching services meant very little to me at that age but I went along with my father, W. H. Brown, who was a member there. His seat was never vacant when services were held at Otters Creek unless he was ill. My mother, Florence Brown, never became a member of the church even though she attended the meetings with my father. I believe she loved the church and in my belief you can serve the Lord without going to church and also be a Christian. If I am wrong I will gladly accept corrections from anyone who can show me I am mistaken. I don't think anyone can enjoy themselves or enjoy life as well without going to church, because I think I have witnessed that myself. I think my mother was a Christian because I believe she lived a Christian life. When associations were held she would readily prepare for the meeting and it seemed she did so with much pleasure.

I recall the times when I was a boy my parents invited so many of their friends to visit them when the meetings were held at Otters Creek, that I never got the chance to eat my meals. My mother prepared for the company and did all she could for father's pleasure. I have seen as many as twenty-five to forty buggies in my father's yard in the fall at which time the association would be held at Otters Creek. He would prepare great piles of cotton with sheets and quilts for the visitors to sleep which they slept on comfortably. I slept

on the cotton piles also.

My last visit at Otters Creek in September was most enjoyable. The preachers were very good if I am any judge. There were six preachers. Brother Hill from Greensboro, N. C., Brother Barnes of Elm City, N. C., Brother Cobb of Wilson, N. C., Brother Weaver, Brother Gray and Brother Raper of Lucama, N. C., the latter who closed the meeting. The house was full of listeners with some standing because of such small seating capacity. This was a very lovely meeting and everyone seemed to have enjoyed it as well as I.

While sitting at the church waiting for services to begin, my mind would recall the times gone by. The time of several good old faithful soldiers which fought the battles with doubts and fears but hoping to gain the victory. A few I would like to mention are Brothers Bill Abrams, Reddin Edwards, Sherrod Smith, Elder Drew Mewborn, Elder Amos Crisp, the crippled Elder Bert Williams and my father. There are others I feel were just as well in the sight of God.

Until I was united with the Primitive Baptists, I didn't realize the comfort and pleasure there was in attending church. I joined at the Tarboro Primitive Baptist Church on Saturday and my wife joined at the Baptising on the following Sunday morning. I will never be able to tell anyone how glad I was she joined me that morning to be baptized. I was so thankful that the good Lord called her to go with me in that liquid gave. We were baptized on August 4, 1929

by Elder J. B. Roberts, from Greenville, who was our pastor at that time. Some people remarked it was a very pretty baptizing.

If I could be blessed with the knowledge and spirit of our Lord and Savior Jesus Christ to express my love and feelings to my Brethren, I feel that it would be a conciliation to me. May God bless you all is the prayer of my heart. For Christ's sake. Amen.

Your Brother in Christ.

H. C. BROWN,
Tarboro, N. C.

HE IS NOT ASHAMED TO CALL THEM BRETHREN

Dear Land Mark Readers:

The above expression is found in Heb. 2nd. Chap. latter clause, 11th verse. To get a better understanding of the text, it is expedient for us to examine the letter from which the text is taken, beginning with the first verse.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, as a matter of fact, Paul here is assuming, and rightly so, that the addressee, is people who have heard something, by reason of the importance of the things heard, he says we ought to give the more earnest heed, the word ought, is not appreciated so much among old Baptists, in some parts of the country, but I fear it is because, of its wrong use and application at times, it is an appropriate word or Paul and Jesus would not have used it, Jesus said: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

er's feet. John 13th.-14th. verse. The word ought teaches a logical consequence, to be bound by conscience, an ideal right, a required expediency, so the people who have heard, are bound for conscience sake being an ideal right, to heed or take notice to the things they have heard, lest at any time they should let them slip, my experience in this world has been, it is so easy to let the things I have heard slip. I know the things which I have heard, are true, but I am so susceptible to error, I stand in fear at all times, lest I let them slip, God grant the power of an earnest heed.

The steadfastness of the word spoken, being spoken by angels, brought the best news a poor sinner ever heard, the news was, that every transgression and disobedience received a just recompense of reward, the proclamation of Paul is then, how shall we escape, if we neglect so great salvation, there is no other salvation so great, as this, because this salvation is the direct results, of every transgression and disobedience receiving a just (not unjust) recompense of reward, therefore aside from this salvation, there is no escape. Now an escape, is not a deliberate walk away, but an escape is made under great fear, to avoid imminent pain, punishment, or misfortune, or to get out of confinement or enclosure. I very heartily recommend this salvation, to all sin sick sinners.

The Lord first instigated, (or may I say predestinated) this salvation, with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, so we get a glimpse of the good things, which

accompany this salvation, the signs, or little pointers and miracles, are gifts, of the Holy Ghost, the little sign or pointer, that first turned our eyes within, and we were blessed to see the contents of our own heart, it indeed was a miracle to behold. I marvel at the sight even until now, although it has been some over a half century ago, marvelous though be the sight, I am taught it is according to the will of God, also it is the will of God, for me to see the contents of my wicked heart, it is further the will of God, for me to disdain the contents of my wicked heart, even to the extent I raise the bars of nonfellowship, against the acts of the contents of my own heart, and find my self often, very often, crying out from the depths of my soul, these words, save Lord or I perish.

God hath not put angels, in subjection in regard to his Church, neither as Paul put it, the world to come, but a foregone question is, what is man that thou art mindful of him? or the son of man, that thou visitest him? Man was made a little lower than the angels, crowned with glory and honor and set over the works of the hand of God, in other words, God put all things in subjection under his feet, he left nothing that is not put under him, how well man has succeeded, and the progress man has made, only needs a historical view of the past to tell, the story in many instances as I view and review the past from a historical record, has been very sad, the future we none know what it holds, but at least I must say man has not

gone beyond the purpose, that was God's, when God put all in subjection under him, I must also say man has not stopped, nor will not stop, this side of the purpose of God, therefore man and all things else are moving in direct harmony with God's eternal purpose. Out of it all God in some mysterious way, reaps honour and glory.

But now we see not yet all things put under him, we are arriving now to the point, most vital, we see Jesus, who was made a little lower than the angels, for the suffering of death, angels do not, nor cannot die, Jesus died, but not only Jesus, although I hear preached, that the divinity of Christ died on the cross, how untrue that is.

The suffering and death of Jesus, was crowned with glory and honour, there was a cause involved, in the suffering and death of Jesus, that engrossed the suffering and death, and for that cause Jesus dared not to die, to touch briefly upon that cause, I will say his bride the Church was involved, but the magnitude of it all was the great love Jesus had for His bride, the Church, that great love evidently had a tendency to sweeten the suffering, and death of Jesus, Jesus being richly clothed with the grace of God, was able to bear the taste of death, for every man, every man whose transgressions and disobedience, received a just recompense of reward, by his death, and by his suffer-

ing and death, all those whom his Father gave him in covenant before the world was, received a just recompense of reward, that is their transgressions, and disobedience, are held against them no more, what manner of men ought we to be?

For it became him, that is it was very fitting for him to die, and was the becoming thing to do, because it was His Bride, for whom he was suffering and dying, in so doing, Jesus was freely His Bride from condemnation, eternal misery and woe, and the perfection of His suffering, qualified the Church His Bride, to look to Him as the captain of her salvation, God having sanctified Jesus to this end, that is his suffering and death; it was but the highest degree of honour, love and devotion, from Jesus to His Bride, the Church, that he by His suffering and death, sanctify His bride, proving beyond all doubt of the loneliness of Jesus and His Bride the Church, and the beautiful relationship that he bore to His Father, God, in that He was an obedient Son, even unto death, now His Bride the Church, being chosen of God, from the race of Adam, and elected of God through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ, for this cause Jesus is not ashamed to call them brethren.

(Elder) F. A. Collins.
Hartford, Ala.

Zion's Landmark

'Remove not the ancient Landmark
which thy fathers have set'

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FLESH AND SPIRIT

That which is born of the flesh
is flesh; and that which is born of
the spirit is spirit. John 3-6.

While there is a great difference
between the flesh and the spirit,
yet the works of the flesh at times
have such a close resemblance to
that of the spirit, that without the
spirit, we oft-times take flesh for
spirit.

Several months ago, I became
very much interested as to how one
could detect the difference between
flesh and spirit. A few nights af-
ter this, I dreamed of seeing Elder
Tom Coats, our former Moderator,
and I said to him, "Brother Coats,
how do you discern between the
flesh and the spirit?" He raised his
right hand and said, "Brother Ad-
ams, give attention! For I am about
to say something. With the spirit
you can discern that which is flesh
then with the flesh, you can discern
which is spirit." I marveled at first
at the way he answered me, but I
can clearly see now that without

the spirit it is only guess work as
to what the difference is.

In a little narrative I will here
illustrate what I mean.

Suppose I were riding along the
road and I stopped at a lunch room
to get a sandwich and when I
walked in I saw Brother A sitting
over in one corner at a table drink-
ing a bottle of beer, and from his
appearance it was evident that he
had taken two or three bottles be-
fore this one. I hastily walked out
before he saw me. A few days later
I saw his Pastor, whom I will identi-
fy as Elder B. and two deacons of
his church as Brother C. and D. I
said to them, "I am in great dis-
tress. I have something on my mind
that I want to tell you Brethren, but
I do not know whether I should tell
you or not." They said, "What is
it, Brother Adams? You have
aroused our curiosity." "Well," I
said, "I hate to tell you, but per-
haps I should. A few days ago I
saw one of your members in a lunch
room. It was Brother A. He was
drinking a bottle of beer, talking
loudly and from his appearance, he
had had more than the one bottle.
I felt so sorry for this Brother, for
I dearly love him, and it hurts me
so badly to see one of our precious
brethren do this way. For this rea-
son, I have come to you to ask that
you talk with him in the spirit of
love, with the hope that he may
never do this way any more."

Now my question is this. Was my
action in this case a manifestation
of flesh or spirit? My answer is
that it was an open demonstration
of nothing but flesh, for I have pre-
tended that I loved this Brother
but my actions proved that I hated

him because I told others instead of reproving him in love. Such hypocrisy! It is not even equal to the natural love that a mother has for her son. If any of you mother's should see one of your sons engaged in some disorderly conduct would you go to your neighbors or friends and tell them about it? Indeed not! Your natural love for your son is so great that you would use the rod of correction on him and shield it from others. If we tell the faults of our brother to others instead of telling them to him, do we not prove by our action that we hate him? There is but little evidence that we possess eternal life. John said, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3-15. Again he said, "He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness and knoweth not whether he goeth, because that darkness hath blinded his eyes. 1 John 2-9. 10. 11.

As stated above, if the natural love of a mother is so great that she will reprimand her son for his wrong, and shield his faults from others, how much greater is the love of God? His love was so great that 'he that shared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8-32. The Scribes and Pharisees proved that they did not love this woman which they caught in the act of

adultery by accusing her and setting her in the midst of Jesus. But the great love of God was the moving cause of Jesus saying to her "Neither do I condemn thee: go and sin no more." Simon proved that he did not love this woman that Jesus dwelt with, for he said that she was a great sinner, Jesus proved that He loved her by forgiving her of her sins, which were many.

While I am writing about this great love of God I cannot refrain from mentioning a little of my recent experience. For many years I have felt to be vile and sinful, but I did not know that I was such a great sinner until last February, when Jesus appeared to me and showed me that I was the greatest sinner that I have ever seen. Paul said that he was the chief of sinners but if Paul had been present I think I would have said, "Paul, not you, but me." Again Jesus appeared to me with the ten commandments of the law in his left hand. He held them out in front of me, and I humbly acknowledged that I had transgressed all of them, then He turned his face towards me and said, "Floyd, I have fulfilled these commandments for you and I have set you free." No mortal tongue can describe the happiness of my soul. A few mornings after this while lying in bed, I was filled with the greatest love that I have ever felt in my life, I was so happy and shedding tears for joy. My wife was cooking breakfast, and she came into the room and I said, "Mother, I am in a place where there is nothing but love." From then until now I have tried to tell the precious saints of God about

this great love, but I have not been able to find words to express it. I have searched the Bible and read the writings of many of the apostles and prophets endeavoring to learn what they have said about this great love of God and I find where Peter said it is 'inexpressable and full of glory.' If this great love which I felt is what Paul terms 'the earnest of the spirit,' which is only a little foretaste or pledge of the fullness to come, I am wondering what the fullness will be. Again referring to the text, "That which is born of flesh is flesh and that which is born of the spirit is spirit. I once heard an old precious Elder say that if we could follow the golden rule, the precious words of our Lord and Master, it would seldom be necessary to exclude a member. Moreover, if thy brother shall trespass against thee, go and tell him his faults between thee and him alone. I well remember that he put stress on the word alone. Not with the flesh demanding payment, but with the spirit seeking reconciliation. If we tell others about our brother's faults instead of telling him, are we not transgressors of God's law?

Our natural body is only a faint type of the spiritual body. How careful we are to care for our flesh wounds, we spend much time and money if necessary to accomplish this. The knife is used only as a last resort. We are also conscious of the fact that this will bring the most excruciating pain, besides this, we are deprived of the use of the amputated limb the remainder of our days. Now if we use the prescribed remedies by our physicians to preserve our natural body, how much

more important it is to labor, to preserve each and every member of the church or organized body by applying all patience and forbearance in love and only amputate or (exclude) when all other remedies fail. If this is attended to in love it will cause great pain and sorrow to the soul, because we are suffering the loss of this precious saint which Jesus purchased with his own blood.

Humbly submitted,
T. F. Adams
Willow Springs, N.C.

WILLIAM P. REAVES

Death of William P. Reaves, Rt. 3; Dunn, N. C.

It was with a sad and heavy heart I will try to write a few lines in memory of my dear husband, William P. Reaves, which departed this life about two P. M., May 9th, 1948.

He was born December 25th, 1891, making his stay on earth 56 years, 4 months and 14 days.

He was the son of the late Jonas and Rhoda Wood Reaves of Harnett county. He never united with any church, but was a believer in the Primitive Baptist faith, was faithful and always filled his seat just so, as if he had been a member.

He was a truthful, honest, God-fearing man, faithful to his family and his community, always ready to lend a helping hand to those in need.

O, it was so hard to give him up. It was almost more than I could bear, but the good Lord knew best.

The days and nights are so dark and dreary since he was called away.

It was such a shock, he lived just a few hours.

There is none but God can comfort me and drive my tears away. We were happily married almost 36 years.

To this union were born five children, three girls and two boys. One died in infancy, one at five years.

He leaves three children as follows: Robert Ellis Reaves of Washington, D. C.; Anna Lou Reaves of Fort Bragg, N. C.; and Margaret Reaves Tew, of the home; also five grandchildren and myself.

May the 9th was a very sad day when Jesus called and took you away. There is no one that knows the long sad hours I have spent since that sad day.

His funeral was conducted at Bethesda

Primitive Church by Elder Lester Lee, assisted by Rev. C. S. Johnson and Rev. J. D. Capps.

His body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

We have lost a good husband and father,
He has bid us all goodbye,
He has gone to be with Jesus,
In that mansion in the sky.

O, we loved him yes, we loved him,
But Our Saviour loved him more,
He has called him home to heaven,
To that bright and shining shore.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.

I have loved him in life,
I have loved him in death,
I will love him as long as the Lord gives
me breath.

And when the death-dew
May be on my brow,
If ever I have loved him 'tis now.

—Written by his heart-broken wife
ELLA S. REAVES.

RESOLUTIONS OF RESPECT

Resolutions of respect from Wheeler's Church to the memory of Brother C. A. Monk.

Brother Monk was born May 17, 1862 and departed from this life June 1, 1948 making his stay on earth 86 years and 14 days. Brother Monk was well established in the doctrine of salvation by grace, being a man that read a lot and was well versed in the scriptures and a strong defender of the Primitive Baptist doctrine for a long time. Although he did not unite with the church until Saturday before the second Sunday in July 1944 when he was gladly received and he was baptised on the following day.

Therefore be it resolved: First, that the church at Wheelers bow in humble submission to the will of God, although we will miss him, for he filled his seat when he was able, his health having been bad most of the time after he joined the church. He will be missed in our church and community for he was a good counselor.

Second: That the church at Wheelers extend to the bereaved family their sympathy, hoping that God of all grace will comfort them and make them realize that their loss is his eternal gain.

Third: That a copy of these resolutions be sent to the bereaved family, a copy placed in our church records and a copy be sent to Zion's Landmark for publication.

Humbly submitted by the church clerk, F. L. Moore and approved by Wheelers church in conference, Saturday, July 11, 1948.

Elder T. F. Adams, Moderator
F. L. Moore, Clerk

JOHN W. MOREFIELD REIDSVILLE, N. C.

Our brother, John William Morefield, died in Memorial Hospital in Reidsville, N. C., on June 19, 1948 at the age of 73 years, and was buried in Greenview cemetery.

He and his wife, who was Miss Rosa Reid, joined Reidsville Primitive Church on Sunday, Sept. 15, 1929 and were baptized at the next meeting. His regular attendance at the meetings and his faithfulness in answering any calls made by the Church showed his love for it and for the gospel preached by his pastor.

His passing brings sadness to our hearts, but as all must follow him, we hope for a feeling of Trust and confidence that we think he had as the end drew near.

He was an active, successful farmer of Rockingham county for a number of years. He leaves besides his wife, seven children as follows: Talmadge, Sam, and Harry of Atlanta, Ga., Bluford of Kissimmee, Fla., three daughters, Mrs. Martin Roberts and Mrs. J. S. Greene of Reidsville, and Mrs. S. E. Newburn, Pomona, Ga. He also leaves nine grandchildren.

His funeral was preached on Monday, June 21, by Elder David Spangler from the eleventh chapter of Hebrews 10, to 16 verses, dwelling on the sixteenth which reads: For they that say such things declare plainly that they seek a country. But now they desire a better country. That is an heavenly home, wherefore God is not ashamed to be called their God, for he hath prepared for them a city.

It is the desire of Reidsville Church to put on record this as a memorial to him. Also to send a copy to his family and one to Zion's Landmark for publication.

Ordered by the church in conference on Sunday, September 19, 1948.

O. J. DENNY, Pastor
KATE D. MITCHELL, Clerk

CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is to be held with the Church at Hancock's. The Church is situated about three miles east of Ayden one half mile north of Ayden-Vanceboro highway. (102) Services to commence Friday, October 8, at 11:00 A. M., and last through Sunday. Elder G. G. Trevathan of Pinetops was chosen to preach the Introductory Sermon and Elder W. C. Edwards of Beaufort, N. C., was chosen as alternate.

J. E. MEWBORN, Cleak.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA.

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

SEPTEMBER 15, 1948

NO. 21

PSALM 35

Give ear to my prayer, O God; And hide not thyself from my supplication.

Attend unto me, and answer me: I am restless in my complaint, and moan,

Because of the voice of the enemy, Because of the oppression of the wicked; For they cast iniquity upon me, And in anger they persecute me.

My heart is sore pained within me: And the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me, And horror hath overwhelmed me.

And I said, Oh that I had wings like a dove! Then would I fly away, and be at rest.

Lo, then would I wander far off, I would lodge in the wilderness.

I would haste me to a shelter, From the stormy wind and tempest.

Destroy, O Lord, and divide their tongue; For I have seen violence and strife in the city.

Day and night they go about it upon the walls thereof: Iniquity also and mischief are in the midst of it.

Wickedness is in the midst thereof: Oppression and guile depart not from its streets.

For it was not an enemy that reproached me; Then I could have borne it: Neither was it he that hated me that did magnify himself against me; Then I would have hid myself from him:

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

Song Of The Speckled Bird.

(Republished by Request)

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."—Jer. 12:9.

Tune, Social Band L. M. S.
There's many birds of different wing,

The world delights to hear them sing;

But there is one that's seldom heard,

The poor, despised speckled bird.
This speckled bird is much abhorred,

By all who do not love the Lord;
And do you ask the reason why?
Her treasure is laid up on high.

She lives on food which others hate;
What she calls small the world calls great;

And food that others love to eat,
Is to her taste like putrid meat.

This speckled bird has food from heaven,

Not bought by her but freely given;
It's food that Christians love to eat,
While hovering round the Savior's feet.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,

They all affirm she is unkind.

Upon her head her specks appear;
Look on her breast, you'll find them there,

On every part where feathers grow;
Her specks do shine and brightly glow.

This speckled bird delights to sing,
The praises of her God and King;
She views her specks as marks of heaven,

And pledges which her Lord has given.

Thousands have tried to learn her song,

They do their best but still are wrong;

Their notes will do in every place,
Except 'mong those who're saved by grace.

The speckled bird will loud contend.
Her song too good for them to mend;

And when she brings them to the test,

They talk and do like all the rest.
All other birds unite and say,
Let us throw little things away;

The things that split us are but few,
For we are birds, and so are you.

The speckled bird now shows her robe,

The finest one that's on the globe;
And in this dress made clean and white,

The robe's complete without a
She's satisfied that all is right.

seam;

In it a fault cannot be seen.
For it is all the gift of God,
And only found in Christ our Lord.

The others then their robes bring
forth,

From east and west, from south and
north,

But warp and wool and shape and
size,

Are linsey-woolsey in her eyes.
She did behold, although combine,
They were not gold, although they
shine;

For iron, brass, and steel are bright,
When polished well, and please the
sight.

Then said one of the vulture crew,
"We know not what to do with you;
If you are right then we are lost.
And all our hopes of heaven are
crossed.

Now we can pray and shout and
sing,

And make our meeting houses ring.
But if you ask us for the cause,
We must admit we're at a loss.

"Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike."
The battle now is in array,
And they are sure they'll win the
day.

Before they know what they're
about,

The speckled bird puts them to rout.

They stand amazed to wonder
why,

The speckled bird doth them defy,
But if they knew who's at her head,
They'd wonder why they're not all

dead.

While thus whipped out they can-
not rest,

They promise each to do their best.
Each one pretends his heart is
stirred,

And that he loves the speckled bird.

They are an undivided band,
They work things to each other's
hand,

Their own disputes they lay aside,
Till they the speckled bird have
tried.

Each one has his own work as-
signed,

One pitiful and another kind,
Each one of them is now at his post,
And each one tries to do the most.

One tries to arrange his dress,
And seems to be in deep distress;
They're willing now to be the tool,
If they the speckled bird can fool.
Their skill is tried but all in vain,
They have their labor for their pain.
The speckled bird is still secure,
Kept by God's almighty power.

(Soon on the wings of love she'll fly,
To join the saints beyond the sky,
And on the hill of sweet repose,
She'll bid adieu to all her woes.)
The speckled bird at last shall rest,
From all her woes among the blest;
And heaven afford her sweet re-
pose,

When ruin shall confound her foes.

**The Lot Is Cast Into The Lap, But
The Whole Disposing Therefore Is
Of The Lord:**

The aged trees are falling fast,
The rose buds pass away,
The army grows, our dear ones
blast

It seems an evil day.

But the great God is ruling all.
All evil means for good
It was His will for man to fall
By us not understood.

All things that happen are His will.
The end has been declared,
His purpose He will fulfill
Although the vessel mared.

He made a contract with His Son
To save the chosen bride
In order that this thing be done
His Son was crucified.

The bride was chosen in the Son
The Father made the choice.
The Son redeemed them ev'ry one
And they shall hear His voice.

As Adam died to be with Eve,
His love was strong as death
The only cure for sins disease
Was Jesus righteousness.

Poor mourning Mother, let me
speak
A word of cheer for you
No doubt you feel cast down and
weak,
His promise yet is true.

Titus 1:2, Heb. 6:13-18, II Peter
2:9.

Lyle Burns.

LIFT JESUS AND HOLD HIM HIGH.

And I, if I be lifted up from the
earth, will draw all men unto me.
St. John, 12th. 32nd.

In the 12th chapter of St. John
from which the above test is ex-
tracted, we find it was six days

before the passover came to Beth-
any, where Lazarus was which had
been dead, whom Jesus raised from
the dead, there they made a sup-
per, and Martha served; but La-
zarus was one of them that sat at
the table with Jesus, Mary took
a pound of ointment of spikenard,
which was very costly, and anoint-
ed the feet of Jesus, and wiped
his feet with her hair, and the house
was filled with the odor of the
ointment, then it was that Judas
enquired to know why, this oint-
ment was not sold, its value being
three hundred pence, and the pro-
ceeds from same given to the poor?
The above being what he said, was
not that he cared for the poor,
but because he was a thief, and
had the bag, and was to bare
what was put therein, to speculate
a bit, I seriously doubt had the
ointment been sold and the pro-
ceeds placed in the bag, that the
poor would ever received any of
it, it is my opinion Judas would
have skipped out and converted the
proceeds to his own use, but note
this is speculation, the facts are
Jesus intervened and ask that Mary
be let alone, stating she kept this
against the day of his burying, fur-
ther assuring them they had the
poor with them always, but not so
in respect to him, much people of
the Jews knew Jesus was there,
and they came, not altogether for
the sake of Jesus, but partly for
curiosity sake that they might see
Lazarus, whom Jesus raised from
the dead, I often wonder when
deathly silence fills the house at
the matriculation of a convicted
sinner pouring forth their hopes
and fears to the people they love

better than they love their own lives, if the deathly silence in part is not for the sake of curiosity, only to hear what it is like for a person to tell of an experience with God, the same also in my feelings applies when the saints are partaking of the bread and wine, and washing one another's feet, and many other sacred ordinances of the Church are looked upon by the arminian world and esteemed only for the sake of curiosity, the verdict of the chief priest after consultation was that they might put Lazarus to death also, there seemed to be no question in regard to putting Jesus to death, but the verdict in regard to Lazarus, was that because of Lazarus, many of the Jews went away, and believed on Jesus,

When they heard that Jesus was coming to Jerusalem, on the next day, much people came to the feast, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord, and Jesus, when he had found a young ass, sat thereon as it is written, fear not daughter of Zion behold, thy King cometh, sitting on an asses' colt, Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zech. 9th. 9th. The prophet evidently is foretelling the exact occasion of this ride of Jesus, I digress a bit here to say, in this ride of Jesus on an asses' colt very beautifully portrays to me, the end of the law,

by that I mean the law of Moses, in view of the fact Jesus rode this colt into Jerusalem, Jerusalem is a figure of our Church militant, or may I say, though a little more mysterious, a figure of our spiritual realm, the ride of Jesus, proves conclusively that the colt was underneath him, and that Jesus was master of the situation, notwithstanding the treacherousness of a colt, but probably the colt is no more treacherous, than the law is when we trust to the law for life and salvation, it threw me not the best two out of three, but three straight, these things understood not his disciples at the first, no, I doubt any one ever understood at the first, because all with no exceptions hath felt at the first the glorifications were theirs, it is very prevalent unto this good day, that men verily believe that men can be hired to pray, and preach, if so, of course, they can be hired to quit. but Ah: you may say, that is in the arminian world, true it is, but what is the difference between old Baptist, and arminians? Except the difference God made, I admit God made the difference, and made the difference distinctive enough, that there is no resemblance at all, in making this distinction, God predestinated being born again, and Jesus advised Nicodemus in regard to the must be born again, of course Nicodemus marveled at that, and ask a question, that is over and above all human reasoning, and inconsistent with the good judgment, of men, that proves conclusively beyond all doubt, he had no knowledge at all of what Jesus was talking about, but Nicodemus

had as much knowledge of what Jesus was talking about, as the arminian world knows today about old Baptist doctrine, which is absolutely nothing.

The people that was with Jesus, when he called Lazarus out of the grave, and raised him from the dead, bare record, for this cause the people met him, they heard he had done this miracle, now it seems as though, at this time the pharisees lost confidence in themselves, perceiving among themselves in questions, that they had prevailed nothing, then stating the world is gone after him, there was certain Greeks among them, that came up to worship at the feast, and they came to Phillip, and addressed him, Sir, we would see Jesus, Philip tells Andrew, Andrew and Phillip tells Jesus, Jesus answered them saying, the hour is come, that the Son of man should be glorified, to prove this Jesue illustrates, using a corn of wheat, and stating except it fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit, I feel Jesus here is teaching the essentiality of his death, the substance of the same thing he taught in 16th Chap. of St. John, 7th verse, when he said it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you, when Jesus uses the word expedient, he teaches, it will promote their very best interest, that he go away, and consoled them with the words he would send the comforter, also told them what would be the official work of the comforter, in that it

would reprove the world of sin, and of righteousness, and of judgment, and then told why and so on, now Jesus delves into two prime factors, love and hate, one concerning a life and the loss of it, the other concerning a life and the keeping of it, experimentally no man ever loved his life who did not loose it, experimentally no man ever hated his life who did not have it to keep, as I take a retrospective view of my own life. I disdain every step of it, but disdain it as I may, it is mine, Oh, wretched man that I am, I shall keep it, as long as I live in this world, I shall now classify the word world, as meaning to me a world of law and servitude, laws of which I have broken, service to such law, I have experimentally found I am totally unable to render, continuing Jesus makes it obligatory on the part of the subject who serves him, to follow him, (based upon this I refute the theory, that the devil is a servant of God.) There is honor in serving Jesus, which honor is from God, but honor only as a servant, not honor as a Lord, would we could all feel that honor, and could we, lording in the premises, would cease, and servanthip in Zion would abound, in the trouble in his soul Jesus exclaimed, Father, save me from this hour, then alleges it was for this came he unto this hour, the determined will of Jesus, was to glorify his Father, and do his Father's will, for this cause Jesus came, at the exclamation of Jesus a voice from heaven replied, I have both glorified it, that is by the official act of both you and I, my name is glorified, and will

glorify it again, teaching in that expression, the official work of the Holy Spirit, the third person in the trinity, which shall none the less glorify the great and good name of God, in its official acts, the people that stood by heard the voice, and said it thundered, others said, an Angel spake to him, Jesus assured this voice came for their sakes, now comes the final decision in regards to this world, and the casting out of the prince of this world, in other words, the culmination of the law had been reached, and was drawing rapidly to a close, which of course was not encouraging to law worshippers, I hear the job put up some time, put up like this, that Jesus is the prince of this world here mentioned, not so to me, Jesus is prince of peace, and every thing but peace prevailed in this law world, and it takened the Prince of Peace to quell all riots, in this law world, and put the prince of this law world, out of business, completely out, magnify this law world and its inhabitants, and make this law honorable—this Jesus did with his own life once for all, all the inhabitants of this law world, the best news a sin sick sinner, ever received was and is when God by his Holy Spirit reveals that all law and tenants of government dispensed by the hand of a heartless task master is satisfied, we are not under law but under Grace, it is not by law, but by Grace through Faith, now we come to the text.

Before entering into the discussion of the text direct, I must say my views do not coincide with what I have read on this text, neither

with what I have heard preached, concerning it, therefore I beg of all consistency, knowing that consistency thou art a jewel.

When Jesus said, and I, if I be lifted up from the earth, he was most certainly expressing no doubt, neither did he have any intention to teach any thing concerning him being raised from the dead, Jesus used the above words to comfort those out of the above world mentioned, out of whose world their prince had been cast, in the above world mentioned, subjects had always lifted themselves, the law religionist do that today, serving under the old order, now who is back woodsy old Baptist or some one else, when God by the predestination of himself. reveals to an heir of his, that the evidence is all in, and judgment rendered against them to the extent they are without a prince, he being cast out, then it is that Jesus sweetly whispers, and I, if I be lifted up from the earth, will draw all men unto me, all men in whose case the evidence is all in, all men against whom judgment has been rendered, and their prince cast out, be they one or more, heirs like the above, are ready to lift Jesus, and lift him from the earth, lift him so high, that no mortal thought or imagination of men can ever reach him, lift so high that the lifter, will always have to himself look up to see him, look up and away from all that is mortal and from all that is vain and from this earthly clod, awake my life, arise my soul. I am now enjoying sweet fellowship with God, there is that glorious and magnetic touch of Jesus, to

draw to him all heirs thus brought and taught, and the drawing power of Jesus is such, an heir of God and a joint heir of Jesus Christ can never fail, being kept by the power of God through faith, faith to believe that God is, and is a rewarder of them that diligent seek him, concluding I beg that we may all continue to lift Jesus and hold him high, and may God forbid that any portion of him ever touch earth, Hold Him High Brethren, Hold Him High.

Fare thee well in the Lord.

Elder F. A. Collins,

Hartford, Ala.

ONLY GOD CAN CURE

Dear Brother Adams:

I have thought much about your request that I favor the Landmark with part of my writing. I hope that I have been blessed to love the things that Old Baptists love — to spend much time in speaking to one another of that abiding hope that so often buoys up our poor feeble souls in times of distress and at the same time anchors our very being in the love of God. I trust that I know experimentally something of the barrenness and accompanying wretchedness that comes our way when we are not blessed with a feeling of his presence. It is a sign of sonship to be often in fear of not being a son. I feel that you know what I mean when I speak of not being able to take hold on the things that I preach. None feel wretched save the children of God; none ever doubt and fear save those that have been wrought upon by the Spirit of the glorious Redeemer. This I feel to say that I know

—not necessarily in the Spirit, but at least from a reading of the Scriptures. I have felt an impression that came at the same time of my excellent hope in the shed blood of Jesus, to preach and write the righteousness of the Lamb of God as the only cure for the troubles of a sinner. This I have been doing for many years, yet with all the copy I have prepared for publication and all the speaking in the midst of this people, I am not able to be comforted by it for my own case until he whom my soul loves come in great and glorious power, sealing it for my special case.

I go backwards sometimes to my childhood days. Educators tell us that childhood impressions are lasting and since I have been among these people, I know it must be the truth. I can only date a hope from about the time I was twenty-one—the exact day I am unable to say—but as I look over the first of my life I am constrained to believe that in some measure I have always loved the principles of grace. Perhaps it was being brought up among the Primitive Baptists and hearing what I did that causes me to say this. But even if that is the reason, I trust that I am thankful to God that my environment was just like it was—instead of being brought up under the contaminating influence of divers, false doctrines, that all my life I have been among these people. I did not know the spiritual import of the things I saw and heard any more than a man that has never heard it by the natural hearing. But if the things I now see and feel and hope to realize are Spirit—wrought things,

then some nights I yet go back to those days of yore and I know how happy those saints were — I know why they left home and drove so many miles in such unfavorable circumstances to attend their meetings.

Sometimes now, Brother Adams, when I am blessed to sit down and eat and drink at the King's table, I am sorry that I do not have an understanding back yonder to have spared the feelings of these people—to have been more courteous to them in our human relationship. But that is not all that is hurtful in my experience. Today I am a professed follower of the meek and lowly Lamb of God and I am still not cured of a haughty disposition and hateful ways. I wish that this was not true. I have some feeling about me that I'd get away from this if I could. I do not have much patience with laying (or attempting to lay) our sins on the Spirit—of trying to escape the full force of the fact that we are sinners—yet I am not prepared to say that we can, in our nature, harness ourselves into the girdling of the Spirit to where we can leave off the things of that nature. I do not want to forget that as long as Peter was walking in the way of a self-girdled man that he denied the Lord before others, denied his own experience (i.e., he denied that he had ever been born again), and lied about the Man and to the Man. I do not want to ever think that I can do more to equip and harness and train myself for genuine service to God than Peter did. I would not exactly call it back sliding (kept people do not backslide), but

oftimes we must be taught that in ourselves dwells no good thing. The Lord has his time and place for the teaching of these things.

I find that I am still a sinner. This causes me anxiety and I do not blame my Saviour with this fact. I desire to praise his precious name for teaching me that I am a sinner, and for his saving grace that enables me to come before the redeemed of the Lord and preach him as our sufficiency. I like to think of the ministry having handled the things that they give to the sheep. You remember that when so many were fed in the desert that the Saviour first gave to his ministers and they gave to the people. Our preaching is comforting to God's people if it comes from having been first wrought in us. If the salvation of the Lord has been wrought in us, we come in the presence of Israel knowing and counting all things as dung save Jesus Christ. But if we have not had Peter's lesson taught in our heart we cannot preach Him as all of it.

I do not have time to write further at this time. I will write as I have a mind to write. My mind is strange to me along this line. I do quite a bit of writing and find my picture in it—to the waste basket it goes. If my mind is illuminated by the light of the Holy Ghost I will continue to send out these little missives to the household of faith. In my writing, I hope to decrease—that if I have this gift of communication to the saints, you might be able to always see the Giver instead of the gift.

William D. Griffin.

ENJOYED THE LITTLE RIVER ASSOCIATION

Dear Brother Adams:

I was glad indeed to be with you at the last session of the Little River Association held with the church in Raleigh, and desire to make mention of the joys experienced during the sitting of this Association. It was one of the sweetest meetings that it has ever been my privilege to attend. The preaching for the most part was of the sort I can heartily endorse. The doctrine of the Bible was ably and comfortingly set forth by able ministers of the gospel of the Lord Jesus Christ, who is the sum and substance of the gospel. And the experience of God's people was preached in such a manner as to give rise to shouts of joy. While some of the dear servants of the Lord were preaching so sweetly "mine eyes were sweetly drowned in tears and melted was my frame." Indeed it was good to be within the walls of that spacious Auditorium and be made the recipient of glad tidings of great joy, to be given a hearing ear to hear the joyful sound which is sweeter than honey and the honeycomb. It was a solemn place to be, where prayer and praise were offered up to THE GREAT I AM. "To God and the Lamb and to the great I AM, I will sing." The singing here below is so sweet, but in the realms of ineffable light and joy it will be "more sweet, more loud, and Christ shall be our song." These words came to me in a dream one night and they are sweet to me. I am reminded hereof a portion of Eld. Denny's text: "And the ransomed of the Lord shall return, and come to Zion with songs, and ever-

lasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." O I do believe that he was endued with the unction of the Spirit for he spoke so comfortably to the assembly of the saints. His words were savory and touching. I could hardly keep from crying out when he related a part of his rich experience of grace. This strengthens my hope that we have something in common, that I, too, have tasted that the Lord is gracious, and that there is a crown of righteousness laid up for me though in myself I am vile and unworthy and have no righteousness of my own to plead.

Though Brother Denny is infirm with respect to this tenement of clay, which must decline according to nature, he is firm in the doctrine of grace, and his walk and manner of preaching have been such that this Scripture can well be applied to him: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." How good it is to be blessed to rightly divide the word of truth and to be a steadying influence in this day of trouble in Zion. I long to see the end of contention and bitterness among Old Baptists. There are too many divisions and sub-divisions. I fear the flesh has too much to do with them. It is certain that God is not the author of confusion. Let us labor with those who may be disposed to magnify differences that lead to divisions and make an issue of small matters. The maintenance of peace and unity in Zion ought to be a matter of grave concern to all, and not to be lightly passed by. This does not

mean that the maintenance of discipline is to be neglected. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another—" Romans 14:19. When this is done there will be little time left to follow after things which make for trouble and confusion. It was good to observe, as I sat in conference, that peace reigns within the confines of your Association. May it continue to do so.

Hoping that I may have the pleasure of visiting your Association again sometime, I am,

Yours in hope,

C. W. Vass.

1901 Parker Avenue
Portsmouth, Virginia,
October 5, 1948

WHAT THE LORD HAS DONE

Dear Brother Denson:

I will try with the help of the Lord, to write you some of the good things the Lord has done for me, that I didn't feel like telling the day I joined the church. I had a dream twenty some years ago, of being in a strange place, I had never been before. A voice spoke to me. It called me by name, and I asked who it was. The voice said, "It is God," and said "I am ready for you." I have worried over it a lot. I didn't tell anyone but my sister. Then ten years ago this past April, I was in the hospital for two weeks. Two nights before I went home one afternoon before dark, the sweetest music I ever heard was all around my bed, and the music was in the tune of "Mid Scenes of Confusion." I never had such a feeling come over me. So the next morning a

Primitive Baptist preacher came in to see me. He said he could see a difference in me when he came in. He had been to see me several times before. His name was Elder Vire. He tried to talk some but I couldn't talk with him. So after that I would go to a doctor and he would ask me to tell him what I was worrying about, but I couldn't tell him. Then last fall the same voice called me but I couldn't see anyone, but it was the same voice that had told me it was God in the dream. Then one night I had another pretty dream and the same voice told me to join the church. So then I couldn't stay away any longer, and I have been satisfied ever since. On Tuesday morning after I joined the church, I walked out in the yard, and the prettiest light flashed around me, and the tears began to run down my cheeks. I had to stand there for a little before I could move.

I feel like the Lord has done some wonderful things for me, but I still do not feel that I am good enough to be with the Lord's people. But I love them all. The most pleasure I get is going to church. I wish you could be at Norfolk church every Sunday.

I want you to pray for me, for I need your prayers. Brother Denson I hope I haven't tired you with this writing. I felt like I had to write you this week. I have been wanting to for a long time. Give Mrs. Denson my love.

From your little siste in hope.

Mrs. I. S. Conner

R.F.D. No. 2, Box 291C
Portsmouth, Va.

A CORRECTION

Durham, N. C., Sept., 1948.
P. D. Gold Publishing Co.
Att. Mrs. Swindell:

Now may I call your attention to mistake made in the little article I wrote which you published in Landmark July 1st, 1948 of the Lower County Line Association, I said why do we like to hear the same over and over and here is the answer "Salvation By Grace" which is the anchor of the Soul, which is the Immortal part of man, what a mistake this was for it should have been Immortal part of man which is not subject to death, therefore it would please me to correct this through the Landmark. Thanking you for past favors.

Yours a friend,

J. J. Whitley,
525 Holloway St.

A CORRECTION

Dear Mr. Gold:

Will you please give space in The Landmark to correct a mistake made in our Minutes dated July 3-4-5, 1948.

It states that the White Oak Association was not seated, by request of the Messengers, this is not the facts. They never made this request.

I was led by wrong impressions, and as clerk of this Association I regret this mistake very much, and ask in as humble a manner as the Lord may grant, for forgiveness.

I can say in all truth and sincer-

ity that I think as much of the Brethren in the White Oak Association as any of our Brethren, and regret so much that any thing should come up to destroy the love and fellowship of any of our brethren. There is no one knows my weakness and ignorance any better than I do, and I have never felt worthy of the confidence of such a people I feel you to be. Again, may I ask for forgiveness, and may the Lord give us grace in every trial.

Yours, a little fellow.

J. J. Whitley, Association
Clerk.

A CORRECTION

P. D. Gold Publishing Co.
Wilson, N. C.

Dear Editors of Zion's Landmark
There was some mixup in my article in the July 15th issue, so would be very grateful to you if you will print this correction of it. I said I begged the Lord to show me in some way if he did predestinate the evil that we do, and it came to me in a dream that he did not predestinate the evil that we do, but suffered it to be but that he did predestinate the good we do because all goodness is of him. So my mind was satisfied about predestination.

With best wishes to the Editors for past favors I remain a poor sinner in hope.

Mrs. M. G. Dail

P. O. Box 2084

Durham, N. C.

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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NO. 21

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WILSON, N. C. SEPT. 15, 1948

DIVINE REVELATION.

At time Jesus answered and said,
"I thank thee O Father, Lord of
Heaven and earth, because thou
hast hid these things from the wise
and the prudent, and hast revealed
them unto babes, Even so, Father;
for it seemed good, in thy sight,
All things are delivered unto me of
my Father; and no man knoweth
the Son, but the Father; neither
knoweth any man the Father, save
the Son, and he to whomsoever the
Son will reveal him. Matt. 11;
verses 25 to 27.

The above truth is not to be
questioned. It is an eternal truth,
hence without the divine-revela-
tion, no man truly knows God, nor
His Son Jesus Christ.

This being a truth that cannot
be questioned, the next verse is
likewise, of great importance, Je-

sus said, "Come unto me, all ye
that labour and are heavy laden,
and I will give you rest."

Isaiah said, "Woe unto them that
are wise in their own eyes, and
prudent in their own sight." (Isa.
5:21) But the Lord reveals His
mercy unto the humble and lowly.

We read. Shall not the judge of
all the earth do right? He knows
our frame, and rewards his people
not according to their works; but
according to his love and mercy,
and we are told many times that
His mercy endureth forever.

Paul was unusually blessed above
many of his followers, by Divine
Revelation. He said, "But I certify
you brethren, that the gospel which
was preached of me is not after
man. For I neither received it of
man, neither was I taught it, but
by the Revelation of Jesus Christ!

Take away Revelation, (the re-
vealed knowledge of God), and we
are without any true knowledge of
God and His blessed mercy to poor
sinful beings. Grace and mercy, re-
vealed to poor sinners, gives to them
an abiding hope, in the reality of
true revealed religion, which gives
an abiding hope that will last the
sinner to the end of the way. He
that beginneth a good work in you,
will perfect it until the coming of
the Lord Jesus Christ.

Jesus, the Revelator, is altogeth-
er lovely, and the fairest among
ten thousand. Now, even now, the
spiritually blind, being born again,
receive spiritual sight. The lame
are made to leap for joy, Leprous
sinners are cleansed in the foun-
tain of His Redeeming Blood. The
deaf hear when He speaks, and the
poor in Spirit, hear the joyful sound.

Thou art indeed our rest and
resting place for all Thy people.

O. J. D.

FAITH

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

We are told what faith is; not simple belief, but evidence that the things we hope for really exist, and are kept for us. Faith works by love and purifies the heart. That is why we may have faith enough to move mountains and to have nothing and be nothing without charity (love). Abel's faith reached from Adam to Christ, so that he being long dead yet speaks, proclaiming the wonderful power of God, who is the author and finisher of all true faith. Faith appears as an eye to the soul; with it we are enabled to see Zion and Jerusalem a quiet habitation, which is our new home since old things have passed away and all things have become new and all things are of God.

Faith is one of the three things that endures. It is one time delivered to the Saints, it may lie dormant unaccompanied by good works, but it is never taken away, for Jesus prayed that Peter's faith might not fail, and while he failed to act according to his faith, he still knew that Jesus Christ was the Son of God. Elder Hassell said that hope was made up of mostly desire and faith of "desire" and "expectation." That we hope for something and expect to get it. Faith is the gift of God, and by faith we are justified, like Abraham who was justified by faith when he offered

up Isaac, by which works he proved his faith in God; he was persuaded that though he slew his son, that God was able to raise him from the dead, and God received him in a figure.

Faith is one of the living active virtues of Christianity because it abides. It does not go visiting nor seeking earthly pleasures. Its work is never finished, but always pointing to our heavenly inheritance that is not seen. Paul says our light afflictions which are for but a moment work out for us a far more exceeding and eternal weight of glory, while we look at the things which are not seen; the things that are seen are temporary but the things that are not seen are eternal.

We read the word and embraced the promise, but faith makes the promise our own, so that we rejoice in the inheritance that faith says is laid up for us where the sun will go down no more. Faith is the only evidence that these things are kept in store for us. It enables us to be joyful in the midst of our sorest trials and tribulations, when we cannot see any end to the trials we are enduring, it brings the unseen things to view, and enable us to rejoice with a joy unspeakable and full of glory.

We often complain because of the smallness of our faith and like the Apostles find ourselves praying for an increase of it. Faith does not work alone, but by love and purifies the heart. If we had all faith sufficient to move mountains and had not love it would profit us nothing.

All the virtues of Christianity are so closely connected together

so they are inseparable, and all work to the same end, the comforting and edifying church and the glory of God.

The world has many enticing things to show and give us by the way of riches and entertainment, but all is empty and vain, and will soon pass away. The church is satisfied with a view of Zion and the goodness of God's house which will prove a blessed foretaste of glory divine, something that will not fade from our memory, but something we can go back to when we are looking for evidence while we are on our way down to Bethel. Faith is said in the scriptures to come by hearing, and hearing by the word of God. Many people heard our Saviour but few believed. We hear Him saying, "Why is it ye do not understand my speech even because ye do not hear my words."

Their hearing was not mixed with faith, and they did not understand Him, for whatsoever is not of faith is sin. We remember times when we heard but our hearts did not respond nor sanction what we heard; we also remember when we heard and there was a lively response in our bosoms to the things we heard as being the truth.

B. S. Cowin

AN APPEAL

An Appeal to the Brethren, Sisters and Friends of Elder T. W. Walker.

Mrs. Willis, daughter of Elder Walker, informs me that they are

anxious to place a suitable stone as a marker, to the grave of her father, and she has some money from his meager savings after paying his burial expenses, but needs \$85.00 more to pay for the stone selected, which has been priced to her at cost by a special friend of the family.

Knowing Elder Walker to be a man of God, who possessed a sterling character and preached the gospel in a meek and humble way, for many years among our people; I am taking this opportunity to ask his many friends to send any contribution they feel impressed to contribute to this worthy cause to his daughter, Mrs. Lorena Willis, Gibsonville, N. C., who will acknowledge all gifts by letter or through the columns of the Landmark, Old Faith Contender, or

"Humbly submitted,

T. F. Adams.

IN MEMORY OF SISTER SARAH PEELE KEEL

Sister Sarah Peele Keel died quietly at her home in Williamston, N. C., on June 28, 1948 after a long period of declining health. She is survived by her husband, W. J. Keel, whom she married early in life, three daughters, one son, two sisters Signs of The Times. and a host of friends.

Conference was called and the door of the church was opened the third Sunday in November, 1900 and Sister Sarah Keel was received in the church at Bear Grass. She was baptized Thursday, Nov. 29, 1900 by Elder J. N. Rogers at Harris Mill.

By her humble walk and godly conversation she manifested her faith in salvation by grace. She was a devoted wife and mother, a faithful church member and friend. Surely a mother in Israel has gone to her reward.

The funeral was conducted by her pastor, Elder A. B. Ayers assisted by her nephew, Elder E. C. Stephenson and Rev. James Lowry. She was laid to rest in

Woodlawn Cemetery in Williamston to await the resurrection morn.

Done by order of the Church in conference Saturday before the third Sunday in July, 1948.

A. B. Ayers, Moderator.
E. C. Harrison, Church Clerk.
Ella R. Peele and Minnie L. Bowen, Committee.

CONTENTNEA ASSOCIATION ADJOURNS

The Contentnea Primitive Baptist Association adjourned yesterday after a three days meeting at Hancock church, located three miles east of Ayden after selected Autrey's Creek church was selected for the next session.

Elder J. E. Mewborn was reelected Association clerk. He has held this position most efficiently for sixteen years. Elder J. B. Roberts of Farmville and G. G. Trevathan of Pinetops were elected Assistant clerks.

It was estimated that around 3000 people were in attendance on the association and the congregation was most orderly. Reports from the various churches showed they were in fine condition.

Elder E. J. Lambert, Editor of the Signs of the Times was among those who spoke yesterday.

BLACK RIVER UNION MEETING

October 11, 1948.

The next session of the Black River Union will be held the Lord willing, with the church at Primitive Zion on the 5th Sunday and Saturday before, in October, 1948.

The church is located about four miles east of Dunn, N. C. All lovers of the truth is invited to attend. Many thanks for publishing same.

Elder G. A. Johnson, Moderator.
Bro. W. V. Blackmon, Honorary Clerk.
Alonzo Barefoot, Clerk.

LOWER COUNTY LINE UNION MEETING

Timberlake, N. C.
October 4, 1948.

The Lower County Line Union was appointed to be held with Rougemont church beginning Saturday before the fifth Sunday in October, 1948. Elder A. L. Holloway was chosen to preach the introductory sermon. Elder N. D. Teasley, alternate.

Clyde Satterfield, Union Clerk.

SKEWARKY UNION MEETING

The next session of the Skewarkey Union is to be at Hopland Church, Whitakers, N. C., (D. V.), Fifth Sunday, Friday and Saturday before in October, 1948.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder W. E. Grimes, alternate.

We invite you to meet with us.
E. C. Harrison, Union Clerk.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Angier, N. C., Harnett county, Saturday and Fifth Sunday in October, 1948. Elder T. F. Adams is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate. Angier Church is located in the Town of Angier, which is at the intersection of Highways No. 210 and No. 55.

All Lovers of Truth of the same Faith and Order is invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk.
Angier, N. C.

APPOINTMENTS FOR ELDER C. M. MILLS, OF CHARLOTTE, N. C.

Smithfield Primitive Baptist Church.
Tuesday night, October 26, at 7:30 o'clock p. m.

Four Oaks, Wednesday, October 27, at 11:00 o'clock a. m.

Benson, Wednesday night, October 27, at 7:30 o'clock p. m.

Rehoboth, Thursday, October 28, at 11:00 o'clock a. m.

Coats, Thursday night, October 28, at 7:30 o'clock p. m.

Little Flock, Friday, October 29, at 11:00 o'clock, p. m.

Honeycutt's Request, Friday, October 29, at 7:30 o'clock, p. m.

Elder Mills will also be at the Union Meeting to be held at Angier, N. C., on Saturday and Sunday, October 30 and 31.

All are invited to attend these services.
J. D. STANCIL

BLACK CREEK UNION MEETING

The Black Creek Union meeting is appointed to be held with the church at Contentnea in Wilson county, the 5th Sunday and Saturday before in October 1948.

Elder N. S. Davis will preach the introductory sermon and Elder Johnnie Joyner is the alternate.

The church is located five miles west of Wilson on highway 42.

All lovers of truth are invited and a special invitation is extended the ministering brethren.

J. T. BOYETTE, Union Clerk.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

OCTOBER 1, 1948

NO. 22

PSALM 55

But it was thou, a man mine equal, My companion, and my familiar friend.

We took sweet counsel together; We walked in the house of God with the throng.

Let death come suddenly upon them, Let them go down alive into Sheol; For wickedness is in their dwelling, in the midst of them.

As for me, I will call upon God; And Jehovah will save me.

Evening, and morning, and at noonday, will I complain, and moan; And he will hear my voice.

He hath redeemed my soul in peace from the battle that was against me; For they were many that strove with me.

God will hear, and answer them, Even he that abideth of old, The men who have no changes, And who fear not God.

He hath put forth his hands against such as were at peace with him: He hath profanded his covenant.

His mouth was smooth as butter, But his heart was war:: His words were softer than oil, Yet were they drawn swords.

Cast thy burden upon Jehovah, and he will sustain thee: He will never suffer the righteous to be moved.

But thou, O God, wilt bring them down into the pit of destruction: Bloodthirsty and deceitful men shall not live out half their days; But I will trust in thee.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

BLACK CREEK ASSOCIATION ANNUAL MEETING

The Primitive Baptist have always looked forward to these annual meetings. This year the Black Creek Association met with the Beulah Church, October 22. It gives them an opportunity to see and talk with their friend, and too, it makes it possible for them to mingle their voices in songs and praise to their God. Even though we be living in an age when sin is rampant, and when chaos has us so much confused, we still can meet in the spirit of brotherly love and send up our prayers together, pleading with God to give us peace of mind in this mad and drunken world. And it was this spirit which prompted 20 or more Elders to arrive here early on Friday morning for this memorable occasion. At about 10 o'clock the delegates with their friends began to arrive, and by 10:30 you could hear the hosannas ringing out through the old church, singing those old hymns that will speak the power and love of God until time shall be no more.

The present Moderator of this Association, Elder E. L. Cobb, not feeling strong enough to preside, Elder J. T. Williams was chosen to be the active moderator. He, with the very able assistance of Elder W. E. Turner, of Wilson, N. C. conducted this meeting in such manner we will commend them to the en-

tire association. The moderator welcomed the guests and then opened services by the use of the hymn, "Brethern, We Have met to Worship and Adore the Lord Our God".

Elder Johnnie Joyner was called upon to preach the introductory sermon, and he in turn called for that old hymn, "Prepare Me, Gracious Lord, to Stand Before Thy Face". He chose as his text the 10th verse of the 10th chapter of Romans, "For with the heart man believeth unto righteousness and with his mouth confession is made unto salvation." He also referred to the 11th verse, "For the Scripture saith Whosoever believeth on him shall not be ashamed." He stressed the point that, "Ye must be born again, and ye must realize that you are a sinner, and if saved, saved by the grace of God." He stated that religion is something that makes you humble, makes you feel your unworthiness. His sermon was one wherein you could feel the spirit of God moving along with the speaker.

Elder C. L. Robbins was next called upon to preach, and his discourse was very well received by the congregation, after which the Moderator invited the large congregation of several hundred persons to join their friends in their march to a long wire table; there they were all blessed to partake of

such earthly blessings as only country people know anything about whatsoever. The dinner consisted of such things as hot coffee, hot barbecue, fried chicken, country ham, and all other kinds of food which go to make up ideal country living. Our country is wonderfully blessed to have plenty of such good food.

After the lunch hour Elder R. B. Denson of Rocky Mount preached and it is not necessary to tell you that he set forth the wonderful doctrine of salvation and the kind of living that follows regeneration and a new birth. He is truly a wonderful and lovable old Baptist preacher. He stated that the children of God were bought with a price—the precious blood of our Lord, and that we should shun the very appearance of evil.

Elder A. B. Ayers followed, and preached a sermon that was accepted by all as being very inspiring in the true sense of the word. Elder Holloway of Durham came next and the Holy Spirit moved upon him and blessed him to preach with power.

Thus came to a close the Friday service.

On Saturday morning at a very early hour, the worshippers began to arrive for another all-day service, and even though the crowd was large on Friday, it was much larger for this day. During the day the following ministers came forward to preach: Elders L. A. Johnson, L. M. Benton, Geo. L. Weaver, R. W. Gurganus, J. T. Jones, D. G. Staples, M. T. Westbrook, and W. E. Jerrell.

Sunday brought forth another

great day for the Old Baptist. The writer would not attempt to estimate the number of persons there. Suffice it to say that there were several thousand, and everyone with whom we talked was having a spiritual feast. The following ministers spoke during the day: W. B. Kerney, S. L. Moran, J. E. Mewborn, G. P. Harris, G. G. Trevathan, W. C. Edwards, L. G. Mishew, L. L. Yopp, J. D. Fly, F. H. Nordon, Jarrett White, J. C. Smith, E. C. Stevenson, E. P. Gerrard, and T. L. Grimes.

The services were being held in the church and also out in the grove. Hence, the writer could not hear all of the ministers so as to give you an outline of all the sermons. It was reported to me, however, that Elder G. P. Harris preached an outstanding sermon, one that left a wonderful impression on all who heard him. The writer did, however, get to hear Elder J. B. Roberts of Farmville, N. C., and he of course, preached another sermon that will live and continue to have its effect. He is one of our best informed speakers. He is blessed to have a wonderful flow of language. His speaking sets forth the fundamental principles of salvation and teaches our folks to live a life beyond reproach while here in this present world. While the writer was listening to Elder Roberts preach, he was reminded of that long-ago day of Pentecost. You will remember that on that day the people had come together from all sections of the country, just as they were here at this meeting. On that day of Pentecost, no doubt the crowd there was expect-

ing to hear something sweet and soft, something pleasing to them, but Peter stood up there and cried out to them to repent and be baptized. So they had a great day there, but they first had to repent, and after that their church began to grow by the thousand. Really, it made the writer wonder if we too aren't lacking in our repentance.

At the close of the last sermon in the church, the moderator announced the closing hymn, and the great throng of people began singing that old song which has brought many a tear to just such congregations:

"Farewell, my dear brethren,
farewell, all around;

Perhaps we'll not meet till the
last trump shall sound;

To meet you in glory I give you
my hand,

Our Saviour to praise in a pure
social band."

After the singing of this hymn, you could see on the faces of many there that they had a prayer in their hearts that they might somehow be blessed to live close to God and that they might meet again in another year. Then the forty or more ministers who visited this association returned to their various homes with our gratitude for coming our way.

A. C. OWENS

SOME COMMENTS UPON 1st CHAPTER OF ST. JOHN

In the beginning was the word. In the beginning of what? Surely not in the beginning of God. No, indeed not, for God is without beginning or end. God is eternal and beginnings and ends are reckoned

in time and with timely things, not with eternity and eternal things. We as a people are timely creatures, so the above expression must apply to us and settle a question for us which is often in doubtful disputation. In the very beginning of our experience when we did not know why we felt as we did feel, and looked upon life as we did, John tells us it was the word and goes farther to say the word was with God. How mysterious this is that the word was with us and with God, both at the same time in the beginning of our experience and more than that the word was God. Now John reaffirms the above by saying the same was in the beginning with God, that is, the same word that was with us in the beginning of our first experience, though we might have been of child age, the same word was with God, proving to us there has been no time God has not been with us. No we have not been left to make the journey alone. All things were made by Him, of which there is many, some of which I will briefly mention. Please pardon reference to self but in the beginning with me it was fear, followed by a flood of tears and a broken heart. Try as I would I could not be brave, I could not stop my tears, I could not restore my broken heart. Then doubt came in to play a part and dance with my already broken heart and stand before all my efforts to be brave and courageous. It was truly a great relief when I learned that it was God who made me cry, who made me fear, who made me quake and tremble as a leaf in a storm, and without him

was not anything made that was made. How happy I was when I learned my efforts for or against had not handicapped God in the least in the salvation of my soul, and I was equally as happy when I learned that I had not assisted in any way, but I must say the height of my joy was reached when I learned in Him was life. Not that I had been corporally dead. No, far from that, but dead in sin and trespasses. Paul, in spiritual eloquence to the Church at Ephesus, comforts them and all of like precious faith with these words, "And you hath He quickened who were dead in trespasses and sins, etc." Not only in Him was life, of Him became my life and to my joyful surprise I found I was living in Him, free from trespasses and sins. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification and redemption.

"That, according as it is written He that glorith, let him glory in the Lord". 1st. Cor., 1:30, 31. Not only is our life in him but his life is our light, by and through which we move around in Zion in precept and example of Him. His life which is our guiding star, shines to light the strait and narrow path, and this light, which is the result of his life, shines in darkness and the darkness comprehends it not. This light, which is a reflection from His life, a spotless life, shines in the dark and wicked dungeons of our heart and the darkness, and the wickedness and all the uncleanness of heart do not comprehend. That is, our sinful and wicked hearts do not apprehend nor understand, neither

are they able to contain or embrace the fondest expectation, for the creature was made subject to vanity. Not willingly, no, for the creature was passive in the making, as much so as the clay is in the hand of the potter, but by reason of Him who hath subjected the same in hope, so the highest pinnacle the creature could ever expect to reach in this world is to hope. Beyond a hope we are all at sea, but Paul credited hope very highly and said it was an anchor of the soul, blessed thought while we wrestle in this sea of time and truly encouraging when we hear the captain say the anchor is holding.

There was a man sent from God whose name was John. (Note John came named). The same came for a witness, to bear witness to the light. Now in John bearing witness, the word BEAR has several meanings. Here it means to endure, to tolerate, to sustain, and so on. John endured many hardships, was tolerate at all times the doctrine of Jesus and sustained his every act, even said of Him, "There cometh one after me who is preferred before me, the latchet of whose shoes I am not worthy to unloose, that all men through Him might believe." John had no power to cause men to believe in Jesus and that is what is taught here but the point in view here is that by the tenacity of John all men might believe that HE, JOHN, was supporting Jesus every step of the journey and that through John in action and deed it stood in evidence John was not that light, but was sent to bear witness of that light, that was the true light which lighteth every man that com-

eth into the world. Recall, dear reader, the world in which they were then residing was a law world where might was called right, and mercy was unknown. John was making it mighty plain for those who were beclouded with doubt and footsore of the wearisome journey, having been traveling in darkness without hope and without God in the world, that Jesus was the true light. Other lights had sprung up from time to time, no doubt, but all soon vanished, but the true light, Jesus, was in full operation forever and that He, Jesus, would light every man that cometh into that world from there on out and shine most brilliant as he trod the strait and narrow path wherein he was never able to walk without great faltering. Jesus was in that world and often found himself in the clutches of their tenacious laws. This world was made by him and in the making of this world it was with the sole purpose that Jesus alone could comply to all of its law and fulfill them to a jot and tittle, that very thing he did, creditable to Himself and Father. Every other man prior to Jesus had disgraced himself and God in their efforts to comply and fulfill. He came unto His own and His own received Him not, proving that we are as void of the power of reception as we are of the power of rejection, all to show we have no power of our own. the powers that be are ordained of God. Some, however, received Him. To them gave He power to become the sons of God, even to them that believe on His name. To those who received Him it was fitting and becoming for

them as sons of God to believe on Jesus. There is no better evidence today that we are Sons of God than the fact that we believe on Jesus. Now note these who received Him and believed on His name were born, well, as a matter of fact, they could not have received Him nor believed on His name before they were born, so then the believing nor the receiving did not cause them to be born but the fact remains because they were born, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is but right to believe in the parentage of birth. People who are born of God believe in God, people who are not born of God do not believe in God, and all to believe in order to produce a birth has failed up to now, and the future for such still is dark. The word was made flesh and dwelt among us. The fact that we beheld his glory makes me feel, being among us, Jesus is mixed and entwined and mingled in some mysterious way I can't explain in our everyday life and has been since birth, being born of God, and will be as long as we live. After life is another topic I hope to discuss in the near future. His glory is most wonderful to behold, a glory which excells all for he is the only begotten of the Father, full of grace and truth. John bare witness of Him. (Note the word bare). The testimony of John was unclothed. John kept nothing back, neither did he enshroud his words, neither were any allowed to fix the words and place them in John's mouth with a yes, or no, for an answer. And John cried saying, "This was Him

of whom I spake, He that cometh after me was preferred before me, for He was before me", and of His fullness have all we received, and grace for grace.

Now to receive a thing is quite different from accepting and also quite from taking. Things that we accept we are certainly given the opportunity to reject. Things that we take we are at ease to leave alone. Not so with that of which we receive. Things of which you receive if not satisfactory you may return, but until you receive you can't return, the fullness of the grace of Jesus being the question. Those who have received of his fullness, which is grace, are always very eager and realistic to return grace for grace, but we must receive before we return. Shame on us who receive grace to offer works in return, as the only begotten of God was not full of grace and works but full of grace and truth. Grace and truth being what we receive, grace and truth is what we return for the law was given by Moses but grace and truth came by Jesus Christ.

Submitted in love,
ELDER F. A. COLLINS
Hartford, Ala.

GOD'S WILL

Are all things in keeping with God's will? Is God's will and purpose one and the same? In the first place I understand the meaning of the expression "in keeping with" to be "in accord with", "in harmony with", or "in agreement with" and in consideration of these meanings shall I attempt to set forth my views. I have always since

I have had a hope, understood the law to be the expression of God's will to Israel as a nation, see Exodus 16:28, 20:5-7, Lev. 22:31, Deut. 4:40, 6-17, 7-11 and 12, and many other places that seems to me sets forth the fact that the law was in agreement with God's will. "The law, having a shadow of good things to come but not the substance of those things, could not make the comers thereunto perfect. To have a shadow is to have the figure or resemblance yet not the power of substance, hence this was pointing to or prefiguring a better covenant.

Jesus came to do the Father's will ::and this is the Father's will which hath sent Me, that of all that He hath given Me I should lose nothing." He also says, "Not one jot or tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17 and 18. So evidently in doing the will of His Father He kept the law to the jot and to the tittle and paid all that the law demanded which was death. No man was able to satisfy the law for no man had power over death hence he could say by the prophet, "Mine own arm (power) hath brought salvation unto Me." Isaiah 59:16.

Paul says, Rom. 8:7, "The carnal mind is enmity against God, for it is not subject to the laws of God neither indeed can be." In explanation he says, "They that are in the flesh cannot please God, but ye are not in the flesh, if so be the spirit of God dwell in you." Are we at all times exercised by the Spirit of God? If so I cannot see how we would be counted sinners, for sin is the transgression of the law. Again

Paul says, "I was alive without the law once but when the commandment (law) came sin revived and I died." I hope that I have had that experience. I was alive to the things of nature but when the commandment came, I have thought that it showed to me that God was not pleased with my life and it gave me trouble. I found that I was a transgressor. If we were led by the spirit of God at all times I feel that we would be led away from sin and ungodliness. Rom. 11:26, Titus 2:12. Again read Prov. 1:16-20. Does it appear that the Lord would so hate anything that is in agreement with his will? Also read Isaiah 5:20-24, Rom. 2:1-16 and I John 3:19-20. It seems by reading 2nd and 3rd chapters of Rev. that evidently there were some things in the seven churches of Asia that were not in harmony with the perfect will of God. There are several other scriptures that have come to my mind to refer to but this seems sufficient, for I do not know that I have the proper understanding of those referred to, but this is the way that I see it.

Now just a few words relative to my own experience. The first that I now hope was the dealings of the Lord with me was when I was made to feel that my life as I was then living was not pleasing in the sight of the Lord and for that reason I was condemned and saw nothing but death and banishment. This continued until I was given hope that Jesus appeared in my room and by his sacrifice had set me free from the law of sin and death. But we in this body of flesh and nature are not yet free from death, yet our

hope is the assurance of that freedom for if we have a lively hope in Christ then our freedom is just as sure as Christ. Hence Paul could say "we are waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. It is my experience that we are obedient only when exercised by the Spirit if that is not all of the time then the remainder of the time we are disobedient or just inactive. The meaning of the word "sin" is a voluntary transgression of law. I have said that Adam ate of the forbidden fruit voluntarily and willingly and I think Paul's language in I Timothy 2:14 will bear out that thought. Paul says, Rom. 5:14, that Adam was a figure of Him (the Christ) that was to come. A figure must be a true likeness, but not in value except in the substance that stands for it. Hence, if Adam did not willingly and voluntarily go into death with his bride, he could not be a true figure of Christ. If he made a true sacrifice for the church, hence Paul says "by man sin entered into the world." I remember a few years ago an Elder in an effort to reconcile the expression that all things are in keeping with the will of God said that God has two wills, one an expressed will in the law. Example: "Thou shalt not kill". The other a determined will that Jesus should be crucified, but I do not understand it that way. The only way that I can see that it can be reconciled to scripture would be that all that was not pleasing to Him was in His purpose for I find that many things took place that were not pleasing to Him according to the scriptures

in Gen. 38:7 and 10, Num. 11:1-2, Samuel 11:27, I Chron. 21:7. Yet we find the purpose of God in many of those things. In reference to David's act (II Sam. 11:27) Solomon was born to the woman that David had taken and on through this lineage was Joseph born who was the husband of Mary, the mother of Jesus.

I have contended for many years that inasmuch as the carnal mind is enmity against God not subject to His laws that they do all in their power willingly and willfully against and in opposition to the will of God yet not to the disrupting or overthrow of one iota of His eternal purpose. As an example of what I am trying to show I refer you to the circumstance of Joseph being sold into Egypt. Joseph had dreamed and evidently his brethren believed that there was something revealed in them so they did all in their power to keep those things that were revealed from coming to pass, but it only carried out to the fulfillment of God's purpose.

If the will of Jesus in the body of flesh was in agreement with the Father's will why then did He cry out in His agony, "If it be possible let this cup pass from me, nevertheless not my will but Thine be done." I feel that possibly I have been misrepresented but I would like to be understood. I feel like all things are in keeping and in accord with the perfect will of God from the falling of the sparrow to the dissolution of worlds except the sinful acts of sinful men. Man was the only part of God's creation that fell by reason of sin, and yet he has not

caused one iota of God's purpose to fail or ever will.

I am afraid that I have not made myself clear, yet I have not written this for controversy or debate (for I feel that was what Paul had reference to when he said "whence come wars and fightings among you, come they not even of your lust?) but rather in my weak way to set forth some of my views trusting that if I am wrong that God may give someone a desire to show me the right way. For if I know my heart I desire above all else to set forth the meaning of scriptures in its true meaning.

R. W. GURGANUS
Jacksonville, N. C.

EXPERIENCE

One day at the age of seventeen my dear father sent me (as he sometimes did) to a small village for supplies. On my way back home I found myself on my knees trying to ask the Lord for mercy. I was traveling in a buggy and do not know just how far I went trying to pray. As the years passed it seemed my troubles grew more and more. I often felt like a poor lost sinner. Many have been the times I felt like one to myself, that no one cared for me at all. As the years passed I went, at times, to places of amusement thinking of having a good time, but often was the opposite.

On December, 19, 1920 I was united in marriage to Bela May Beasley. Soon afterwards I told her I did not think I would live to be a very old man. My burdens came and went, sometimes heavier than others. One day while plowing

about seventy-five yards from where I now sit (this being about the middle thirties) I felt a heavy weight on my shoulders. I plowed on towards the end of the row, all the time it bearing down more and more. I went on to the end of the row, turned my mule back but after going a little way I stopped my mule, turned to look towards the house. I thought to myself, "I will go to the house to die." Then another one came into my mind, "No, there isn't anyone there. I will die before I get there." So down on the ground I went to die, I thought but after awhile this weight began to get lighter. I arose and went on with my plowing. As the year passed I felt like I had hope, but felt like a poor sinner.

In October, 1942, my eldest son was called to serve his country, which he did for about two and one half years, about one year being in a foreign country. He was killed on or near the battle field in Italy on April 17, 1945 which brought sadness in our hearts. Thank God that on the day I received the telegram I felt as I do today (this being Sept. 18, 1947) that he was saved. This, of course, has been of great comfort to me. My road has been rough and rocky with many stumbling blocks. I love the Primitive Baptists and believe I can truthfully say I have since my boyhood. My parents were (and mother is still) in a Primitive Baptist Church, Father being dead since January 29, 1941. During the year of 1946 I became so troubled I could not get any rest as it seemed at all. As the months passed, I became more restless. I wanted a

home with the Primitive Baptist Church but could not see the time to ask for one. I had two churches in mind but could not see which one. During the week of January 6 of this year, I saw Mingo, in Sampson County was the one for me but oh, not the time I could see. On Saturday night of that week I was stricken down and felt like God above showed me that was my time. I sent for Elder Lester E. Lee and asked him to pray for me and that I wanted a home with the Primitive Baptists, as I had talked with him before. About eleven o'clock that night I offered myself and was received. Oh, how I thanked God for that night. That great burden left and where it went I do not know. I was baptized the following March. The trees, grass, etc., seemed to be more beautiful then than in the years gone by.

One day in March of this year while lying on my bed I heard a low calm voice, "You will get better." Oh, how sweet that was to me and surely I did get better. I thank God for all He has done for me. I realize this has been a scattering but trust God above will forgive me if I have told anything wrong. I am growing very tired as I am afflicted in so many ways. I was forced to retire some five years ago and have been almost a complete shut-in for about four years. I am now traveling along in my fifty-first year. Dear people, the Lord willing, remember me in your prayers. May God bless all is my prayer. Yours unworthy in hope, if I have a hope, saved by grace if saved at all.

J. F. RHINER

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

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God tempted Abraham, (the
father of the faithful) Gen. 22d Ch.

"And it came to pass after these
things, that God did tempt Abra-
ham, and said unto him, ABRA-
HAM; and he said here I am. And
He said, Take now thy son, thine
only son, Isaac, whom thou lovest,
and get thee into the land of Mori-
ah; and offer him there for a burnt
offering upon one of the mountains
which I will tell thee of."

Then on the third day Abraham
lifted up his eyes, and saw the
place afar off. The place where the
offering was to be made was Mount
Moriah, on which Solomon's Tem-
ple was later to be built. (II Chron.
3d. Chapter.)

And Abraham took the wood of
the burnt offering and laid it upon
his son, Isaac; and he took the fire
in his hand, and a knife, and they
went both of them together. So it
was that Jesus carried his cross.

(John 19:17)

It does not seem that Abraham
had any revealed idea as to the out-
come, but because verse 10 tells us
that Isaac was bound by his father,
and laid him on the altar upon the
wood. And Abraham stretched
forth his hand, and took the knife
to slay his son. And the Angel of
the Lord called unto him out of
Heaven, and said, ABRAHAM,
ABRAHAM, and he said Here am I
and the Angel said, lay not thine
hand upon the lad, neither do any-
thing unto him; for I know now
that thou fearest God, seeing thou
hast not withheld thy son, thine on-
ly son.

Thus it is very plain that this en-
tire matter was for the trial of AB-
RAHAM'S FAITH IN GOD.

Isaac lay under the sentence of
death, until released by an order
from heaven, typical of Christ's
laying under death until raised the
third day from the grave (1st. Cor.
15; verses 3-4) Abraham made the
offering with the ram, which was
caught in a thicket as a substitute.
"For as much as ye know that ye
were not redeemed with corrupt-
ible things, as silver and gold, from
your vain conversation, received by
tradition from your fathers; But
with the precious blood of Christ,
as a lamb without blemish and with-
out spot; Who verily was fore-
ordained before the foundation of
the world, but was manifest in
these last days for. who by him do
believe in God that raised him up
from the dead, AND GAVE HIM
GLORY, that your faith and hope
might be in God (1st Peter, Ch. 1;
16-21).

O. J. DENNY

LETTER FROM ELDER GILBERT

Dade City, Florida

October, 18, 1948

O. J. Denny, Editor,
 John D. Gold, Publisher
 Zion's Landmark,
 Wilson, N. C.

Dear Landmark Readers:

I have never heard any criticism made of Zion's Landmark or the editorials by any of the thousands of subscribers which would indicate that they were not apostolic in doctrine and order.

We regretted that Mr. John D. Gold's ill health made it necessary for him to rest a while. I am sure all are glad that he is well enough to write again, as well as publish the paper again.

In 1899 not long after my wife and I had our names on the church book, I received a copy of Zion's Landmark and if an issue has failed to come to my address since I do not know it.

Elds. Gold and Lester were then its editors and I questioned if there have ever been associated two truer and more faithful servants, since the days of the Apostles, in the church, than these two God-called servants.

Somt twelve years ago the dear Lord took my good wife after we had been married fifty-six years. After four years the Lord gave me another good faithful wife who reads the Bible and paper for me as cheerfully as a true mother would her afflicted child.

Some years ago a Missionary friend stayed with me some time, then went back to his mother state, North Carolina, for ten years. He is apostolic in faith, but like many

other children he joined his parents' church. I said to this old friend, "Of the 529 people I have baptized all said they believed in Jesus, but there were four I questioned. I did not have enough faith in them to have baptized them if the church had not received them." I said to this old friend, "Of the number I have baptized there were converts of other religions, two were Mormons, three Catholics and nine Methodists. Forty-three were Missionary Baptists and five of them were preachers."

He said, "Why did they come to your Church to be baptized?"

I said, "Because they believed we were Apostolic and their church was not. Three of them were very gifted preachers."

One Methodist preacher joined us, who had been preaching for them 15 years, said he never sprinkled anyone; he always immersed. He is now serving a Primitive Baptist Church as pastor. I asked him where the Methodists got their reason for sprinkling. He said, "One place and that was the sixteenth chapter of Acts." I looked up the reference and did not find one thing about sprinkling as they were all believers. The jailer and all his house were believers and were baptized that same hour. If he had read this carefully he would have found that they were all believers and little children are not believers.

Up until about five years ago I could see without glasses. Now I can't see to write or read but very little. I am now in my ninety-second year. I have been on the editorial staff over forty years. Not being

able to write I have wondered why my name was not taken off of the staff.

Yours very truly,
M. L. GILBERT

THIEVES

I heard Bro. Owen speak beautifully about the two thieves that were crucified with Christ which was pleasant to me, and my own mind has been exercised along the same line.

I find all the four Evangelists speak of them. John said he saw and his testimony is true.

While our Savior was on the cross he was mocked and severely criticized by the unbelieving Jews saying come down from the cross if you are the Son of God, and the thieves, we are told, cast the same in His teeth. Both of them mocked Him; but as I see it one of them was converted on the cross, and while one of them continued to mock saying, "If Thou be the Son of God save thyself and us," while the other said "Dost thou not fear God seeing thou art in the same condemnation; we indeed truly receive the due reward for our deeds, but this man hath done nothing amiss." He then said, "Lord, remember me when thou comest into Thy kingdom."

He did not ask for a seat at His right hand, like the mother of Zebedee's children but just a remembrance.

God's children are satisfied with just a remembrance, or a few crumbs that fall from the table as related in the parable of the rich man and Lazarus, if it be a parable. Our Saviour recites it as an actual

occurrence, in which it seems the one was sent to hell for being rich, and the other was sent to heaven for being poor, in his conversation with Abraham whom he addressed as father, and Abraham recognized the kinship, calling him son; Abraham never preferred a single charge against him. The life each one lived tells the whole story. The rich man had the finest and the most expensive clothing, and the very best of food and there is no evidence to show he did not share a portion of it with the begger; some say the rich man was sent to hell because he refused to give food to the begger, then salvation would be by works and not by grace as Paul said it was, if he could buy a home in heaven with a morsel of food.

The begger had nothing. His clothing, if he had any, must have been foul with putrid matter from his sores. As he asked for nothing but crumbs which fell from the table, we judge him to be an humble child of God, but the rich man had no need to want anything as he fared sumptuously every day. The very best of God's children have what we will call lean days, when they seem to wander in a wilderness in a solitary way, when all their springs appear to have dried up, when they feel to be the vilest of the vile and not worthy of the least of God's mercies, but not so with this man. He must be the proud, unbelieving, haughty, high-minded Pharisee who despised the poor publican who could pray a prayer of faith saying "God be merciful to me a sinner."

In their conversation Abraham

told the rich man there was a great gulf fixed between them so they could not pass from hence to thence nor from thence to hence. This gulf keeps the rich man our of heaven, and the poor begger out of hell.

It is fixed and not movable nor to be taken out of the way. He who fixed the heavens and the earth fixed the gulf. It keeps God's covenant children out of hell and keeps all others out of heaven.

One of the thieves recognized Jesus as a Lord, addressed him as such because he had faith to believe He was King of the Jews. Faith sees and embraces things that are far off, it is evidence of things not seen, and for this reason he humbly asked only a remembrance and received a home there.

The other had no faith. He only saw Jesus as a malefactor like himself, like the unbelieving Jews who heard Jesus preach; a few said never man spake like this man while the greater number who heard Him mocked and said He was not worthy to live on the earth He had created.

Paul says we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the rulers of this world knew. For had they known it they would not have crucified the Lord of glory. (II Cor.: 2):

God's children should pity and pray for mockers. They would be and do the same thing were it not for the grace of God.

B. S. COWIN

PRAYER.

Rejoice evermore, pray without

ceasing, in everything, give thanks: for this is the will of God in Christ Jesus concerning you. 1st Thes. 5:-16, 17 and 18.

We grumble and complain at the many unpleasait experiences, we have while traveling the uneven journey of life, and think our lot is a hard one, and forget what our Saviour suffered for us, and never uttered a word of complaint; and His disciples rejoiced that they were worthy to suffer persecution for His sake. Jesus told His disciples to rejoice not because the devils were subject to them, but to rejoice that their names were written in heaven. There is always something to be thankful for, and something for which we can rejoice; Paul said we are exceeding joyful in all our tribulations, something we once thought impossible till we came to that place.

The highest pinnacle we ever reach in this life is found when we by the grace of God are able to rejoice in God our Saviour; all our trials fade away, and we can say with David, "The Lord is my Shepherd I shall not want."

The apostle says that "ye who sometime afar off are brought nigh by the blood of Christ," yes, we are brought near enough in Spirit to be able to talk with God in prayer.

It is one of the highest privilege poor sinners ever attain to is to tell God through the wonder workings of His Spirit our wishes, wants and desires, not in a public place, but in some secret place; at our work, but in secret prayer which God has promised to reward openly.

He knows our needs and the deep secrets of every heart, and while He has purposed to give them the cravings of their souls, He has purposed they shall ask for them; He says ask and ye shall have, seek and ye shall find, for he that asketh receiveth, and he that seeketh findeth, knock and it shall be opened to you. The writer has found prayer one of the most enjoyable part of the Christian life, when everything goes wrong, when we can say with Jacob all these things are against me, when we almost lose hope, and are at the point of giving in to satan, when we feel to be almost overwhelmed by every force which opposes us; we can find a sweet relief in prayer. Our sorrows are assuaged, our soul is restored, our hope is strengthened, and we become normal again. When we are most sorely distressed and we go to prayer and find no relief, can not find words to express the deep thoughts of the soul, and we can only groan out our troubles. Elder Hassell once said that God answers our prayers sometimes by not answering them.

We sometimes like David get in a hurry for an answer, but He answers in His time, as surely all true prayer will be answered in His time. Jesus said men ought always to pray and not to faint. Israel was just as stubborn as we are, but when the Lord delivered them into the hands of their enemies they never failed to call upon Him for deliverance.

He does not mean we should pray every minute of our lives, but never feel we can get along without it for we may feel the need of

it when we are far away from our hiding place.

We never really pray until we realize the strength we thought we possessed is all gone, then we begin to work ourselves into the favor of God, only to find we are getting farther away, and we find our case is hopeless; we see we are doomed without special mercy, and we begin to pray: "God be merciful to me, a sinner." We may have been praying a prayer our mothers taught us, but it will no longer fit our case.

There is one time in life when we can rejoice, pray and give thanks and that is when God causes the Sun of Righteousness to arise unto us, and all our sorrows and heartaches depart in a moment and we find ourselves in a different world from what we had ever known. Old things had passed away and all things had become new, and that all things are of God." We praise Him all our working hours and like the Virgin Mary rejoice in God our Saviour.

B. S. Cowin.

RESOLUTION OF RESPECT FOR SISTER LELA STEWART

WHEREAS, it has pleased our Heavenly Father to remove from our midst Sister Lela Stewart who lived to be fifty-three years old and united with the Church at Bethsaida the first Sunday in July, 1944 and was baptized into the full fellowship of the church the first Sunday in August, 1944, and lived a devoted sister until death, having a home with the church four years. She was loved by all who knew her and the church held her in high esteem. The church lost one of its faithful members who attended her meetings when it was possible for her to do so. We, the Church at Bethsaida, feel that our loss is her eternal gain. Now we, the Church at Bethsaida, first bow in humble submission to the will of Him that doeth all things well and after the council of his own will. Second, we extend our heartfelt

sympathy to the family and loved ones and that God's richest blessings may abide with them. Third, that a copy of these resolutions be sent to the family, a copy to Zion's Landmark for publication, a copy be spread on our church books. This done by the order of Bethsaida Church in conference in August meeting and approved by the church Saturday before the first Sunday in September, 1948.

Committee
L. D. REAVES
W. J. Tew
P. E. LANGDON

APPOINTMENTS FOR ELDER GEORGE L. WEAVER FROM OHIO.

Angier, Monday, November 8, 7:30 p. m. Sandy Grove November 9, 11 a. m. Bethel, Wednesday, November 10, 11 a. m. Fellowship, Thursday, November 11, 11 a. m. Willow Springs, Friday night, November 12, 7:30 p. m. Middle Creek, second Saturday and Sunday, November 13-14, 11 a. m. Pine Level, November 15, 11 a. m. Goldsboro, Tuesday, November 16, 7:30 p. m. Upper Black Creek, Wednesday, November 17, 11 a. m. Contentnea, Thursday, November 18, 11 a. m. Healthy Plains, Friday November 19, 11 a. m. Beulah, Third Saturday and Sunday, November 20-21, 11 a. m. White Oak, Monday, November 22, 11 a. m. Newport, Tuesday, November 23, 7:30 p. m. North-east, Wednesday, November 24, 11 a. m. South West, Thursday November 25, 11 a. m. Sand Hill, November 26, 11 a. m. Mud-dy Creek, fourth Saturday and Sunday, November 27-28, 11 a. m.

Elder Weaver will need conveyance.

ELDER R. W. GURGANUS
ELDER W. E. TURNER
ELDER T. F. ADAMS

OBITUARY NOTICE

In memory of our dear sister, Jennie Tillman we are confronted with the sad duty of submitting the following remarks:

Sister Jennie was born in 1868 and died July 18, 1948. She married Mr. A. R. Tillman in her early womanhood and to this union was born ten children; eight of whom survive to mourn her loss. On the fourth Saturday in August, 1916 Sister Tillman united with the Primitive Baptist Church at Willow Springs and was baptized on the following Sunday by her pastor, Elder J. A. T. Jones.

Sister Jennie was afflicted many years before her death, but she bore her afflic-

tions in humbleness and patience; she learned the truth of the scripture that says, "Tribulation worketh patience." She was clothed with a saintly, submissive appearance. She loved the truth and was faithful to her church and the principle for which it stands, although her afflictions were such that she was seldom able to attend services during her latter days.

Sister Jennie's body was laid to rest in the cemetery at Cary, N. C., where other members of the family preceded her, there to await the coming of our Lord and Saviour in the final resurrection of these vile bodies, when they will have been changed and fashioned unto His glorious body.

Her kindred, both natural and spiritual miss her and mourn her loss, but we take comfort in knowing that her labors have ceased and her sufferings are over.

There be it resolved:

First, That we bow in humble submission to the will of God, believing our loss is her eternal gain.

Second, that a copy of this obituary notice be placed on our church book record, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Humbly submitted by the committee
J. C. ADAMS
EVA PEARCE
MAMIE ADAMS

EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held with the church at Concord in Washington County on Saturday and the fifth Sunday in October, 1948. All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

NOAH L. AMBROSE, Union Clerk.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union is to be held with the church at Goose Creek Island, the fifth Saturday and Sunday in October, 1948. The church is situated about three miles from Hobucken across the inland waterway. It will be necessary to go by Grantsboro will be necessary to go by Grant's Bow and Cash Corner since the road will be closed between Aurora and Hobucken. Elder J. B. Roberts of Farmville was chosen to preach the introductory sermon and Elder W. C. Edwards of Beaufort as alternate.

J. E. NEWSOM, Senior Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXI

OCTOBER 15, 1948

NO. 22²³

PSALM 56

Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

Mine enemies would daily swallow me up: for they be many that figh against me, O thou Most High.

What time I am afraid I will trust in thee.

In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

Shall they escape by iniquity? In thine anger cast down the people, O God.

Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

When I cry unto thee, then shall mine enemies turn back: this I know; for God is with me.

In God will I praise his word; in the Lord will I praise his word.

In God have I put my trust: I will not be afraid what man con do unto me.

Thy vows are upon me, O God. I will render praises unto thee.

For thou hast delivered my soul from death: wilt thou not deliver my feet from failing, that I may walk before God in the light of the living?

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE

Dear Sister Beadie,

In answer to your repeated requests, I'm writing what I hope to be my experience of grace and joining the church, trusting God will guide me in the attempt. As you know I was raised in a Missionary home, always present at Sunday school unless illness prevented and I felt I was doing a good work. I was often begged to join the church by my friends, but deep down in my heart, I felt one must have a change and repent before joining any church. I had never been made to feel sorry for my sins, really I didn't think I had many. I was living in my self righteousness and I knew it not.

After I married I attended the Primitive Baptist Church. Not that I cared for the doctrine that was preached there, but a part of my husband's people belonged there, his father being the late Elder Charles Meads.

The first time I realized just how helpless I was and how dependent I was for support from one higher than man, was on Sunday night, May 24, 1925 when I held my first born son in my arms and saw him die and all I could do was watch. Without God's mercy I could never have stood the mournful days that followed. I felt I could never overcome this great loss of my only child. I often visited

his grave, there I'd cry, pray, and beg God to have mercy upon me. Late one evening standing alone at the foot of his grave looking at the sun which was about to set, I said aloud, "Oh, God, why did you ever take him from me." The answer came sin. It seemed a mountain rose between me and the sun representing my sins. Yes, my sins stood before me as a mountain in all their original depth and coloring. I cried "There is no sorrow like my sorrow." I went mourning in the days that followed for the God of creation had commanded the light to shine out of darkness in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. This light pierced the most vital recess of my soul. I saw the blackness of my inward parts, what I was by nature, what I must be made by grace. My self-righteousness became as filthy rags and I cried, "Oh, Lord, Thou art too holy to behold the blackness of this sinful being whose soul is laid bare before Thy righteous eyes."

I knew justice would demand that I perish in everlasting woe for these sins. I prayed daily that God would have mercy and save me from the pit of eternal darkness that lay before me. Not wanting anyone to know of these things I told no one and the agony I suffered in the years that followed

those who have traveled through the wilderness of sin only know.

In March, 1937 I was taken very sick and went to Duke Hospital for an operation after which I was sent home to die, as I thought. As I stood in the hospital for the nurse to help dress me I was so weak the sweat ran down and stood on the floor. I realized there must be a renewed strength other than what I possessed for me to make a trip of about 200 miles alone. While the nurse talked I prayed a silent prayer unto a living God and He answered. I did not use the rolling chair the nurse had for me. I walked to the elevator and out to the waiting taxi-cab, made two changes of buses without help and reached home safely.

A few days later I was taken very sick, was unconscious part of the time. I was so weak I couldn't even raise a finger. I saw death's door and it seemed I must enter. I'd go down and feel I could not get another breath then two arms would appear out of this gray mist, bear me up and I'd breathe again. This is where I feel I passed from death unto life because I was made to love the brethren. I was shown the redeemed of God inclosed in a gold band with crowns upon their heads and staffs in their hands. They comforted me by reading the scripture, singing and speaking words of comfort. The Son of righteousness appeared with healing in His wings. I soared away in the spirit to worlds before unknown. Without any effort on my part I felt that upon me there was bestowed a wonderful gift of light, life, love and happy immortality of the soul.

Christ appeared to me the chiefest among ten thousand and altogether lovely. The Redeemer of sinners, He was my Saviour. He was the true and living God who in the beginning of time made the earth and all things therein. In the fullness of His wisdom He created a people on whom to bestow His bountiful light and love, made provision from before the foundation of the world to conform His righteous seed to the image of His Son, Jesus Christ.

When I was better Elder Ayers and some of the church members visited me. All I remember saying was "There is no other way but God's way." Elder Ayers talked beautifully and prayed that I might be healed of my affliction that I bear witness to these great things I'd passed through.

In all my happiness my only thought was the church and when I was well I'd go tell them of the great things the Lord had done for me. Behold, I had forgotten the teachings of my childhood, my family and friends. No, I could never go to the church that would hurt my people. I must never let anyone know I desired above all things to join the Primitive Baptist. But a city set upon a hill cannot be hid. People began to question me of my hope and desire to join the church of this faith. I lied, only to suffer for it later. Soon I began to doubt my experience as many had spoken of it as only delirium.

On Saturday before the fourth Sunday in July 1937 I was in church. They were singing hymn 142 and as they were singing, "Come ye to the waters, freely

drink and quench your thirst with Zion's sons and daughters," it seemed a light shone around me and the veil of doubt was lifted. I felt I must cry out, "Oh, little children of God, let me travel with you for the veil of doubt has been lifted. I've seen His marvelous light," but I kept silent for I could not join that church. From this time on I knew no rest for there was a continual warfare within, the Spirit against the flesh. The church was on my mind all the time, I could hear singing, praying and preaching. I'd toss to and fro at night trying to get rid of this burden. Often I'd be awakened it seemed by a bright light shining on my face. I prayed for relief and found it for awhile, for the spirit does not always strive with man. When the burden returned it was with greater force. In June 1938 I decided regardless of what my friends thought I'd join for I could but perish if I went. Just before meeting I had a dream concerning joining the church that distressed me. Not knowing the meaning of it I did not join that meeting but kept attending church trusting I might feast upon the crumbs that fell from the Master's table. My desire became so strong to join the church I'd not trust myself to sit among them in conference, fearing I might give way to my feelings. After each meeting I'd be nervous, upset, wanted to tell my troubles but didn't want anyone to know. I so often desired prayers but was ashamed to ask for them for I knew I wasn't fit for a door mat for God's children. In July, 1940 the sermon Elder Ayers preached so

completely wrecked me I stayed away from church a few times only - to suffer for it later.

In August 1941 the joy and comfort of the doctrine of salvation by grace melted me into tears and I asked for prayer that I might be strengthened. Elder Ayers said, "Why not go by the dictates of your own conscience, my friend?" It seemed all fear was removed for a while. I knew the dictates of my conscience were to "go home to thy friends and tell them what great things the Lord has done for you."

There wasn't any meeting in September and I could hardly wait until October to offer myself to the church. On the fourth Saturday morning in October 1941 I layed out the dress I wanted to be baptized in and went to church feeling so happy it seemed every thing was praising God. Elder Jones was a visitor that day and he and Elder Ayers preached beautifully the things I'd experienced. I thought, "How glad I will be when the doors of the church are opened." When the time came I found myself without strength to go. I sat as one in a trance, cold and nervous. When I reached home I wept much and said, "Oh, Lord, if indeed I am Thine, why am I thus tossed about?" My faith was weak. I lost confidence in my prayers. Feeling you were indeed one of His, I felt if you prayed for me surely He would supply so that's when I told you of my desires and asked you to pray if it be God's will I'd be strengthened to go next time. After this I had several beautiful dreams in which you were present. Surely

you are one of His to speak words of comfort to the poor and needy in Christ Jesus. It would take too much space to tell all my dreams, I'll tell the last one. You and I were out in a boat and it seemed my feet were overboard and they became chilled. I said, "I can't stand this any longer." You said, "If the water is clear we will go in." I said, "Clear as crystal." As we turned to go ashore we saw a beautiful, big white boat coming. I said "Do you see that boat? Surely it can never come into this shallow water." You said, "If it's in the channel it can." Just then a man came on deck and started down the ladder and there was no place for him to step but into the water. As he stepped a path appeared under his feet and as he walked the path continued before him over the mud and water. There were flowers blooming on this little narrow path. You asked me if I knew the man. I said, "Yes, it's Mr. Rob Perry and he's going to the Union meeting."

On November 22, 1941 I was blessed to go before the church and tell a little of my feelings and ask them if they felt they could add another burden to their shoulders for that was all I felt to be. I was received in full fellowship the joy of this the children of Zion only know. I was baptized at 3 p. m. the same day, which was a cold, bleak day. As we came up out of the water you dear people looked beautiful to me. There was a deep stillness which spoke of His boundless love. His very spirit beamed in your faces and attested to your love, the one for the other and for God. Old things had passed away

all things became new. I had received a joy and consolation the world can never give or take away. This joy, comfort and peace within is beyond expression by mortal tongue. I thought, "Oh, is this just a dream? Surely I'll soon be awake for one as sinful as I could never possess such calmness within."

On the third night after my baptism I prayed "Oh, Lord, Thou knowest my ignorance. Make it plain." After a chilly spell I fell only half asleep it seemed and from the place in my room where I use to see a light the same two arms that raised me up in my illness in 1937 appeared with an open book across them and I heard a voice as one reading. It began the 18th day of April, 1937 in Duke Hospital and read the interpretation to every dream I'd had pertaining to the church down to my baptism. I'll tell the interpretation to the last dream. It said, "The muddy water was your past life. When you became chilled and could stand it no longer there was one with you (and that was you) who knew when the harvest is fully ripe it will be gathered for she said, 'If the way is clear we will go in,' meaning the church. You said, 'Clear as crystal.' The place had been reached where there was nothing to do but stand still and see the salvation of the Lord. The white boat was the sinner made white by the shedding of Jesus' blood. The channel was God and if you are chosen in Him He will prepare a path before you on which to travel through this muddy world." I awoke and felt I could say "Praise the Lord, O my soul. All that is within me praise

His holy name." With the world, flesh and the devil set in array against me I have been tempted many times and my hope shaken as a reed by the wind but it's never completely left me.

Dear sister, pray that I may endure as a good soldier of the cross and at the end of this life hear Him say "Child, come home."

Your Unworthy sister,
MAUD MEADS

Route 4

Elizabeth City, N. C.

SOLOMAN'S SONG

It is as often as once in a new moon, or there are several new moons and full moons between when we can say, "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land." Song of Solomon 2:11-12. I feel that Solomon was a highly favored man of God, blessed to set forth much of the mutual love and affection between Christ and the church. And how wonderfully he sets forth this love and affection by sending forth the manifestation of this love by the Holy Ghost. We first notice 'the winter is past', setting forth the cold dreary season of winter weathers we often pass through, not only naturally but spiritually, and when the clouds have intervened and not only the warmth of the sun has been withheld, but clouds have intervened and darkness covers the earth, and through this dark, cold, dreary season no flowers appear on the earth, neither are the birds singing or the

cheerful cooing of the dove is heard in this season. But we hear Solomon saying this is over "and the voice of the turtle is heard in our land."

As I see others they do not seem to have these dark, gloomy seasons but with me it is much of the time I am in doubts and fears, through trials and sorrows, and made to inquire, ::Is the Lord gone forever? Is the darkness of night to continue forever?" But sooner or later the day dawns, the sun comes forth in its brightness, the darkness is driven away. Then it is I feel to hope that the dove with the swiftness of its flight descends from heaven above bringing a sweet message. As I feel to hope on one occasion, as I viewed a bright star in the west a voice spoke saying, "In thee I am well pleased." I could not, neither can I yet believe that God is well pleased with my sinful ways and disposition, but if indeed God loved, chose, called and qualified me, and gave me ears to hear the voice of this turtle dove then I have some hope He is pleased to visit and comfort me and others by the sending forth of His spirit into the hearts of His people. We have evidence that the dove was in the ark and when Noah felt that it might be time for the waters to assuage, he sent forth a dove from him, but it returned without evidence of land. The second time she went forth she took back an olive leaf, giving evidence the waters were assuaging. The third time, she found place on the earth for the sole of her feet, so she did not return, giving evidence that the waters were gone and the dry land appeared. How great the joy and

comfort when we have been shut in for so long and this dove brings news of deliverance. It may be that there seems to be no evidence on the first inquiry we make in petition unto God, probably the second petition much encouragement, and the third fully established in our feelings that all is well, showing the completeness of the three one God. Again we have the case of John the Baptist, when it was that Jesus came unto him requesting baptism of him, and he felt not worthy to unlatch the latchet of His shoes, but Jesus said, "Suffer it to be so now," that we may fulfill all righteousness. As they came up out of the water the Spirit descended in a bodily shape as a dove saying, "This is my beloved son, in whom I am well pleased." Surely the poet must have been inspired to write when he wrote, "Return, O holy dove, return sweet messenger of rest," etc. We understand the dove is different from all other birds. Instead of opening the mouth and throwing its head back as other young birds, it sticks its head down and keeps its mouth shut, they coo three times, then stop and again you hear the three coos. In cold seasons and snow on the ground, for a good while we see them huddle together in flocks and as food becomes available they feed together on the food found in the fields. In the spring they mate, lay two eggs, hatch their young, feed and care for them until large enough to fly away into the air to carry glad tidings far away.

I remember when I was a young man, or hardly grown, I lost my voice for several weeks. I tried

many remedies which failed to bring back my voice, but one day in the spring when I was working in the turpentine woods, I heard a dove cooing in a tree. Something seemed to move me to mock the dove, which I proceeded to do, and my voice came to me. So I feel to hope I have other evidence that I have no voice to speak out to utter in a voice to be heard the message given of God to His dear children. I feel to know that I have passed through some cold dreary seasons when there were no flowers to be seen, no birds to be seen, no sign of life in the fig tree, alas! "The voice of the turtle is heard in our land." Spring time has come, the fig tree puts forth young figs, and there is rejoicing with all who are visited by this sweet, small, still voice. So when God the Father, through His son, Jesus Christ, sends forth His spirit into the minds and feelings of His blessed little ones, they rejoice because of the light and warmth of this sun of righteousness in their poor souls.

I will come to a close in a sweet hope of eternal life.

ELDER L. A. JOHNSON

RFD 3

Benson, N. C.

CONVERSION AND ORDER

The above combined subject matter is so vast it is inexhaustible, therefore, dear readers of dear old Landmark, I shall only expect to give a few hints. In St. Matthew, 18th Chapter, the fact is disclosed the disciples came to Jesus asking, "Who is the greatest in the Kingdom of Heaven?" Jesus exemplified by using a little child and in

connection with the example said, ::Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." Let's note Jesus was establishing and proving the doctrine of conversion, having already proved that conviction precedes conversion, in that of the step down from adult to child, a journey which no man of himself is able to make, and of himself either cares to make the effort. Therefore, conviction as well as conversion is also in the providence of God. Conversion of itself cannot stand. It must have the strong support of conviction, for adult must step down to child, adult representative of conviction and child representative of conversion. Conversion equalizes every heir of God in every kindred nation and tongue, creed and color under the sun. We know an adult cannot become a child in statue; so did Jesus. So it is clear to see the sense in which Jesus was teaching was in the dependency, helplessness, inability and incapacity to carry on, the child possessing all the qualities that disqualified it to carry on, likewise is the person who is converted. A person with a true conversion, by that I mean of the Godly sort, feels to have in his or her heart all the qualifications that disqualifies them as a child of grace. How strange this is but oh, how true. For this reason the very speech of a converted sinner is betraying to them although they are unconscious of it. It makes us feel

happy to learn that Jesus said, "Whosoever shall receive one such little child in My name receiveth Me." The receiving of one such little child in the name of Jesus, why not it be so that the association and companionship of one such little child be the association and companionship of Jesus? "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Behold how precious these little ones are to Jesus. It is encouraging then when we behold what great care and spiritual manifestation should be manifested among us as the people of God, whom God hath called out of darkness into the marvelous light of His dear Son. Grief, sorrow, misery, affliction and heavy calamities are because of offenses.

It must needs be that offenses come, offenses certainly need no encouragement but woe unto that man by whom the offense cometh. Please note that man, yes, Adam seems doomed to sorrow, grief, misery, affliction, and heavy calamities, quick to offend and easy offended. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. CHARITY NEVER FAILETH. 1st Cor., verses 4, 5, 6, 7, first clause of 8th. Jesus, in establishing and supporting endurance in regard to

offenses in its final analysis, takes up the human body. The hand or foot is very essential and much ill convenience is experienced with the loss of one or both, but there is a way yet to get along. The eye is the light of the body. The loss of one eye is a handicap but there is yet a way to carry on. It is believed by some among us that Jesus here is teaching the exact thing for an organized church to do in regard to her membership. Jesus had no such in view. Jesus was teaching forbearance, patience, long suffering, endurance. God grant we may all learn this lesson and in forbearance, patience, long suffering and endurance give all heed to see that spite does not arise in us against the offender, to spoil the beauty of forbearance, the beauty of patience, long suffering and endurance, remembering that they are heirs of promise, and that we, like them, are subject to like passion. Treat them as a brother and in so doing heap coals of fire upon the offender's head. You can't quench fire with fire. The great official act of Jesus was to save that which was lost. The beautiful traits and characteristics of charity were lost completely in every act of the administration of the dispensation of the law of Moses, and Jesus is showing the essentiality of these things and proving it works for good to them that love God, to them who are called according to His purpose. Now Jesus says, "If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" A

man as a minister and an Elder in Israel might possess great talents, sublime eloquency, and hold his congregation spellbound, but if this one sheep is astray he had best seek the mountains of the heights of God in search of this one sheep, which I shall call forbearance. If so be that he find it, if he is clothed and in his right mind, he rejoiceth more over that sheep than of the ninety and nine which went not astray.

Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. I just compliment the determined ability of Jesus to protect these little ones. Moreover, or beyond what has been said, if thy brother shall trespass against thee, intrude, encroach, injure or annoy, transgress voluntarily any divine law or divine duty to which you feel Godly bound, go and tell him his fault, between thee and him alone. Now there is a difference between telling a brother his fault and accusing or abusing a brother for his fault, then too, between thee and him alone, if we could be mindful to tell the brother his fault without filing at the same time our feelings with him in regard to his fault, I am sure we would profit much. If we go alone it is evident good results will be accomplished but if we take self along, with self's own interest, we may expect not to accomplish any thing for good, the results will be bad. If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established and

if he shall neglect to hear them, tell it unto the church. Now it seems this is as soon as the Church should come into action. The Church should, of course, hear and hear patiently and in the Church's deliberation the Church should investigate past procedure to see that the spirit of procedure as well as the letter has been adhered to on the part of the offended party. When the Church is convinced, unbiased by either the offended or the offender, then if the offender neglect to hear the Church let him be unto thee as an heathen man and a publican. In conclusion we are brought to the binding and loosing, which is much a part of the order of the Church and is effective exclusively based upon genuine spiritual procedure and a spiritual conclusion. When such is prevalent there remains no lamenting and tears to be shed over the exclusion, feeling all has been done that rightfully could have been done. When we hear of, or see tears of lamentation, over the exclusion of someone, we may be sure that somewhere down the line someone feels that they have erred in their endeavors to discipline others. It behooves us to watch as well as pray.

Submitted in love,
F. A. COLLINS
Hartford, Ala.

THE LORD GIVES STRENGTH

My dear Brother and Sister,

Doubtless you have thought me very neglectful in answering your letter and I'm willing to acknowledge my negligence in so doing but I have been very sick since I

saw you last and have not fully recovered yet. Though I was able for us to go to Clement yesterday with the hopes of seeing some of you there. I don't want any of you to feel badly about me in the least for I have been well cared for since I came down here. Everybody is so good and kind to me, especially here in our home—far better than I deserve or am worthy of.

Sometimes out of the depths of suffering and woe, I am lifted up to the shining mount of His infinite love. Oh, at such times can we not almost hear the sound of angels' wings and feel ourselves enveloped in the shining light that shines unto perfect day in the heavenly courts? In times of darkness and doubt heaven seems vague and something so very far off as almost not to exist at all. But in those seasons of light and spiritual warmth, when we have precious love visits from on high, how clear, real and rich enjoyable it all is. Why, Heaven is right here in our poor hearts. Paul says that our light afflictions work for us a far more exceeding and eternal weight of glory. Then, dear Sisiter, can we not bear them yet a little while, until we are led to the borders of that land where sorrows cannot come, and where God shall wipe all tears from our eyes? As we sweetly realize how securely we have rested in the everlasting arms, let us still lift up our eyes unto the hills from whence cometh our help and await the final coming of our Lord, crowned with glory, immortality and life everlasting. Having the same sweet hope, knit together by the silken thread of Christ's love, our com-

mon afflictions bring us together in close companionship and gives us as it were a double portion of Christian love and fellowship.

I want you to know that I appreciate your letters and your kindness in writing to a poor, weak worm, who, if I belong to the great Shepherd's little flock, am the very least of all. It is very pleasant indeed to be held in kindly remembrance by our dear kindred in Christ. It is a comfort to me to know that I'm not walking alone but that others are chosen in the furnace of afflictions as well as myself.

Dear Brother and Sister I feel like I want to tell you what I hope the dear Lord saw fit to reveal to this poor worm of the dust last night a week ago. Though very ill I was suffering no bodily pain, the goodness of God to me has been wonderful indeed! I felt better in mind than I ever did in my life and it seemed that I could almost see the Heavenly Jerusalem, the City of the Great King, and the heavenly host praising Him around the throne. It is sweet indeed by an eye of faith to catch a glimpse of the glorious city just beyond. As I lay thinking of the golden city—of its jasper walls, of the precious stones and the gates of pearl I thought how beautiful it all is and yet if God, the Alpha and Omega, the bright and morning star, did not dwell in this city what a poor place it would be for the child of God, if Jesus our Redeemer and Saviour were not there. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Oh, dear ones, this is what gladdens our hearts, the blessed thought that

Jesus is there, the glory and the light! I think that I was taught a lesson in this. All my natural senses seemed to be leaving me, and I felt like one hanging upon the brink of another world. I had no fear and all looked bright and shining on the other shore. Yet it seemed that Jesus was not yet ready to call me home. I was made to feel that I must stay here awhile for His dear name's sake because He had willed it so. I witnessed my strength slowly returning to me with a calmer degree of trustful resignation to His divine will than ever before and I feel that I have since been enabled to feel and say "All the days of my appointed time will I wait till my change comes." How thankful I have felt for this lesson and how glad to be made willing to suffer trial, sorrow and afflictions for His sake if it is through this terrible darkness that I am to be purified before I reach the eternal light and glory. "By terrible things in righteousness will thou answer us, O God of our salvation." We pray for grace, we long for holiness, we hunger and thirst after righteousness, we hope for an answer to our prayers, but oh, how differently comes the answer from what we expected. "By terrible things in righteousness" He answered our prayers. We are often surprised at thus being and we exclaim as did Jacob, "All these things are against me", forgetting the while that He will try us as gold and that in the furnace of afflictions He has chosen us. Dear Sister, our afflictions are hard for us to bear for "No chastenings for the present seemeth to be joyous, but grievous," but

do we not sometimes sweetly realize that it yieldeth even to us "peacable fruit of righteousness." Surely it must be one of the terrible things by which He answers us, as well as among the all things which work together for our good. Through all our afflictions, our heartaches, the awful sense of indwelling corruption and sin, shall not His grace be sufficient for us? Looking away beyond these things to the sufferings, agonies and groans of the dear Saviour, who in all our afflictions was afflicted, and by His death brought salvation unto us, can we not find grace and comfort and help in time of need? Oh, what a blessed Saviour He is to us and how blessed we are through Him. We should praise and adore one who has done such wonders for us. "Be thou faithful unto death". There is no promise of rest here, but in the promise that He will be with us even unto death surely we find a great harbor of safety. There is no perfect rest only beyond the grave. The goodness of God is over all and extendeth to all, to each one of us he meets out the portion and needful share of gifts. You, my dear sister, who is sometimes deprived of good health is blessed with a wonderful gift to expound the scriptures and comfort many of the tired little ones you meet with. Another may be void of this gift but may be gifted or blessed in another way so that they may be useful in the Lord's vineyard. So whether we live or die we are the Lord's. Ere long we shall all pass away and if not deceived shall have beauty for ashes, the oil of joy for mourning, the gar-

ment of praise for the spirit of heaviness. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." What glory and immortal light shall fill the soul and with what gladness shall we sing the song and hear the soft sweet music of redeeming love. We shall then be in possession of that perfect love which casteth out fear, and realize in all its power and sweetness that "God is love."

Please pardon this long letter—you know my failings in writing as other things. I was glad to hear from Fellowship and to know you had a good meeting. I thought of you all and the pleasure I've had to meet with you. I have the same love for everyone as always even though I can't meet with you each month.

Won't you come to see us soon? Don't wait so long. Give my love to all the folks up there. I want so much to see all of you.

Write real soon and all the news. With lots of love to all.

Unworthily,
ELGIE LEE COLLINS
Micro, N. C.

March 13, 1933

(Note) Mr. Collins present address is Raleigh, N. C., RFD 3, care of David Williams.

EXPERIENCE

Dear Brother Fly,

I have had a mind for a long time to tell you some of my feelings but haven't been able to do so. I know if you and all the church just knew me, as I know myself, you couldn't have any fellowship for me. I have

bbeen so low down in my feelings lately that it makes me wonder if I have ever had any experience. I thought for a long time after I joined the church that I'd never be like this again but I am and I can't help it. But there was something that did leave me that hasn't ever come back and I pray that it never will but I feel so unfit to be with such good people.

I thought for a long time I was going crazy and I told Carl several times if something didn't change I couldn't stand it much longer. I would go to bed and couldn't sleep, just wondering about myself, and the next morning it was the same old thing right over and over. I stayed like that for about five years and couldn't get any relief. I was going to different churches in all this time and it never appeared to me that I was such a bad person. But when I was shown just what I was, then I knew I wasn't anything and had never done anything good. I hope I realize now where all our blessings come from. I know I can't do anything within myself. I tried for a long time to be anything but an Old Baptist, but I feel like now if I just knew I was one, I'd be satisfied.

I remember how I felt when I first started going with Carl to Upper Black Creek. I thought they were the most peculiar looking people I ever saw and I'd never go with him again, but when the next fourth Sunday came something made me want to go back. I would say everytime I wouldn't go the next time, but I soon found out I couldn't help myself.

Then I began to feel a change

coming over me. My feelings were different for them. I began to love them and thought they were the sweetest faces I had ever seen and could hardly wait for the time to come to go back.

One fourth Sunday night (we had been to church that day) I had the happiest feeling about the church I had ever had. Somehow in my sleep I had gotten all turned around in bed and was dreaming about trying to do something. I didn't know what it was I was trying to do but I was certainly working hard over it and I was awakened with these words "Upper Black Creek Church." I believe I was shown right then that I couldn't do anything within myself because if I could, as hard as I was trying, I would have done so. Well, I told Carl about it and all he said was ::You'll see through all of it some day." But I still wasn't satisfied. Seemed like I wanted more proof. I would beg God to have mercy on me and show me the right way because I had gotten to the place I didn't know anything. I felt like if I knew what was right, that would be what I would want to do. And I can truthfully say I believe He did answer my prayer because I feel like I was showed the right way in this dream. I thought we had gone to bed and my brother and his wife came. She was standing at the foot of the bed and my brother sat down in a chair. I thought we all were talking and my brother came over to the bed and put his arms around me and said something and when he did I told them all to come on and go with me. The next thing I knew we were all coming up to this

ZION'S LANDMARK

beside of a tobacco barn and were these people over there. The first one I saw was Bro. Fly. He was sitting in a chair leaning back and they were all singing those sweet old hymns. I wanted to join them sing but it was almost dark and I couldn't see the words of the hymns and I didn't know them by heart. All at once there appeared a little light over us. It was dull to start with but all of a sudden it began flickering and everything got just as bright. That was the brightest light I have ever seen shine. It was brighter than I've ever seen the sun. Then I began to help them all sing because I could see.

Well, I felt like after this I wanted to go to the church. I loved it more than ever but I felt too unworthy. I couldn't offer myself, so I went on about six months after that in so much trouble I didn't see how I could live much longer. The second Saturday night in April (after all of this) was one night I don't believe I'll ever forget. I had been gone to bed about two hours and couldn't think about going to sleep. This burden had gotten so big I felt like I was going to die. So about 12:00 o'clock I called Carl and told him I had to talk to him some. I felt like I was going to die and I wanted to tell him about all this trouble I was in before I did. So I started talking to him and all at once I began to feel as light as a feather and could feel something leaving me. I've never been as happy in my life and I felt so good I couldn't go to sleep and didn't want to. I felt like I wanted to talk then and we did, until about 3:00 o'clock.

The next morning everything

looked and seemed different. Seemed like everything was praising God. I could hardly wait for the fourth Saturday to come around because I was made willing to offer to the church that night.

It makes me feel so unworthy and so little to think how all of those precious people could receive me in the church the way they did and have fellowship with me because I feel to be the least one of all.

Now, Brother Fly, I didn't mean to make it this long when I started but seemed like I couldn't stop until I told you all of this. When you are blessed to pray, won't you please remember me and my family?

Love,

MRS. CARL LAMM

503 Clark Street

Rocky Mount, N. C.

J

ENJOYS LANDMARK

Christiansburg, Va.

October 5, 1948.

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Mr. Gold:

I am enclosing two dollars to renew my subscription to The Landmark, as it expires October 15, 1948. I enjoy the paper very much and wouldn't like to miss a copy.

The writings of your fathers, Elders Durand and P. G. Lester, that are published from time to time are just as new and sweet as when they were written. Such writing (by inspiration of The Holy Ghost) does not age.

Sincerely yours,

(Mrs.) S. W. Martin.

Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,

N. C.

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WILSON, N. C.

OCT. 15, 1948

1ST JOHN 3:8-10 VERSES

I have been asked by a Landmark reader to give my views on the 9th verse of this chapter which reads as follows: "Whosoever is born of God doth not commit sin; for His seed remaineth in him! and he cannot sin because he is born of God."

It is my opinion that it means exactly what it says because the next verse says, "In this the children of God are manifest, and the children of the devil; Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Jesus, who taught as never man taught, said to the Pharisees, "Ye are of your father, the devil and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth for there is no truth in him, when he speaketh a lie, he speaketh of his own, for he is a liar and the father

of it." (St. John 8:44).

They had said to Jesus "W. one father, even God," Jesus unto them, "If God were your father ye would love Me; for I have proceeded forth (from the Father) and came from God; neither came I of myself, but He sent me. (St. John 8:42).

"Whosoever committeth sin transgresseth the law, for sin is the transgression of the law. And ye know that He (Jesus) was manifested to take away our sins; AND IN HIM IS NO SIN." Men born in the flesh were born under the law, and there never has nor never will be an offering that will satisfy the law's demands, save Jesus, the sent of God to meet the law's demands. "WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD, AND EVERYONE THAT LOVETH HIM THAT BEGAT LOVETH HIM ALSO THAT IS BEGOTTEN OF HIM." (1st John 5:10.

The born of God under consideration in verse 9 has sole reference to the new birth, or the new creature in Christ Jesus. Therefore, WHOSOEVER IS BORN OF GOD SPIRITUALLY DOTH NOT COMMIT SIN. The fleshly body remains subject to temptation; but when their faith is tried we read, "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love Him." (James 1:12).

Satan tempts the child of God but Christ delivers them. "For we have not a HIGH PRIEST which cannot be touched with the feelings of our infirmities; but was in all

points tempted like as we are, yet without sin." (Heb. 4:15.)

How glad every believer in Jesus the Christ should be that He is an ever living High Priest, enthroned on high, ever watching over His flock and will in the second coming receive His bride unto Himself, to spend eternity in the glories of heaven and immortality.

The seed of God, preserved in Christ, made holy in Christ, accepted in Christ. No wonder the apostle said "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God; and if sons then heirs of God and joint heirs with the Son, Jesus Christ.

Humbly Submitted
O. J. DENNY

WILL SOME BRETHERN WRITE OBITUARY OF DR. CRAWFORD

I received a card from Mrs. Dr. Will B. Crawford reporting the death of her distinguished husband Dr. Crawford, in April of this year.

Let some of our brethern, well known to Dr. Crawford, write an obituary of this highly esteemed man, whom we believe to be a man of God.

Personally I had some correspondence with Dr. Crawford in January of this year and enjoyed his letter. I have done little writing of late due to illness; but am somewhat improved and feel to thank God for every blessing natural or spiritual. It is in Him that we live, move and have being until time of our change, from time to eternity.

To His blessed name be all power, honour and glory, here and

hereafter.

Yours in hope,
O. J. DENNY

RESOLUTION OF RESPECTS FOR SISTER MARTHA JANE McLAMB

Sister Martha Jane McLamb departed this life August 9, 1948. She was seventy-three years, five months, nineteen days of age. She united with Bethsaida Primitive Baptist Church on Saturday before the first Sunday in October, 1899, living a faithful and devoted member until death. We feel our loss is her gain and we should not weep for her as those who have no hope. While the church misses Sister McLamb her family misses her most. Therefore, be it

RESOLVED, first we bow in humble submission to the will of our Heavenly Father who makes no mistakes and doeth all things well. May God give to her family grace to say "Thy will be done."

Second, a copy of these resolutions be sent to the family, a copy put on our Church record and a copy sent to the Landmark for publication.

Done by the order of Bethsaida Church on Saturday, September 4th, 1948,

Sisters' Committee
HATTIE DENNING
LIDDIE TART
MEALIE BYRD

IN BETTER SHAPE

We have had to put in a lot of equipment, and move in our new quarters and that is one reason why our publications have been coming out so irregularly of late. We are now in better shape, we trust.

Our subscribers and friends have been very patient with us, and we deeply appreciate their kindness, and desire to thank them and our employees for their patience and solicitude.

J. D. GOLD

APPOINTMENTS FOR ELDER E. C. JONES, VARINA, N. C.

Upper Town Creek, November 20, 11 o'clock. Tysons, November 21, 11 o'clock. Autreys Creek, November 21, 3 p. m. Farmville, November 21, 7:30 Sunday night. Falls Tar River, November 22, 7:30 Monday night.

APPOINTMENTS FOR ELDER T. FLOYD ADAMS

Flat Swamp, November 19, 11 o'clock. Flatty Creek, November 19, 7:30 p. m. Norfolk, November 20 and 21. Kitty Halk. November 21, 7:30 p. m. Sekew. arky, November 22, 11 o'clock. Falls Tar River, November 22, 7:30 p. m.

ZION'S LANDMARK

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-- AT --

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VOL. LXXXI

NOVEMBER 1, 1948

NO. 23²⁴

PSALM 57

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

I will cry unto God Most High; unto God that performeth all things for me.

He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp; I myself will awake early.

I will praise thee, O Lord, among the people; I will sing unto thee among the nations.

For thy mercy is great unto the heavens, and thy truth unto the clouds.

Be thou exalted, O God, above the heavens: let glory be above all the earth.

ELDER O. J. DENNY, Editor-----Winston-Salem, N. C.

ASSOCIATE EDITORS

ELDER M. L. GILBERT ----- Dade City, Fla.

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER T. F. ADAMS ----- Willow Springs, N. C.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE GREAT SPECKLED BIRD

What a wonderful thought I am
thinking,
Concerning a Great Speckled Bird.
You remember her name is re-
corded

In the pages of God's Holy Word.

All the other birds flock around
her,
And she is despised by the squad,
For the Great Speckled Bird of the
Bible
Represents you the Great Church
of God.

Desiring to lower her standard
They watch every move that she
makes
How they long to find fault with
her teaching
But really they find no mistakes.

She is spreading her wings for a
journey
That she is going to take by and by,
When the Great Tribulation is over
She will meet her dear Lord in the
sky.

I am glad I have learned of her
teaching
Yes, I'm glad that my name's in her
book,
For I want to be one never fearing
On the face of my Saviour to look.

When he comes descending from
Heaven
On a cloud as He writes in His word
We'll be joyfully carried to meet
Him

On the wings of the Great Speckled
Bird.

MRS. J. E. WATKINS
Rt. 1, Knightdale, N. C.

LEAD ME ON

Lead me lest I go astray.
Keep me in the narrow way,
And let me trust thee every day
To lead me on.

Lead me to that world above
Where all is done away but love,
And may I know the kind of love
That leads me on.

Guide this sinful, stammering
tongue,

Let thy worthy praise be sung,
From morning to the setting,
of the sun

And lead me on.

Guide these naughty, sinful hands
To do whate'er thy law demands,
And may I know thy guiding hand
Still leads me on.

Guide these roving, sinful feet
In the paths of love so sweet.
Strengthen me each trial I meet
And lead me on.

Guide aright these eyes and ears
That what I hear may calm my
fears

And what I see may dry my tears
And lead me on.

Guide me till this life is o'er
To that bright and peaceful shore
Where life's storm shall beat no
more

O lead me on.

And when no more with cares I'm
fraught
I'll praise thy name as I ought,
For my soul thy blood has bought
And carried home.

B. S. COWIN

A GOOD LETTER

Mr. John D. Gold
Wilson, N. C.

Dear Sir:

Please find enclosed \$2.00 to re-
new Landmark from September,
1948 to 1949.

I often ask myself the question,
"Why do I want to write?" I just
want to live at their feet and min-
gle with God's humble poor. I often
feel it is too wonderful for me to
claim to have even a faint know-
ledge of the life and salvation. I
often feel like one alone. I know
the Lord is able to feed and com-
fort me were I one alone. It is alone
of His mercies that I live and His
mercies that I have a hope in Him.
He comforts us when all other com-
forts fail. As I grow older I feel
more of the necessity of His guid-
ing hand to lead such a poor worm
of the dust. I often feel I am less
than nothing and made to cry. I
know I am vile, how can such a
one have any hope, but when God,
I hope, gives us grace to proclaim
"Tis so sweet to trust in Jesue",
who gave His life for us. that we
might live in Him. Eye hath not
seen, ear hath not heard, neither
the things that God hath prepared
have entered into the heart of man
for them that love Him, but God
has revealed them to His people by
His spirit. There is a God in heaven
that revealest secrets. When He re-
veals that secret of His tender

mercies in hearts of His people it
is a secret no man can tell. God's
people understand a secret mystery
of Godliness that only Zion's child-
ren know, it is spiritually deserved,
it is sweet, sometimes it is only a
few moments, the sweetness is
gone. When we get down in the low
grounds of sin and sorrow, so to
speak, carried to the end of the
lane and made to see ourselves as
vanity and without God and hope
in the world until quickened into
divine life, but when it pleases the
God of heaven to turn back the
pages of time to your first love, it
is sweet to hope the little spark of
grace He bestowed in your poor
heart is still burning. Seems so
short a time we can feel it. I want
you all to pray for me.

Except Christ is our surety we
are lost world without end.

Humbly Submitted
MRS. HENRY FOX
Roxboro, N. C.
Route 3
October 14, 1948

WHAT IS THE SOUL?

At Elder Bell's request for views
on the 2nd chapter and 7th verse
of Genesis, and as I have had some
thoughts in regard to it, I would
like to offer my views for what
they may be worth to Elder Bell
and others, for if my views are of
the Lord they are not for me alone
but for all who may have an inquir-
ing mind concerning it.

There are two questions asked
here and when they are answered
I believe the whole subject has
been covered. The heading of the
article is the first question, "What
is the soul?" and I believe this is

what Elder Bell wants to know. When Adam was created, or rather formed, from the dust of the ground, he was nothing more than what you or me might roll up or form into the shape of a man. But that doesn't make it a man. It is just an inanimate form, fashioned like a man but it is not a man, nor can we make it a man by any power that we possess or can possess. Only God has the power to put into anything the breath of life. Even the infant that is still born was and is a soul, for it once had life in it or it could not have existed to be born except it had once had life in it. The text says that when God breathed into Adam's nostrils the breath of life, man, not only Adam, but all of Adam's posterity, became a living soul, or would become so at conception and birth. As long as breath remains in the body it is a living soul, but when breath leaves the body it is a dead soul or body, which is the same thing. This proves to my mind that when the soul is saved the body is saved and when the body is saved the soul is saved for they are one and the same. What is salvation to me or to you if this body is not saved in the resurrection? If it is something else that is raised up at the last day and not you or me, then we have no part in that life that shall never end.

In the above I believe I have answered the second question of Elder Bell, but will say that I believe the text means just what it says and I think he believes the same thing although I may be presumptuous.

J. IRA HAWKINS

CONCERNING JESUS

Dear Readers of the Landmark:

In Psalms, Chapter 46, verse 4 we find a very interesting passage, predicated upon more than one ob- jective. We shall first note that there is a river. A river must have tributaries, that is, other smaller streams that flow into and support the river in its main. A river must in its main be lower than its tribu- taries, otherwise the tributaries would not flow into the river. The Psalmist evidently had Jesus in mind when he spoke of this river, the word river then is a descriptive word used by the Psalmist to teach us something concerning Jesus. In- vestigating farther we find the streams of this river shall make glad the city of God, at face value it seems that the streams flowing into this river, the river's tribu- taries, of course, makes the main river glad, as tributaries do have that tendency to cause the river to rise, but with a closer investigation we find the streams of this river make glad the city of God. We are therefore led to feel this is the same river that John saw, or rather he says was shewed him. The description John gave of the river was that it was clear as crystal, and John says it was proceeding out of the throne of God and of the Lamb. Rev. chapter 22, verse 1. John also says it was a pure river of water of life, but the point I am interested in here is that this river was pro- ceeding out of the throne of God and of the Lamb. Knowing so well that all literal rivers proceed in in- stead of out, thus we are lead more into the text to understand how the streams whereof this river makes

glad the city of God, which city is the people of God. "Ye are the light of the world, a city that is set on an hill cannot be hid." Matt. 5:14. It might be we could get a better understanding of this text with its proof texts, if we in our minds would take some great river by her mouth and lift her up and watch the streams of which she is composed as they trickle back to their destiny in the hills far, far away, back and back until they reach the single dripping drop from the mountain heights, then it might be we could get a glimpse of the magnitude of the eternal power of God, as He lifted Jesus (this river) on high for poor sinners, and willed that the streams of mercy and goodness and grace richly mingled with the atoning blood of the Son of God from His riven side, make glad the city of God as it proceeds out of the throne of God and of the Lamb, such are they who are like a watered garden, and like a spring of water, whose waters fail not, streams of mercy never ceasing calls for songs of loudest praise.

ELDER F. A. COLLINS

GOOD PREACHING

Dear Brethern and Sisters in Christ,

I so much enjoyed the preaching at the Kehukee Contentnea White Oak and Black Creek Associations. How sweetly was my hungry soul fed and how often now do I go back and gather up the fragments and feel rested and refreshed thereby. There is no food on earth so suitable and so quieting to the child of God as the sincere milk of the word. It drives away their tears and sorrows, and hushes into si-

lence their every doubt and lulls them to sleep in the same arms of the promises of God, to wait in hope of eternal life. This scripture is upon my mind, "I have eaten my honey comb with my honey," says the heavenly lover to his dear people. Solomon's Song 5:1. The honey must be eaten with the honey comb. We read of no strained honey in the Bible and the empty honey comb would be poor eating as would also the letter of the word. In preaching, doctrine and experience can not be separated. Honey and the honey comb eaten together, as provided in nature, is not only sweet above all natural food but it is also nourishing. A taste of it enlightened Jonathan, renewed his strength for the battle; so the word of the Lord, given to us from His hand, filled with His mercy and goodness and grace, is good to enlighten our eyes and make us strong in the Lord to "fight the good fight of faith" and also it is sweeter than honey to our mouth, "yea, sweeter than the honey and the honey comb." Psalms XIX, 10 verse, CXIX, 103 verse. "How sweet are thy words unto my taste yea, sweeter than honey to my mouth." Oh, may we all by the power of His grace, by the indwelling and guidance of His Holy Spirit be made to dwell with Him and all the Israel of God in glory. This truly is my prayer. "Holy Spirit, hover near me, Till this life of death is done; Then in Christian triumph bear me, To the Almighty Three in One."

Your little sister, I hope.

MRS. BESSIE BROOKS GAY
Farmville, North Carolina

A LETTER FROM A YOUNG MEMBER

October 25, 1948

Dear Mr. Gold:

You will find herein a letter written to me by one who is, perhaps the youngest member of our church. He is just 14 years of age, and just recently joined our folks at the Flat Swamp church. As a general rule I am not a great believer in publishing personal letters. But in this particular case, I really believe it would be of value to your Landmark. A large number of our folks have asked me to let you have it to publish if you care to do so. So I have talked with his parents concerning the matter, and have their consent to send it to you. It, of course, will need some corrections. You, therefore, may look over it and should you care to publish all, or a part of it, then I believe it will be deeply appreciated by our folks. Everyone who knows him is completely in love with him.

Your truly,
A. C. OWENS

Williamston, N. C.

Dear Brother Owens:

I received your most welcome letter a few days ago, and have been wanting to write you ever since. We went to Pleasant Hill today and ate dinner with Brother and Sister Edwards. I really enjoyed going there and hope to go again. I wanted to hear Elder Berry preach, but he couldn't come. I did, however, hear Elder Weaver. Oh, how the Lord does bless his people. How good and how blessed it is for us to partake of his riches through his servants of which I

hope to be one if it is His will. For I do desire to pour out to the hungry and thirsty the goodness and mercy that the dear Lord has shown me. How I like to meditate over these things, the unsearchable riches of God, only open to a few and they can see only a small part of it, as much as the Lord desires them to see.

I like to feel His presence so close to me, just as I am feeling His presence now as I try to write a few words that are not of men but of God. Oh, I hope I am thankful to the Lord for being so kind and good to me. I sometimes want to shout and sing praises to His name. I often hear the brethren speak of things that they liked in the years gone by, but since they have been a witness to God's grace and mercy they no longer like the things of the world, but now they enjoy the spiritual things of God.

I am so thankful to the Lord God Almighty that I do not like the things of the world. I have never liked her things, but have always loved the brethren and sisters of the Old Baptist Church, for I feel as though He has brought me down to know that I am a sinner and chief among them, says Paul. How wonderful it is to know that eternal life is not bought or sold, but is a free gift of God, given to all those who ask for it with fear and trembling, and the ones who have been hewed down are the only ones who will ask for it and receive it.

How wonderful it is to me to have a hope in Him. The kind of hope that makes me put my trust in Him. I really feel that the Lord has increased my knowledge of Him.

For He has shown me many wonders. And while I am quite young—only fourteen years of age—I feel as though He has taught me very much indeed, but the more He teaches me the more I want to, know, and the more I am ashamed of myself, and the poorer and lower I feel.

Sometimes I don't feel like going to see the Lord's people, because I feel to be unworthy. But then again I like to be with them, because I hope that I am one of them and that they are my people. How blessed it is for us to have that hope, the kind of hope that gives us the feeling that we are some of His little flock that were chosen by Him before the foundation of the world. Satan knows full well that he can't get even one of us, though he makes all kinds of false promises. Satan is always at hand, no matter how good we try to be, even when we are in the presence of the Lord, he is at hand though we don't know it.

Aren't we all so glad that God is not the kind of spirit that tempts us, but instead is full of loving kindness. He is one that takes us from the pits of hell and lifts us up into His marvelous glory. He is never in a hurry, yet He is never late. He is one that does His own work at His appointed time. How good it is to know that God is just, kind, merciful and one who doesn't need the advice of men. For if God says you are one of His children, He will hew you down so you will know that you are a sinner and then He will reveal His love to you. Hence, you can't have religion today and lose it tomorrow.

If the religion of our Lord and Saviour Jesus Christ ever gets hold of you, it will never turn you loose. I like to think of the time when Jesus said, "I come not to call the righteous, but sinners to repentance," because the righteous are the ones who have been born again and have been taught of the Holy Spirit. They are the ones who have been brought down and have gone through the valley of the shadow of death. They are the ones who know no other help except that which comes from God, they are the ones who would die if God would withdraw himself from them, they are the ones who try to praise Him and thank Him for what He has done for them.

Yes, those are the ones for whom God sacrificed His Son, they are the ones whom Jesus came to save. Therefore, I hope that I may be blessed to praise, honor and love Him all the days of my life, and on that Judgement day that I may also be on His right hand with his sheep. And this is my prayer. For Christ's sake, Amen.

CORONE BRYANT
Williamston, N. C.

IN THE IMAGE OF GOD

"And God said, Let us make man in our image, after our likeness. So God created man in his (own) image, in the image of God created he him, male and female created he them." —Gen. I: 26-27.

In what does this image or likeness consist? Scott, in his commentaries, after discussing this question at length, says, "We determine, then, that the image of God in which Adam was created con-

sists in an understanding prepared to imbibe true knowledge, a judgment free from corrupt bias, a will disposed to obedience, and affection regulated according to reason and truth; nor can we conceive that it could consist in anything else." By this last expression, as well as by others, it is evident that this view is adopted, not because of its own intrinsic force, but because there appears to the author no other way in which the subject can be understood. I think there are other interpretations of Scripture which have been accepted for the same reason.

I have never been able to see the propriety of this view concerning the nature of the likeness to God in which Adam was created, and it is in my mind to express my reason for objecting to it, and also to tell briefly what I think the Scriptures do teach concerning it. Whatever the Scriptures declare we are bound to receive, even though we do not understand it; for we know the words are right, and that the only Interpreter will open our understanding to know their meaning as soon as we need that knowledge. But we are not thus bound by the form of uninspired words, nor the views of uninspired men. When they are seen and felt to be in accordance with the inspired Scriptures we cannot but receive them; they come to us with the sweet power of light. But it is not right to adopt the views of anyone when they are not thus commended to our consciences, though we may regard them as probably true, if we see nothing in the Scriptures contrary to them. When, however,

we think we have positive light through the Scriptures upon the subject, we should do wrong to withhold it for fear of the reproachful charge that we think ourselves wiser than others. I have hesitated to express my mind at times for this reason, but I have been condemned for it. We should present our views for the consideration of brethren, not with the thought of exercising dominion over the faith of any, but with the hope that we may "be helpers of their joy." It is pitiful that I should keep back some thought that has brought comfort to my soul because of the fear that someone will say I am bringing in new things. New things! Will not that blessed treasure-house, the Scriptures, present new things to the saints of God until the last of the redeemed have been taken home to glory? "Both new and old." New to every longing, hungry soul whose various wants they satisfy, and to whose various circumstances they apply with all needed help and comfort; old because they are the words and work of Jesus, who is "the same yesterday, and today, and forever." The Scriptures have not all been fully unfolded yet, nor have all the books that have been written, nor all the sermons that have been preached by the servants of God, supplied all the expressions that will yet be needed to tell of the wonderful things which shall be unfolded to the wondering and admiring view of the saints to the end of the world. The Lord's hungry poor will still be turning from the words of men to the word of God, and what is shown to them

there in their times of hunger and weakness and affliction, will constantly tend to draw them together and hold them in the bond of union and perfection, as no authority or power of man could do. The opening of the word by the Spirit to suit their needs, the love of Christ felt in the heart, the work of the ministry by His Gifts, and the wall of salvation, will effectually bring the children of God into manifest union, and hold them there.

To overcome opposition to our view by anything save scriptural testimony could not be gratifying to any honest, thoughtful mind. If the force of the testimony I present is not apparent to anyone I can have no ground of complaint against him on that account. If I am right, the One who made me see the truth upon that point can show it to others. If I am wrong, he who shows me the error does me good. If I have attached myself personally to any theory as its discoverer or special champion, in the sense that I regard any argument against it as a personal attack upon myself, it is likely I will be of no more use upon that subject to the Lord's people. If the Scriptures presented in opposition to, or in support of, any view do not carry conviction to the mind of my brother, I shall not help my case, nor instruct him in the truth, by speaking harshly to him, and calling his view a heresy. The servant of God must remember that he is never to weary in well doing, never to be discouraged by opposition; but in meekness to instruct them that oppose themselves, not instructed by his own authoritative assertions that such and

such things are true, but by the proof constantly repeated and presented. He must remember that the positions he defends can only be forced upon the mind by their own intrinsic value. It is a sweet and lovely work, full of precious comfort to the servant, to repeat again and again, and show in every possible way the evident meaning of the Scriptures in which he believes is taught the doctrine he sets forth.

And now I will attend to my subject. An image or likeness of any man, or of anything, is a representative figure of that man or thing. In that respect in which it is an image it is exactly like the original; not almost, but exactly like it. An image of a man may be of gold or wood, and of any size; but the form and features must have been exactly imitated so that it cannot be mistaken or it is not an image. Now in what sense can man be said to be like God? Not in his body; all acknowledge, for God is a Spirit. The view that I have quoted from Thomas Scott seems to have been regarded by many as the only other possible understanding; but how can a man's mind be considered as in the likeness of God's mind? The correctness of the description of the parts of God's mind, as given by Scott, may well be questioned. God's understanding is not prepared to imbibe knowledge, for he has eternally possessed all knowledge, a thousand years being with him as one day. He has not a will disposed to obedience, for there is nothing for him to obey but the counsel of his own will. In his understanding, his will, his judgment, his affections, and in every

attribute, he is altogether unlike man; the nature of these attributes is different. The Bible so presents them. God is infinite in every perfection. His thoughts and ways are not like those of his creature man. —Isaiah IV:8. The Scriptures do not indicate a likeness to God in this respect, but they do indicate the contrary.

An image of a face or form must be exactly like the fact or form, but may be of different size, and must be of different material. But an image or likeness of an invisible thing, as of mental or spiritual capacities, must be simply the same thing. So Christ is said to be "the image of the invisible God," and again, "the express image of his person." —2 Cor. iv:4; Col. i:15; Heb. i:3. This means that he was "equal with God;" "in the form of God" (Phil. ii:6); one with God. But Adam was not made in the image of God in the same sense in which it is declared that Jesus was the image of God.

Jesus was "made in the likeness of men, in the likeness of sinful flesh" (Rom. viii:3), having all their infirmities and temptations, and bearing the guilt and shame and curse of all their sins; yet he was unlike them in that "he was did no sin". So far as he was a like-holy, harmless, undefiled"; "he ness, the likeness was exact. So, while he was the image of God, and was God, he distinct from the invisible God of which he was the image, in that he was the Son, the Head of the church, prepared to suffer for his people in their flesh, and to raise them with himself from sin and death to life and

glory.

But to my mind the Scriptures do very clearly and distinctly set forth the nature and character of the similitude to God in which man was created. We notice some things which are important in the texts.

First. It is the first time during the record of creation that the Lord speaks in the first person plural: "Let us make man in our image."

Second. Each declaration the Lord created man in his image and after his likeness, is followed by the expression, "Male and female created he them," as though this explained where in the image or likeness lies. —Gen. 1:27; 5: 1, 2.

Third. The name Adam was given to both the male and female, evidently before the woman was made. Also, while the man was yet alone, the command was given to him not to eat of the fruit of the tree of the knowledge of good and evil.

Fourth. When the woman was made and brought unto the man he said, "This is now bone of my bones, and flesh of my flesh;" and he said of a man and his wife, "And they shall be one flesh." And Adam called his wife's name Eve, because she was the mother of all living; but she had been named in Adam with his own name before that separate manifestation.

Now, when the man had transgressed that command, the Lord said, "Behold the man is become as one of us, to know good and evil." —Gen. 3:22. What can this mean but that the image or likeness is now manifested? The image was complete before, but is now made to appear by the act of Adam

in taking the fruit at his wife's hands, and following her in the transgression. "The man is become as (like) one of us." Is not that one the Son of God? And is it not clearly shown by the apostle Paul wherein that likeness or image consists? The apostle says that Adam "is the figure of him that was to come"; and he says it when referring to Adam's transgression. —Rom. 5:14. It would appear from this, and the declaration in Gen 3:22, alone, if nothing more upon the subject were found in the Scriptures, that the likeness in which Adam was created is the likeness of Christ, the Son of God, in his mediatorial relation to the church as her head, and that the similitude (James 3:9) or image consisted in his being created male and female, and in the one name Adam being given to both while the man was still alone; and that the manner of the transgression manifested this likeness to that One in the Godhead spoken of as "one of us." But the apostle leaves nothing to be inferred or guessed at by us, for he brings the subject clearly to light.

First. He speaks of Christ as the second Adam, showing that the first Adam, as embodying in himself his wife and all his posterity, who are all covered by his name, sets forth, as an image or figure, Christ in his relationship to the church: "As it is written, The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit." The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly,

such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." —1 Cor. 15:45, 47-49. This shows wherein the likeness of Adam to the Son of God consists, referring exclusively to his relationship to the church, and beautifully setting it forth in this figurative way. Here also we have another illustration of an image, as being an exact likeness, not a partial one; those born of Adam bear his image, and those born of God shall bear the image of Christ, or be like him.

Second. The manner of the transgression was peculiar, and is of most important significance in the figure. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression." —1 Tim. 2:13, 14. Here is where the man became "as one of us," one of the Godhead. The image or likeness existed before the transgression, but by this act of transgression, the man following his wife, the likeness was fully manifested. The image could extend no farther than this; for the first Adam could not restore his wife, nor could he return himself. But here the infinitely superior power and glory and love of the second Adam appears. And how clearly and beautifully the apostle opens up this figure of male and female, husband and wife. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is head of the wife, even as Christ is Head of the church: and he is the Saviour of the body." "Husbands, love your wives, even as

Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. 5:22-23. Who can fail to see in this most wonderful language the meaning of the image in which the first man, Adam, was created, a figure or image of the second man, who is the Lord from heaven. And how richly the figures of Head and body, and Husband and wife, are blended, and yet each seen in its own distinctive character; and all setting forth the glorious mystery of the love of Christ to the church.

The man fell by that transgression from his first state in which God created him. He was made good, upright, pure, as a man. He was not a spiritual man, but natural. He was of the earth, earthy, and so all of his posterity are, and would have been even if he had not transgressed. He had not immortality, for we are distinctly told that Christ only has that (I Tim. 6:16), and all who possess immortality must have obtained it by a spiritual quickening from Christ, not by a

natural creation in Adam. But in no sense have we a right to think or speak of Adam as imperfect, or sinful, or evil, or as lacking in anything as a perfect man when he was created, because the Lord made man good, upright. —Prov. But he sinned. It was not sin in his heart by creation which caused him to do that sinful act, for that act was the first sin in the world. Sin came into the world then; "for sin is the transgression of the law." Ever since then sin in the heart has caused every sinful act and word and thought; but that act of Adam caused sin, or rather was itself sin. How do I reason that out? I do not reason it out at all. I just simply take the scriptural record and judgement; and from that I learn that I have no right to go back of that one act of Adam to find the first sin of the world. It is a mystery, but it is true. "By one man's disobedience many were made sinners." —Rom. 5:19. From a state of innocence to a state of sin, condemnation and death, I think ought properly to be called a fall.

Sin is a terrible thing, as every convicted sinner knows. No one can know the offense and loathsomeness of sin but those who have been made alive by the power of the second Adam, who is a quickening Spirit. To such poor sinners the love of Christ to the church, and his subject that presents to them the salvation of sinners, so sweetly and clearly as this does, must be full of holy interest and comfort. As Adam and Eve were one before the transgression, so Christ and his people were one in some wonderful, mystical sense before the world

began. As Adam was given the command before Eve was formed, so when Christ came into the world he said, "Thy law is within my heart." —Psalm XL. As Adam said of Eve, "This is now bone of my bones, and flesh of my flesh," so of the bride of Christ it is said, "We are members of his body, of his flesh and of his bones"; and the language of Adam concerning the wife is repeated by the apostle, and concerning it the apostle says, "This is a great mystery: but I speak concerning Christ and the church." Therefore, because they are members of his body, of his flesh and of his bones, as Eve was of Adam, Christ, the heavenly Husband, followed his bride in the transgression. These members of his body were seen by the eternal God, and written in his book before the world began, "when as yet there were none of them." Psalm cxxxix 16. So, as Adam took the forbidden fruit at his wife's hands because they were one, and he loved her and must be with her, likewise Christ came under the law where his bride, the church, was, and stood with her in her sin and defilement, and died for her, and by his death washed her clean from all sin, and made her pure and spotless in the sight of God. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." Eph. 2:4-6. This love was an everlasting love. — Jer. 31:3.

"Behold what manner of love the Father hath bestowed upon us,

that we should be called the sons of God." This love is illustrated by the love of a mother for her child, by the love of a brother, by a father's love, and by that of earthly friends. But the most wonderful, the sweetest, the most mysterious, and the first love felt and manifested in the world, that of the husband for the wife, was especially designed to set forth in its fullness the love of Jesus for the church, and her love for him, which is caused and called forth by his love for her. And he who had this everlasting love for his bride, the church, was able not only to come under the law that condemned her, and lay down his life for her, but was able to take up that life again, and rise with her forever above the dominion of death, and "present it unto himself a glorious church, without spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And now, while the members of his body are yet in the flesh, and feel the bondage of corruption, they are given faith to see Jesus in this eternal relationship at times, and to behold the manner of his love, and to rest from the burden of depravity and of care in that love. And they are given at times to feel the power and refreshment of his love in their hearts; to realize that Christ dwells in their hearts by faith, and that they being rooted and grounded in love, are able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and that thus they are filled with all the fullness of God.—Eph. 3:

17-19. This love passes the knowledge of the wisest man, but is comprehended in its fullness in the loving, lowly heart of the littlest child of God, when Christ is present with him, dwelling in his heart.

So the first Adam went with his wife into death, because of his love for her, but could not return, and therefore all his family are born in death. But from that great family of men, the Lord has chosen vessels of mercy without number, who are loved of the Father even as he loved his Son; and him he loved before the world began. —John 17: 23, 24. These were given unto Christ, and this figure of the male and female in creation, of the man and his wife, sets forth the mystery of that wonderful love that the Son eternally had for them. And the second Adam came to them because they were his, because they were bone of his bones, and flesh of his flesh; and he had power to redeem them, and to save them, and to make them feel his love, the sweetest, richest experience which the heart is able to feel; and he will cause them to bear his image, to be like him, and appear with him in glory.

“O for such love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their Saviour's praises speak.”

SILAS H. DURAND
May 12, 1897

Copied from his Book of Fragments

LOVE THE LANDMARK

Dear Mr. Gold,

Inclosed you will find a money order for \$2.00 to pay for the Landmark from November 1, 1948 un-

til November 1, 1949.

Hope you will be blessed to publish the good old Landmark. I enjoy it very much.

Yours truly

MRS. B. LLOYD BARTLETT

Route 2, Box 239

Goldsboro, North Carolina

WORTH THE PRICE OF A YEAR'S SUBSCRIPTION

Elder O. J. Denny

Winston-Salem, N. C.

Dear Brother Denny:

I know I have been negligent in renewing my subscription to Zion's Landmark but I have just read an article written by Elder T. F. Adams that is worth the price of a year's subscription. I wish that all who claim to be keeping house for the Lord would read his article in the September the first issue and then ask themselves if they are the ones that are judging their brothers by the spirit or by the flesh. In other words are they following the rules that our blessed Redeemer followed or practiced.

I read articles often in Zion's Landmark that feed my hungry soul and I sometimes feel like strengthens my life.

When at a house of grace remember me.

Your unworthy brother if one at all.

ELDER J. A. TEW

Rt. 1, Box 268

Dothan, Alabama

Oct. 9, 1948

Zion's Landmark

"Remove not the ancient Landmark
which thy fathers have set."

Editor

ELDER O. J. DENNY

Winston-Salem, N. C.

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.

Elder B. S. Cowin, Williamston, N.C.

Elder T. F. Adams, Willow Springs,
N. C.

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WILSON, N. C.

NOV. 1, 1948

PETER AN APOSTLE, BY JESUS CHRIST

Peter addressing the strangers throughout various cities and countries, said of those addressed: "ELECT according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; GRACE UNTO YOU, and peace, be multiplied.

In this short verse we have three distinct personalities of the Godhead. First Elect according to the FOREKNOWLEDGE OF GOD. Concerning the ELECTION of the church of God through Christ the Mediator, Paul said to the Ephesians: "According as he hath chosen the CHURCH IN HIM BEFORE THE FOUNDATION IN THE WORLD." (Eph. 1:4).

"And you hath he quickened, who were dead in trespasses and

sins." Why? Not for any good we had done or thing we had accomplished, "But God who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. (By grace ye are saved) And hath raised us up together in heavenly places in CHRIST JESUS." (Eph. 2).

Thus we have the foreknowledge of God displayed in the election. Second, we have the manifestation of His love through grace in the Spirit, and third His obedience and death, and the sprinkling of His Blood.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

To an lively hope in what RAISED UP IN CHRIST "TO AN INHERITANCE INCORRUPTIBLE, and undefiled, that fadeth not away, RESERVED IN HEAVEN FOR, WHO ARE KEPT BY THE POWER OF God through faith unto salvation, ready to be revealed in the last time."

We are taught that as gold is tried in the furnace, so shall His people be tried for trial of their faith, and when the trial is finished they shall receive the crown of life, which the Lord hath promised to them that love Him. (James 1:12.)

God is not only our creator; but preserver and to His name and the Son, and Spirit is due everlasting praise.

O. J. DENNY

RESOLUTION OF RESPECT

Again we are called upon with a sad heart to record the death of our dear brother, Furman Dupree, who was born March 9, 1887, making his stay here almost 61 years. He died January 25, 1948. He united with the Primitive Baptist Church at Angier, N. C. Saturday before the First Sunday in May, 1925 and was baptized by Elder C. B. Hall. He was married to Miss Viola Langdon in November, 1930. Brother Furman was faithful to his church as long as his health would permit him to go. When he became so afflicted he was still interested in expressing to his friends a desire to be with his brethren and sisters. He will be greatly missed by his church, his wife and brothers and sisters. He was a true believer of Salvation by the Grace of God, and we feel that the memory of this dear brother will linger long in the hearts and minds of all the members of the Angier church. Brother Furman did not possess very much of this world's goods, but we feel that he was rich in the faith and was supplied by our God who can furnish all our needs. His health began to fail him so much two years prior to his death that he could work but very little, but he was wonderfully blessed. The Lord was good to him. His brethren, sisters, friends from the church and other churches went to help in every way possible and lent a helping hand for which we, the family, feel so thankful. They made contributions which were greatly appreciated. We feel that now in this lonely hour of distress and grief that anything or all we can say would be of no good to him, but he has walked out his life to the public. It has been a moral, clean, spiritual life in front of all that knew him. He did not possess any bad habits of any kind, never speaking evil of anyone and we sorrow not as those that have no hope. We feel there is a crown of righteousness laid up for him. We have so much to feel thankful for and to see such a beautiful example of Christian life laid down before us all that we should remember to thank our Lord for his goodness and mercy shown us. In Proverbs 22-1, He tells us "A good name is rather to be chosen than great riches and loving favour rather than silver and gold." He never was in other peoples' business. He did not have any children but had a good wife to look to. Now she is left behind and we trust the good Lord will continue to bless her as he has in the past. He leaves two brothers and two sisters to mourn his departure. We feel sure that our loss is his eternal gain. The funeral services were conducted January 27, 1948 by the pastor of his church, Elder T. Floyd Adams of Willow Springs, N. C. The burial was in Bethel Church cemetery.

Resolved, First, that the Church at Angier has lost a faithful member, his companion a loving husband and his brothers and sisters a kind and devoted brother.

Second, We extend our true love and sympathy to all the bereaved ones trusting that the God of all Grace may comfort and sustain us in every trial.

Third, We bow in humble submission to God who doeth all things well.

Fourth, that a copy of these Resolutions be recorded on our church record book, one sent to his wife one to Zion's Landmark for publication.

Done by order of the Church in conference Saturday, March 6, 1948. Read and adopted in Conference April 3, 1948

EVERETTE DUPREE
MARTHA DUPREE
Committee
ELDER T. F. ADAMS
Moderator
W. F. YOUNG
Church Clerk

ELIZABETH T. MORRIS

The subject of this notice was born January 12, 1859 and died November 8, 1948 making her stay on earth almost ninety years. She, together with her husband, John L. Morris who preceded her to the grave by almost twenty years, united with the Hunting Quarter Primitive Baptist Church at Atlantic, N. C., on Saturday night before the fourth Sunday in September, 1914 and were baptized on Sunday morning by Elder L. A. Hardy. They both remained true and faithful members until death.

Her funeral was conducted by our pastor, Elder S. Gray, assisted by the Rev. Mr. Mitchell of the M. E. Church and the Rev. Mr. Chandler of the Missionary Baptist Church both of Atlantic.

She was then laid to rest to await the coming of the Lord, and be forever with Him.

We, the Primitive Baptist Church here feel that we have lost a true and faithful member but that our loss is her eternal gain, and do hope and pray that it is our sincere desire and prayer that we will be reconciled to His holy will, and that He may reconcile and guide the bereaved family to follow the example she has set before them.

That a copy of this notice be sent to Zions Landmark, one to Old Faith Contender, one to the family and one put on our church book.

Done by order of conference assembled this third Saturday before third Sunday in November, 1948.

ELDER S. GRAY, Mod.
J. D. SMITH, C. C.



